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AMERICAN NOTES AND QUERIES

—A—

MEDIUM OF INTERCOMMUNICATION

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FOR TITLE PAGE AND INDEX TO VOL.5

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VOL. VI.

NOVEMBER, 1890—APRIL, 1891.

THE WESTMINSTER PUBLISHING CO.,
619 Walnut Street,
PHILADELPHIA.



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Literary Men, General Readers, Etc.

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Queries on all matters of general literary and historical interest—folk-lore, the origin of proverbs, familiar sayings, popular customs, quotations, etc., the authorship of books, pamphlets, poems, essays, or stories, the meaning of recondite allusions, etc., etc.—are invited from all quarters, and will be answered by editors or contributors. Room is allowed for the discussion of moot questions, and the periodical is thus a valuable medium for intercommunication between literary men and specialists.

Communications for the literary department should be addressed:

EDITOR AMERICAN NOTES AND QUERIES.

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NOTES.

ANNOUNCEMENT.

With the beginning of Vol. v, we regret to announce the resignation from the editorial management of AMERICAN NOTES AND QUERIES of Mr. W. H. Garrison, who has contributed in no small degree to the success of the periodical. In the future this department will be in charge of Mr. Samuel R. Harris.

OLDEN-TIME AMUSEMENTS.

In the early days of the Anglo-Saxons, the domestic games were a necessity, as but few people could read or write. They were exceedingly fond of games of chance. "At dice they play," says Dr. Henry in his "History of England," "with wonderful skill, and in perfect coolness after they have lost all their money and goods, they venture their

very persons and liberties on one desperate throw. He who loseth tamely submits to servitude, and though both younger and stronger than his antagonist patiently permits himself to be bound and sold in the market. This madness they dignified with the name of honor."

Although the church discouraged games of chance, and the clergy were prohibited, the restriction was not observed. On one occasion, the Bishop of Ætheric had occasion on pressing business to see Canute the Great, at midnight, and upon being admitted to the presence of the king found him and his nobles playing dice and chess. Backgammon (Vol. ii, p. 61) was a favorite Welsh game and is said to have derived its name from two Welsh words, "bach" (little) and "cammon" (battle).

It was incumbent upon the Anglo-Normans to have a knowledge of the several games of dice and chess, especially if he aspired to knighthood, and it consequently became a part of his education. Peter of Blois, in a letter to a friend, who had a wild young man under his care, says: "I ascribe the profligacy of the youth to the education he had received from his father, who, being a great gamester, had taught his son to play at dice. I do not wonder that he is a vicious young man, as dice is the mother of perjury, theft and sacrilege." A writer of the twelfth century, John of Salisbury, says: "In our times expertness in the art of hunting, dexterity in the damnable art of dice playing, a mincing effeminate way of speaking, and great skill in dancing and music, are the most admired accomplishments of our nobility." The Abbot Brompton, in his "Chronocon," gives the law which was promulgated by Richard I of England, and Philip of France, in 1190, when on the crusade. "Besides none in the army shall play at any kind of game for money except knights and clerks; who shall not lose above twenty shillings in one day and one night, but if any knight or clerk shall lose more than twenty shillings in one day he shall pay one hundred shillings, for every such offense, into the hands of commissioners appointed to hold in custody that money. But the two kings shall be under no restrictions, but may play

for as much money as they please. The servants who attend upon the two kings at their headquarters may play to the extent of twenty shillings. But if any other soldiers, servants or sailors shall be found playing for money among themselves they shall be punished in the following manner, unless they can purchase a pardon from the commissioners, by paying what they shall think proper to demand: 'Soldiers and servants shall be stripped naked, and whipt through the army three days; sailors shall be as often plunged from their ships into the sea, according to the custom of mariners.'"

Cards, so report says, were introduced into England at the end of the fourteenth century by one Jacquamin Gringonneau, a painter from Paris, though it was not until the middle of the next century that they were played to any extent. The cards were very expensive and were handsomely embellished in gilt, and cost from eighteen to fifty shillings. In 1463 an application was made to Parliament by the London card makers to prohibit the importation of cards.

In the time of Henry VIII, the domestic amusements are thus given in Dr. Henry's history, who quotes from Thomas Rymer's "Foedera:": "The ordinary recreation which we have in winter are cards, tables and dice, shovel board, chesse-play, the philosopher's game, small trunks, billiards, musicks, maskes, singying, dancing, ule-games, catches, purposes, questions, merry tales of errant knights, kings, queens, lovers, lords, ladies, giants, dwarfs, thieves, fayries, goblens, friars and witches."

Many of these games are still familiar to our readers of the present day, while others are entirely obsolete.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

SUPERSTITIONS OF SHOES.

It is said that if old shoes are burned, snakes will squirm away from the place, while to keep old shoes, that are past wearing, about the place will surely bring good luck. Among negroes in the South, the "old aunties" say that burned shoesoles and feathers are good to cure a cold in the head,

and parched shoes and hog hoofs is a good mixture for coughs.

It is said that old maids believe that when their shoes come untied, and keep coming untied, it is true their sweethearts are talking and thinking about them. The sweetheart, when on the way to see his lady love, should he stub his right toe, he will surely be welcome, but if he stubs his left, he may know that he is not wanted.

When a pair of new shoes are brought home, never place them on a shelf higher than your head if you would have good luck while wearing them, and never blacken them before you have had both shoes on else you may meet with an accident and perhaps sudden death. So say the old Irish women who have made a study of these matters. The Scotch lassie believes that should she by accident drop her new shoes before they have been worn, they will surely lead her into trouble. The German mother says that should she lose the heel of her shoe, one of her children will die before the year is out; while should a French lady meet with such an accident to her high-heeled slippers, disappointment in love is sure to follow.

Taste in the selection of foot gear is said to indicate the character. Should a young man be careless of his shoe laces, 'tis said that he will be as neglectful of his wife, but in case he laces his shoes very tight he will be attentive but very stingy toward her. Many sayings about shoes have been put into rhyme, as

Worn on the heel,
Thinks a good deal.

Or,

Worn on the ball,
He'll spend it all.

It is said of the unfortunate who has his shoes

Worn on the vamp,
Look out! he's a scamp.

Should you meet a person whose shoes are "worn on the toes" you may put it down as a certainty that he "spends as he goes," and on the same authority it is said that the girl that has her shoes "worn on the side" is surely fated to be a "rich man's bride."

OLIVER THOMPSON.

EDGEHILL, MASS.

GOODY TWO-SHOES.

The little story of Goody Two-shoes is often ascribed to Goldsmith. But in Cotton's burlesque, "Voyage to Ireland" (1670), when the poet was dining with the mayor of Chester:

"Mistress mayoress complained that the pottage was cold;

'And all 'long of your fiddle-faddle,' quoth she.

'Why, then, Goody Two-shoes, what if it be?

Hold you, if you can, your tittle-tattle,' " quoth he.

Here "Goody Two-shoes" is a nickname, and apparently one of contempt, bestowed by the husband upon his wife. The quotation shows, at least, that Goldsmith did not invent the name or title of the little story.

IPSICO.

QUERIES.

Joint.—What is the origin of this term, as used in the expression "opium-joint?"

E. N. B.

PARIS, KY.

It seems to be the Portuguese *junta*, an assembly; hence, a place of low resort. The Portuguese establishment at Macao appears to have had a very considerable influence upon the Pigeon-English vocabulary.

"Caviare to the General."—What is the origin and meaning of this expression?

B. M. C.

WADSWORTH, NEV.

See AMERICAN NOTES AND QUERIES, Vol. ii, p. 199.

Battle of the Herrings.—What was the Battle of the Herrings?

A. L. N.

WASHINGTON, D. C.

This was a naval engagement which took place between England and France, February 12, 1429. It was so called because the convoy was bringing herrings to the English army.

Aurora Borealis.—I see in the April issue of *Queries Magazine* the following questions:

62. "What are the *Aurora Borealis* called in the Shetland Isles?"

63. "Who gave the *Aurora Borealis* their name?"

Is then *Aurora Borealis* plural?

C. R. EDWARDS.

BUFFALO, N. Y.

No; *Aurora Borealis* is singular. The plural form would be *Auroræ Boreales*.

Authorship Wanted.—Please inform me who is the author of the following lines:

"The strongest weapon one can see
In mortal hands is constancy."

I know that they are quoted by "Noorna" in the "Shaving of Shagpat," by George Meredith, but I should like to know the author.

C. C. E.

FREEDOM, MD.

The couplet is evidently by the author of the book, Meredith, who has written a volume of poetry and who, in the use of these and similar verses throughout "The Shaving of Shagpat," seeks to heighten the resemblance of the tales to those of the "Arabian Nights' Entertainments," after which "Shagpat" is modeled. It is possible, of course, that these and other poetical sentiments in "Shagpat" may be translations from some Persian or Arabian poet, but it is much more probable that they, like the stories themselves of which they are a part, are original with the author.

EDITOR OF THE BOOK BUYER.

NEW YORK CITY.

Jambee.—What is the origin of this word? It means some kind of a walking-cane (*Tatler*, No. 142). According to Dobson's notes it is a pale brown and knotty bamboo (see "Cent. Dict."). But it seems like *jambu*, a well-known East Indian tree of a genus (*Eugenia*) which furnishes many walking-sticks to commerce.

E. R. G.

CHICAGO, ILL.

Jambee is unquestionably derived from *Jambi*, in Sumatra, which has long been noted for its trade in bamboos. But the dictionaries accent the last syllable in *jambee*; the town, country and river *Jambi* take the accent or stress on the penult. Mr. Dobson's definition is correct.

Adverb and Adjective.—When is it absolutely correct to add *ly* to an adverb? When shall I say, "He feels badly," and when "He feels bad?" Please answer, giving the best authority, and oblige,

A SUBSCRIBER.

PHILADELPHIA.

The fullest discussion of this question is probably that in Gould-Brown's "Grammar of Grammars." "He feels bad" is good idiomatic English. But *bad* is here not exactly an adverb. It is a predicate adjective, the verb *feels* replacing or standing in the place of the copula. You might say, "He feels badly shaken by the accident." Here *shaken* stands for the predicate adjective. You would not use an adverb after *seems*—"She *seems* pleasant," not pleasantly. In every case where a verb stands in the copulative relation, use a predicate adjective, and not the adverb in *-ly*.

Only English Pope.—Can you tell me if there ever was an Englishman chosen as Pope?

J. R. M.

POINT PLEASANT, N. J.

Only one, Nicholas Breakspeare; he took the title of Adrian IV. His death was rather a curious one; it was caused by being choked by a fly.

Depth of the Ocean.—What is the greatest known depth of the ocean?

GEORGE S. REYNOLDS.

SAN FRANCISCO, CAL.

The greatest known depth of the ocean is midway between the Island of Tristan d'Acunha and the mouth of the Rio de la Plata. The bottom was there reached at a depth of 40,236 feet, or eight and three-fourth miles, exceeding by more than 17,000 feet the height of Mount Everest, the loftiest mountain in the world. In North Atlantic ocean, south of Newfoundland, soundings have been made to a depth of 4580 fathoms, or 27,480 feet, while depths equaling 34,000 feet, or six and one-half miles, are reported south of the Bermuda islands. The average depth of the Pacific ocean between Japan and California is a little over 2000 fathoms; between Chili and the Sandwich islands

2500 fathoms and Chili and New Zealand 1500 fathoms. The average depth of all the oceans is from 2000 to 2500 fathoms.

Oysters and R.—Whence originated the belief that oysters were only wholesome during the months whose names contain the letter R?

J. S. H.

RICHMOND, VA.

"It is unseasonable and unwholesome in all months that have not an R in their name to eat an oyster" (Butler's "Dyett's Dry Dinner," 1599).

Coela, etc.—Can you give the location of *Coela*, *Mount Hymettus*, *Araxes* and the *Corycian Cave*?

R. C. C.

WOODBURY, N. J.

Coela was an ancient town of Thrace on the Hellespont. Mount Hymettus was seven miles south-east of Athens in Attica. *Araxes*, a river of ancient Persia, flowing near the Persepolis into the Meduse, which empties into the Persian Gulf. The *Corycian Cave* was situated near Coryce, a city of ancient Asia Minor.

Baedeker.—Who was the originator of the Baedeker guide books? When and where did he live?

CYRUS P. WELD.

BOSTON, MASS.

Charles Baedeker, a German writer, born in Essen, Prussia, in 1801, and died in Coblenz, in 1859. The following are his earliest works: "The Rhine, from Bâle to Dusseldorf," "Belgium and Holland," "The Traveler's Practical Guide," "Eastern Italy," "Paris and Vicinity," "London and Vicinity."

REPLIES.

Rattle Rand of Beef (Vol. iv, p. 293).—Beaumont and Fletcher used the word *rand*, meaning a long, fleshy piece, as of beef cut from the flank or leg, a sort of steak.

E. R. THOMAS.

SYRACUSE, N. Y.

Man of the World (Vol. iii, p. 7).—Horace Binney Wallace is the author of a book entitled "Stanley; or, The Recollections of a Man of the World."

E. R. BOOTH.

DENVER, COLO.

Holtzelster (Vol. iv, pp. 269, 293).—Remond would find in modern Dutch not a little evidence in support of his derivation of *Holtzelster*; the word itself is not to be found (a forester is now a *houtvester*, hence *houtvesterij*, the Forest Board), but if it does not exist, the correspondents of its three component parts abound.

1. *Hout*, the modern form of *holt*,* has derivatives by the score.

2. *Sel* is a common affix signifying either the means of doing what is represented by the noun-root, or the result of the action of the verb-root. Thus *mengen*,† *aanmengen* = to mix; *mengsel*, *aanmengsel* = a mixture; *gieten*† = to melt, *gietsel*, a cast; *branden*, *aanbranden*, *aanzetten* = to burn; *brandsel*, *aanbrandsel*, *aanzetsel* = something burnt, a crust, etc.; while *binden*,† *aanbinden* = to bind, and *bindsel*, *aanbindsel* = a band; *vullen* = to fill, and *vulsel* = stuffing; *schutten* = to enclose, and *schutsel* = a fence.

3. *Ster* is the well-known old suffix of the personal agent, still surviving with us in *gamester*, *punster*, etc., and in Dutch (to name but a few from among the above) in *gietsster*, *mengster*, *bindster*, etc.

Assuming that, like the German *Holz*, *holt* meant *timber*, rather a forest, *holtzel* might seem to point to *what goes to the making of timber*; on the other hand, the Dutch proverb, *Alle hout is geen timmerhout* (all wood is not timber wood), may lead some to construe *holtzelster* into some such would-be German compound as *Einförstungster*, the *afforesting man*.

Either hypothesis would equally support the suggested meaning.

A. ESTOCLET.

NEW YORK CITY.

* Compare Eng. *hold*, *gold*, *cold*, with Dutch *houden*, *goud*, *koud*.

† Compare German *mengen* and *Mengsel*, *giessen* and *Giessel*, *binden* and *Bindsel*.

Black Box (Vol. iv, p. 222).—If your correspondent will examine the index to the first volume of Macaulay's "History of England" (I cannot refer to the page, the editions are so various), he will find an account of the Black Box fable. When Charles II was king, and the Duke of York was heir presumptive, a large party of the common people desired to have the Duke of Monmouth, the king's putative son, recognized as heir to the crown. The story was long current that there existed somewhere a black box containing a written marriage contract between the king and Monmouth's mother, the "bold, brown and beautiful, but insipid" Lucy Waters.

J. MALLOY.

BALTIMORE, MD.

New Word Wanted (Vol. iv, p. 293).—Of course the already existing derivatives of ἄλς, ἄλμη and ἀλμυρίς, with the sense of *salty incrustation*, are known to your correspondent.

Should these not suit his purpose, what would he think of compounding the former of these with the adverb χαμαί, after the pattern of χαμαίικιστος, χαμαίμηλον (our old familiar chamomile), etc.

Chamosalm would express the idea of *salt deposit on the ground*, and, if needed and not too long, *chamosalmose* (indirectly through ἀλμῶω), the *depositing* of the salt.

A. ESTOCLET.

NEW YORK CITY.

REFERRED TO CORRESPONDENTS.

Lowey.—What does this word mean? It occurs in the "Encyc. Britannica," article "Kent," in which reference is made to the *lowey* of Tunbridge. I desire to find out the meaning and the origin of this word; it is not in the "Century Dictionary."

F. A. M. LEVY.

CAMDEN, N. J.

Authorship Wanted.—Who wrote the poem "Not Answered Yet," and where can it be found?

G. ELLIOTT.

PHILADELPHIA, PA.

Goose-bone.—What is the story or superstition of the "goose-bone?"

JOHN McDEVITT.

PHILADELPHIA, PA.

Slang.—I remember in the Adirondacks, a boatable channel or stream connecting a small lake with the Raquette river. Our boatman called it "the Slang." He could not tell me whether *slang* was a proper name, or a common noun. Can any of your correspondents explain the origin and meaning of the word?

A. FORRESTER.

PHILADELPHIA, PA.

Blue Nosed.—Can you tell me why Presbyterians are sometimes called "blue nosed?"

MRS. J. C. R.

PHILADELPHIA, PA.

Covering Looking-glasses.—The Germans here have a custom like this: When a death occurs they cover the faces of the looking-glasses in the house of the deceased. Why is this, and what is the origin?

ED. GLIFF.

RICHMOND.

Nectar and Ambrosia.—What was the composition of the mythological nectar and ambrosia? According to "Webster's Dictionary," ambrosia was the food of the gods, but according to Sappho and one or two other Greek writers it certainly was a drink.

IGNORANTISSIMUS.

COMMUNICATIONS.

Local Words.—I heard a man in New Jersey speak of his *grandfolks*, meaning *grandparents*.

In Eastern Kentucky *plum* means *very*; *plum quire* means *very queer*. In the same region to mount a horse is to *bounce a nag*.

Chetlins (that is, chitterlings) are a favorite article of food in that district of the country.

In some of the South-western States a young man's sweetheart is his *jimpsecute*. The above are words of my own gathering.

K. A. SMITH.

MASSACHUSETTS.

Osgod Clapa (Vol. iv, p. 248).—From the important positions filled by Osgod Clapa under the kings of the Danish dynasty, his close personal relations with Harthacnut (or Hardicanute), and his subsequent fate, I should conclude that he was a Dane, or at least of Danish descent. It is conjectured by some antiquarians that the old English Hoke-tide festivities commemorated the death of Harthacnut, which occurred at the marriage of Osgod Clapa's daughter.

Reference may be had to the "Anglo-Saxon Chronicle," A. 1046-47-50-54; Lappenberg's "Anglo-Saxon Kings," Part iv, Chap. xv, and Prof. Church's "Story of Early Britain," p. 319.

E. G. KEEN.

WARWICK, PA.

The Hare and Easter (Vol. iii, p. 64).—Katharine Hillard in the *Atlantic Monthly* says:

"The Egyptian word *un* not only meant *hare* and *open*, but also *period*, and for this reason (as well as for the one already given as to its time of gestation) the hare became the type of periodicity, both human and lunar, and in its character of 'opener' was associated with the opening of the new year at Easter, as well as with the beginning of a new life in the youth and maiden. Hence the hare became connected in the popular mind with the paschal eggs, broken to signify the opening of the year. So close has this association become with some peoples, that in Swabia, for instance, the little children are sent out to look for *hares' eggs* at Easter. In Saxony, they say that the Easter hare brings the Easter egg, and even in America we may see in the confectioners' windows the hare wheeling his barrowful of eggs, or drawing one large one as a sort of triumphal chariot. In some parts of Europe, the Easter eggs are made up into cakes in the shape of hares, and the little children are told that babies are found in the hare's "form." The moon, in her character of the goddess Lucina, presided over child-birth, and the hare is constantly identified with her in this connection in the folk-lore of many peoples, both ancient and modern. Pausanias describes the moon-

goddess as instructing the exiles who would found a new nation to build their city in that myrtle-grove wherein they should see a hare take refuge. In Russia, if a hare meet the bridal car (as an omen thus *opposing* it), it bodes evil to the wedding, and to the bride and groom. If the hare be run over by the car, it is a bad presage, not only for the bridal couple, but for all mankind; being held as equivalent to an eclipse, always a sinister omen in popular superstition. In Swabia, the children are forbidden to indulge in the favorite childish amusement of making shadow-pictures of rabbits on the wall, because it is considered *a sin against the moon*.

"Among English popular customs celebrating Easter, the only trace of the hare seems to be found in Warwickshire, where at Coleshill, if the young men of the parish can catch a hare and bring it to the parson before ten o'clock in the morning of Easter Monday (the *moon-day*), he is bound to give them a calf's head, one hundred eggs, and a groat; the calf's head being probably a survival of the worship of Baal, or the sun, as the golden calf."

Blue Sea-cat (Vol. iv, p. 166).—The Sanskrit name *markata*, for monkey, still exists in India. At least, Dr. Hunter, in his "Bengal Gazetteer," Vol. vii, p. 198, speaks of a short-tailed monkey called *markut* as being found in the woods of the Rangpur district.

E. OTIS.

BANGOR, ME.

Juffer.—This old carpenter's name for a block or square stick of timber has no etymology in the "Century Dict." It seems identical with the Dutch *juffer*, "a damsel," also a ship's block, a spar, a piece of timber.

* * *

DAYTON, O.

Liriodendron.—The "Century Dictionary" tells us that this genus of trees has only one living species. Several years since the discovery of a second species in China was announced. I think the announcement was made in the *Garden and Forest*.

PANAX.

NEW JERSEY.

Heathen Hymn in Christian Churches (Vol. iii, pp. 141, 165, 190, 211, 283).—Pope's "Vital Spark of Heavenly Flame," though containing suggestions both of Hadrian's "Animula" and of Sappho's ode to Lesbia, is still more closely based upon the little sextette "Dying," written by Thomas Flatman (1635-1688).

IPSCO.

Hum.—This is an old name for a kind of drink. The "Century Dict." tells us that it is not known what its composition was, whether it was ale, or ale and spirits. But in Cotton's "Voyage to Ireland" (1670) the poet asks a taverner for some ale; the taverner inquires whether he will have it pure or "purred;" the poet prefers "plain" ale; whereupon there is handed to him a bottle of "the best Cheshire *hum* he e'er drank in his life." This seems to make it evident that in Cotton's time *hum* was plain ale, for nobody knew more about the meaning of such words than the jolly old dun-hating toss-pot, Charles Cotton.

G.

NEW JERSEY.

The White Lady (Vol. i, pp. 61, 120).—In T. Adolphus Trollope's "What I Remember," I find the following allusion to The White Lady:

"But I confess to have been more interested in a portrait of the celebrated White Lady who, as is well known, haunts the families of Brunswick and Hohenzollern, and whose appearance, as usual, portends the near-at-hand death of one of the family. The picture represents a lady of some forty years old, with a bad face of some beauty and very bright black eyes. She is dressed in white silk, with a long mantle hanging down her back. * * * She was the mistress of a Duke of Brunswick who had promised to marry her, but told her that *four eyes* stood in the way of his keeping his promise. She understood this to mean that her two children contributed the impediment; so she strangled them, was pronounced mad, and—made abbess of a convent!"

GEORGE G. SIMPSON.

BALTIMORE, MD.

Alliterative Poems (Vol. iv, pp. 276, 286).—I herewith send a poem, which I think is worthy of notice:

BUNKER HILL MONUMENT CELEBRATION.

Americans arrayed and armed attend;
Beside battalions bold, bright beauties blend.
Chiefs, clergy, citizens conglomerate—
Detesting despots—daring deeds debate;
Each eye emblazoned ensigns entertain—
Flourishing from far—fan freedom's flame.
Guards greeting guards grown gray—guest greeting
guest.

High-minded heroes, hither homeward haste.
Ingenuous juniors join in jubilee,
Kith kenning kin—kind knowing kindred key.
Lo, lengthened lines lend Liberty liege love,
Mixed masses, marshaled, monumentward move.
Note noble navies near—no novel notion—
Oft our oppressors overawed old ocean;
Presumptuous princes, pristine patriots paled,
Queens' quarrel questing quotas, quondam quailed,
Rebellion roused, revolting ramparts rose.
Stout spirits, smiting servile soldiers, strove.
These thrilling themes, to thousands truly told,
Usurper's unjust usages unfold.
Victorious vassals, vauntings vainly veiled,
Where, while since, Webster, war-like Warren wailed.
'Xcuse, 'Xpletives 'Xtra-queer 'Xpressed,
Yielding Yankee yeomen zest.

SARAH G. HAMMERSLEIGH.

BOSTON, MASS.

Gentoo.—The "Century Dictionary" gives this word as equivalent to *Hindoo*. Quite as often as otherwise, however, the term is (or was, for it is now archaic, if not obsolete) exactly identical in meaning with Telugu or Kling. "This language" [the Telugu] "was sometimes called by Europeans of the last generation the Gentoo, from the Portuguese" (*gentio*) "for heathens or 'gentiles,' a term which was used at first to denote all Hindus or natives, but which came in time to mean the Telugus alone." (Bp. Caldwell's "Comparative Dravidian Grammar," Introduction, p. 29, second edition.)

GEROULD.

PENNSYLVANIA.

Amongst for All.—I am told that in some parts of Maryland *amongst* is used for *all*, as in this example: "Amongst you going to town?" meaning, "Are all of you going to town?" Can this be a survival of an obsolete use? *Among* originally meant a *mingling*, a crowd.

UDOLPHO.

PHILADELPHIA, PA.

Ignis Fatuus (Vol. iv, pp. 147, 200).—A few years ago it was a common belief, and the notion is now by no means rare among mining people, that deposits of iron ore are often indicated by flickering lights on the surface of the ground over them. There is a tradition, which is probably a century old, that one of the largest bodies of iron ore in this section was discovered in this way. The story goes that a man was riding at night past the place where the mines were afterwards opened and observed these dancing lights; being familiar with the current belief, he dismounted and marked the spot.

Soon after, operations were begun which resulted in bringing to the surface thousands of tons of good ore, and these mines are still worked. I cannot, of course, vouch for the truth of this story, but I have it from eye-witnesses that, forty or fifty years ago, similar lights were seen in the vicinity, and since then deposits of ore have been found under where they were seen. These appearances cannot be ascribed to fire-damp, which is unknown in this mine; nor from the nature of the ground to the ordinary causes which produce the *ignis fatuus*. The *ignis fatuus* caused by the exhalations rising from low-lying, marshy ground, is of very frequent occurrence in this section.

E. G. KEEN.

WARWICK, PA.

Pinder (Vol. iii, pp. 94, 129).—The Benguella name *mpindi* (not *inpindi*) seems to become *mpandi* in the Unyoro country (see Emin Pasha's "Letters," p. 80, of Mrs. Felkin's translation); but the name is there given to the *Voandzeia subterranea*, a ground-nut not at all unlike the common ground-nut or pea-nut, and sharing with it the names *gooba* and *gobbe*.

LYNN E. LYNTON.

Damnable.—One of the most remarkable instances I know of where this word is used is in the older editions of the "Pilgrim's Progress" of Bunyan. Christian and Hopeful, on their way out of Doubting Castle, find it "damnable hard" to unlock the gate.

P. S. B.

PENNSYLVANIA.

To Fire, To Eject (Vol. iv, p. 287).—A week after I sent my reference to Shakespeare's 144th sonnet, Prof. Quackenbos of Columbia College, in a lecture, said definitely that our slang phrase "to fire" came from that sonnet. Now "B," from New Brunswick, sends the enclosed to the New York *Sun*, demolishing Mr. Quackenbos, and incidentally answering my query.

"SLANG IN SHAKESPEARE."

"TO THE EDITOR OF THE SUN:

"*Sir* :—In your Sunday issue for March 16, Prof. Quackenbos quotes as containing an example of modern slang the last two lines of Shakespeare's 144th sonnet:

" 'Yet this shall I ne'er know but live in doubt,
Till my bad angel *fire* my good one out.' "

"Perhaps in citing this passage the professor was in a jocose vein. Shakespeare's 'firing out' was certainly not the same as the 'firing out' of the present day. A person nowadays is said to be fired out of any place when he is hurled therefrom with a force and speed resembling those of a bullet fired from a gun. Shakespeare used the phrase in an entirely different sense, as can be plainly seen by this passage from 'King Lear,' v, 3, 33:

" 'He that parts us shall bring a brand from heaven.
And fire us hence like foxes.' "

Compare, too, the phrase 'fire drives out fire,' in 'Coriolanus,' iv, 7, 54, and 'Julius Cæsar,' iii, i, 171."

Whether "B" has any claim to consideration beyond being anonymous, I do not know.

R. G. B.

NEW YORK CITY.

Lot (Vol. iv, pp. 164, 187, 275).—I do not remember to have seen any mention of the remarkable parallelism between the American colloquial use of the word *lot* (meaning a crowd, a large number, or large quantity), and the archaic English use of the word *sort* in the same sense. Of course, the *lot* that is cast and *sort* (Latin *sors*, *sortis*) have the same meaning. But Spenser speaks of a *sort* of grooms, a *sort* of steers, meaning a group or company. Massinger tells of a *sort* of rogues; and Chapman uses the word in the same sense. It occurs at least three times in Waller's poems; once in Etherege's "Sir Fopling Flutter," and once in the English Prayer Book, Ps. lxxii, 3: "Ye shall be slain, all the *sort* of you."

JOHN L. SMYTHE.

BOSTON, MASS.

Egg Superstitions.—"To hang an egg laid on Ascension day in the roof of a house," says Reginald Scot, in 1584, "preserveth the same from all hurts." Probably this was written with an eye to the "hurts" arising from witchcraft, in connection with which eggs were supposed to possess certain mysterious powers. In North Germany, if you have a desire to see the ladies of the broomstick on May day, their festival, you must take an egg laid on Maundy-Thursday and stand where four roads meet; or else you must go into church on Good Friday, but come out before the blessing. It was formerly quite an article of domestic belief that the shells must be broken after eating eggs, lest the witches should sail out to sea in them; or, as Sir Thomas Browne declared, lest they "should draw or prick their names therein, and venificiously mischief" the person who had partaken of the egg. North Germans, ignoring this side of the question, say, "Break the shells or you will get the ague," and Netherlands advise you to secure yourself against the attacks of this disagreeable visitor by eating on Easter day a couple of eggs which were laid on Good Friday.

Scotch fishers, who may be reckoned among the most superstitious of folks, believe that contrary winds and much vexation of spirit will result of having eggs on board with them, while in the west of England it is considered very unlucky to bring birds' eggs into the house, although they may be hung up with impunity outside. Mr. Gregor, in his "Folk-lore of the Northeast of Scotland," gives us some curious particulars concerning chickens and the best methods of securing a satisfactory brood. The hen, it seems, should be set on an odd number of eggs, or the chances are that most, if not all, will be addled—a mournful prospect for the hen wife; also, they must be placed under the mother bird after sunset, or the chickens will be blind. If the woman who performs this office carries the eggs wrapped up in her chemise, the result will be hen birds; if she wears a man's hat, cocks. Furthermore, it is as well for her to repeat a sort of charm, "A' in thegeethir. A' oot thegeethir."

There are many farmers' wives, even in the

present day, who would never dream of allowing eggs to be brought into the house or taken out after dark, this being deemed extremely unlucky. Cuthbert Bede mentions the case of a farmer's wife in Rutland who received a setting of ducks' eggs from a neighbor at 9 o'clock at night. "I cannot imagine how she could have been so foolish," said the good woman, much distressed; and her visitor upon inquiry was told that ducks' eggs brought into a house after sunset would never be hatched. A Lincolnshire superstition declares that if eggs are carried over running water they will be useless for setting purposes; while in Aberdeen there is an idea prevalent among the country folks that should it thunder a short time before chickens are hatched they will die in the shell. The same wiseacres may be credited with the notion that the year the farmer's gudewife presents him with an addition to his family is a bad season for the poultry yard. "Bairns and chuckens," say they, "dinna thrive in ae year." The probable explanation being that the gudewife, taken up with the care of her bairn, has less time to attend to the rearing of the "chuckens."

Beside the divination practiced with the white of an egg, which certainly appears of a vague and unsatisfactory character, another species of fortune telling with eggs is in vogue in Northumberland on the eve of St. Agnes. A maiden desirous of knowing what her future lord is like is enjoined to boil an egg, after having spent the whole day fasting and in silence; then to extract the yolk, fill the cavity with salt, and eat the whole, including the shell. This highly unpalatable supper finished, the heroic maid must walk backward, uttering this invocation to the saint:

Sweet St. Agnes, work thy fast,
If ever I be to marry man,
Or man to marry me,
I hope him this night to see.

If all necessary rites and ceremonies have been duly performed, the girl may confidently count upon seeing her future husband in her dreams—dreams which, we should presume, as our Yankee friends say, would bear a strong resemblance to nightmare.

Brygge-a-Bragge (Vol. iv, p. 283).—According to Dr. Murray, this phrase can have no connection whatever with “bric-a-brac,” as he accepts Littré’s derivation of the latter phrase from “de bric et de broc”—“by hook and by crook.” Dr. Murray also shows that the words composing the phrase in question were *not* derived from the *French*, but more likely from the old *Norse* tongues, in spite of the fact that Hawes’ poetic diction evidences much intimacy with the former language. The Percy Society prints the opening stanza of the 29th chapter of Hawes’ “Pastime of Pleasure” as follows, the *phrase* being without hyphens:

“And so forth we rode, tyll we sawe aferre
To us come rydyng on a lytell nagge
A folysshe dwarfe, nothyng for the warre,
With a hood, a bell, a foxtyle and a bagge;
In a pyed cole he rode *brygge a bragge*,
And when that he unto us drewe nye,
I beheld his body and his visamy.”

(Ed. 1845.)

The phrase seems to refer to the haughty, vain and boastful manner in which the foolish dwarf, Evil Report, rode his “little nag.” One authority, Earle, would class the entire phrase with “Phrasal Adverbs.” Refer to his “Philology of the Eng. Lang.” p. 426.

Although I have not found the phrase referred to by any of the leading authorities consulted, it is easy to see that it is made of obsolete material. *Brygge* is one of the many old ways of spelling *bridge* (Chaucer spelled it *brigge*, M. E.), and it might refer to a portion of the harness so called, but it seems more likely to carry the idea of *Astride*.

A and *bragge*, taken together, may be considered equivalent to the obsolete adverb *bragly*, signifying “ostentatiously, nimble, briskly.” The adjective *brag* (braeg), sometimes spelled *bragge*, was used as a *quasi* adverb, in the sense of haughtily or boastfully.

An analysis of the “Pastime of Pleasure” may be found in Warton’s “Hist. Eng. Poetry,” Vol. iii, though it offers no help as to the *phrases*.

Please accept the paper as a clue or suggestion.

W. L.

HARTFORD, CONN.

The Number Seven in the Bible.—

On the seventh day God ended His work.

On the seventh month Noah’s ark touched the ground.

In seven days a dove was sent.

Abraham pleaded seven times for Sodom.

Jacob mourned seven days for Joseph.

Jacob served seven years for Rachel.

And yet another seven years more.

Jacob pursued a seven days’ journey by Laban.

A plenty of seven years and a famine of seven years were foretold in Pharaoh’s dream by seven fat and seven lean beasts, and seven ears of full and seven ears of blasted corn.

On the seventh day of the seventh month the children of Israel fasted seven days and remained seven days in their tent.

Every seven days the land rested.

Every seventh day the law was read to the people.

In the destruction of Jericho seven persons bore seven trumpets seven days. On the seventh day they surrounded the wall seven times, and at the end of the seventh round, the walls fell.

Solomon was seven years building the temple, and fasted seven days at its dedication.

In the tabernacle were seven lamps.

The golden candlestick had seven branches.

Naaman washed seven times in the river Jordan.

Job’s friends sat with him seven days and seven nights, and offered bullocks and seven rams for an atonement.

Our Saviour spoke seven times from the Cross on which he hung seven hours, and after his resurrection appeared seven times.

In the Apocalypse we read of seven churches, seven candlesticks, seven stars, seven trumpets, seven plagues, seven thunders, seven virgins, seven angles and a seven-headed monster.

H. W. HARRISON.

BOSTON, MASS.

Latania.—This word, the name of a genus of palms, is said in the “Century Dictionary” to be from “*latanier*, the Gallicized native name of the plants in the Isle

of Bourbon." But as the island of Bourbon (now Réunion) had no inhabitants when first discovered by white men, and as the genus is a local one, there must be some more remote origin for the name.

* * *

PHILADELPHIA, PA.

Dornick (Vol. iii, p. 177; Vol. iv, pp. 227, 272).—Relative to the discussion of the meaning of this word, permit me to quote a verse from the ancient song of "Old Rosin-the-Bow," in which it is used for a "head or foot stone":

"Then get me a couple of *dornicks*—
Place one at the head and the toe—
And do not forget to scratch on them,
The name of Old Rosin-the-Bow."

M. R. H.

TRENTON, N. J.

The Humming-bird (Vol. iv, p. 206).—Another Mexican name for this bird mentioned in Mr. Lang's article, "Mythology" (in the "Encyc. Brit."), is *Nuitzon*. This article gives a good account of the humming-bird myths of Mexico. In Prof. Newton's article, "Humming-bird," in the same work, are still other names, as the Spanish *paxaro mosquito* (Gesner's *Passer muscatus*). Another South American name is *ourissia*. *Sabre-wings*, *Hermits*, *Racquet-tails*, etc., are names given in books to certain groups of humming-birds. *Hummer* and *hum-bird* are English-American names of the humming-bird.

HEINRICH.

VIRGINIA.

Shortest Sentence Containing Alphabet (Vol. iv, p. 291).—The following contains thirty-seven letters against forty-seven in the "Brady" sentence: "Quiz Judge P. L. Wycoff about his vexing remark."

G. G. M.

PHILADELPHIA, PA.

The following sentence, which has been received from another correspondent, is still shorter, as it contains but thirty-two letters:

"Pack my box with five dozen liquor jugs."

MCC.

PHILADELPHIA, PA.

Little Britain (Vol. iv, p. 141).—The following are examples of the use of "Little Britain" in the sense of Brittany, or Brétagne:

1. From the "Polyolbion" of Drayton, 24th song:

"St. Macklove [Malo] from North Wales to Little Britain sent,
That people to convert," etc.

2. From "The Triple Combat" of Waller:

"Legions of cupids to the battel come;
For Little Britain these, and these for Rome."

Little Britain was represented by Mme. Queronaille and her train, and Rome by "the fair Mazarine" and her attendants.

QUI TAM.

GERMANTOWN.

Tree Lists (Vol. iii, p. 190; Vol. iv, pp. 71, 167, 249).—There is an excellent tree list in Spenser's "Faery Queen," Book i, Canto i, Stanzas viii and ix, in which twenty trees are named and characterized.

E. G. KEEN.

WARWICK, PA.

BOOKS AND PERIODICALS.

The Atlantic Monthly for May contains an article on Henry Ibsen, by E. P. Evans, which should be entertaining to admirers of that poet and playwright.

The number is especially interesting and contains, besides a large number of entertaining articles, a valuable one on the "Hare at Easter," by Katharine Hillard (see AMERICAN NOTES AND QUERIES, Vol. iii, p. 64), from which we quote in another column.

Oliver Wendell Holmes continues his talks "Over the Teacups."

Current Literature for May is, as usual, entertaining. It matters not what one's taste in literature may be, the reader is always sure to find something to read in this magazine.

Short Stories is also eclectic in its character like *Current Literature* and is published by the same company. A good feature of this periodical is the classification of stories under different heads—"Ghostly," "Humorous," "Pathetic," etc., thus enabling readers to at once select the story best suited to their mood.

A catalogue of *Americana* has just been received from Mr. Francis Edwards, London, Eng. It contains the names of a large number of works pertaining to America.

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NOTES.

ANCIENT LAWS CONCERNING SHOES.

The Jew who failed to keep a compact of honor was summoned before the authorities, and if he then refused to fulfill his compact, the offended party would loosen his shoe, spit in his face, "and," as Holy Writ says, "his name shall be called in Israel, the house of him that hath his shoe loosed."

To say a man's "in his boots" implies that he is very drunk. It comes from an old Welsh word, "booz," meaning to be saturated with liquor. But to stand in another's shoes is to claim the honors of another. It has its origin from a custom common among the ancient Northmen, among whom if a man adopted a son in order that the youth might lawfully inherit, he

must for a certain length of time wear the shoes of his adopter.

An old Roman, much to the surprise of his friends, sought to divorce his wife, with whom it was always supposed that he lived very happily. He was blamed for taking this step, and in reply put out his foot and asked if his shoes were not new and well made. "Yet," said he, "none of you can tell where it pinches." From this incident is said to have come the saying, "where the shoe pinches."

As a sign of respect the Japanese, when they meet in the street, take off their slippers. This custom almost universally prevails in the East. An inferior, when he enters the presence of his superior, removes his shoes or slippers and leaves them at the door until his departure. This is done as a mark of humility, as a shoeless foot denotes servitude. The shoe is always left at the door of the Mohammedan mosque, for the reason that leather is regarded as an unclean thing and must not be brought into the presence of the holy.

The custom of throwing an old shoe after a newly married couple is almost universal. Some think that it is a relic of the days when the gallant lover carried off his sweetheart by force. Others ascribe good luck to an old shoe, and throw it after the newly married couple with the best intent. This certainly is the most popular view, and few parents dream that when they throw her old shoe after her they thereby give up for good all their control and right over their daughter. Yet this is the significance it had in the days when the Anglo-Saxon father handed to the bridegroom an old shoe of the bride. The husband touched the bride on the head with it as an assertion of his authority, while the father, by the giving of the shoe, signified his willingness to relinquish all claim or authority. In Turkey, however, it is the bridegroom himself that is touched, and sometimes quite severely, for the moment he is married his friends and relatives set upon him and pelt him with their slippers as a sort of affectionate farewell.

OLIVER THOMPSON.

EDGEHILL, MASS.

THIMBLES.

(VOL. IV, p. 233.)

Some months ago there was a brief discussion in *Notes and Queries* (English) about the invention of the thimble, based upon an item similar to that printed in these columns. Mr. Skeat objected to the popular derivation from thumb-bell, because it is not consistent with the early spelling of the word. There was, he said, an Anglo-Saxon *thymel*, a Middle English *thimbil*, and the spelling *thymbyl* occurs in 1440. By other contributors the fact that thimbles were made at Islington by the Loftings, in 1695, was confirmed, and, on the whole, there seemed to be little dissent to the received opinion that this was the date of the introduction of thimbles into general use in England, though not of their invention.

It seems to me that this can be disproved. It chanced, not long ago, that I looked through some plays dated before the middle of the seventeenth century, with the special purpose of learning what light they threw upon the customs of that time, and among my notes, I find allusions to thimbles implying a common use of this implement in England long before 1695. Other readers may perhaps be able to adduce other and earlier instances in point.

Before giving these, it may be said that Prof. Skeat's reference to the year 1440 probably pertains to the "*Promptorium Parvulorum*," the English and Latin dictionary compiled at that date by a Dominican of Lynne, where the word is found with the synonym, *theca*; but it also occurs in a bit of ancient popular poetry of unknown authorship, thought by some to be of still earlier date, "*The Debate of the Carpenter's Tools*," to be found in Hazlitt's "*Early Popular Poetry*," Vol. i:

"Seyd the wymbylle [*i. e.*, gimlet]
I ame als round as a thymbyll" (p. 80).

The comparison implies a familiar thing, but the "*thymbyll*" may not have been like those of our inquiry.

Shakespeare's references to thimbles are familiar. Although in "*The Taming of the Shrew*," when Petruchio calls the tailor, "*Thou Thimble!*" and Grumio would face

him down "though [his] little finger be armed in a thimble," it is a man's implement that is in question, and apparently not worn like our own, yet in "King John," v, 2, it is ladies who, in the war-like time,

"Their thimbles into gauntlets change,
Their needles to lances."

Sir William D'Avenant's "The Wits" was first played in 1634, and printed two years later. I quote from an edition with modernized spelling. Pert, a soldier employed in the Low Countries, but now in England, says (Act i, Sc. 1) in reply to the question of a companion, that it is

"Not a brass thimble to me, but honour!"

whether a Spanish Don or a Dutch "fritterseller of Bombell" conquers in that contest.

Brass thimbles, then, were sufficiently common to be of small value in Pert's estimation, much like a "brass farthing," or a "Sou Marqué" (see Vol. iv, p. 247) nowadays. If any one argues that this is the speech of a soldier who had been much out of England and had caught up the saying elsewhere, there is not lacking better proof for our case.

In the same play, Mrs. Snore is a constable's wife, a coarse woman who distinctly belongs to "the million," and in railing against her neighbor, an equally unrefined woman eager after gain, she declares:

"She took my silver thimble
To pawn when I was a maid; I paid her
A penny a month use."

(Act iii, Sc. 1.)

"Good News from Plymouth," by the same author, was licensed for acting in 1635, although not printed until 1673.

In this play, a spendthrift's silver seal, engraved with "the lover's scutcheon, a bleeding heart," is missing from his wrist, where the fashion of the day kept seals dangling, and a bantering companion avers that it has

"Gone long since to adorn
His mistress' court cupboard; [and] on a cloth
Of network, edged with a ten-penny lace,
Stands now between her thimble and her bodkin,
Objects of state, believ't, and ornament."

(Act. i, Sc. 1.)

These thimbles must have been to all

intents like those of to-day; they were made of brass and of silver, were for women's use, and while they had a considerable money value, judging from the pawn-broker's rate, and were set forth for display as we should place a cherished piece of china, yet they were owned by the common classes, and could certainly not have been very rare. This was sixty years before Lofting made thimbles at Islington.

Several silver bodkins, like the one with which the thimble shared the honors of the "court cupboard," are in existence; some have even recently been found, and whether any early thimbles of known date are still preserved would be an interesting inquiry.

M. C. L.

NEW YORK CITY.

NOTE.—Your correspondent calls the thimble a "somewhat neglected article;" but judging from the immense trayful of silver thimbles set forth at Tiffany's, lately, for a lady's inspection, the jewelers do not fear that the implement will fall into immediate disuse.

NOTES ON WORDS.

Budge.—Dr. Murray's "New English Dictionary," after discussing the origin of the word *Budge*, in the sense of a kind of lambskin fur, very discreetly leaves the question of its origin unsettled. The oldest known forms of the word are *buggy*, *buggie*, and the like. It seems to the present writer not improbable that the town of *Bugia* (Fr. *Bougie*), now in Algeria, gave name to the fur. I cannot recall the place, but I have certainly seen some account of the ancient export of lambskins from the Barbary ports.

Davenport.—The "Century Dictionary" makes the erroneous statement (under *Davenport*, a desk) that the family name Davenport comes from the town of Devonport in England. But the name Davenport is very ancient, while the town of Devonport was called Dock, or Plymouth Dock, until 1824, when it received its present name.

Labrus.—This word, the name of genus of fishes, is said in the "Cent. Dict." to be Neo-Latin, from L. *labrum*, a lip. But it is old Plinian Latin, and seems to be from Gr. *λάβρος*, swift, or greedy.

Lin, *Linn*.—This word is very common throughout a large part of the United States,

as the name of the common linden, or bass-wood. Yet so complete a work as the "Century Dict." does not record it.

Lambick.—The dictionaries give no etymology for this word; it is a kind of strong Flemish beer. It was probably named from the town of Lembecq in Belgium.

Lampadite.—This word, the name of a mineral, is derived by the "Century Dict." from the Gr. *lampas*, *lampados*, a lamp. But "Bristow's Glossary," with probable correctness, says that it was named in honor of Lampadius, the celebrated German metallurgist. * * *

PHILADELPHIA, PA.

QUERIES.

Rescue Grass.—There is a species of grass, *Bromus unioloides*, called Rescue grass in the books. It seemed to me at first like a misprint for the well-known *fescue* grass; but it is not a fescue. Why was it so called?

YOUNG LINNÆUS.

TALLAPOOSA, GA.

This question is one not easily answered. Vasey's "Grasses and Agricultural Forage Plants," p. 73, states that it was called Rescue grass by Gen. Iverson, of Columbus, who introduced it into Georgia. *Fescue* may have suggested the name; probably with the further idea of a plant that *comes to the rescue* at a time when other forage-crops fail; for it is a late winter grass.

Weeping Trees.—Can you inform me regarding the truth or falsity of the stories published from time to time in newspapers about trees which continually drop dew or rain?

J. H. P.

CHESTER, PA.

By reference to *Insect Life* for November, 1889, p. 160, our correspondent will find an account taken from the Dallas (Texas) *Morning News* of October 9, 1889, regarding certain "weeping trees" in which the phenomenon of "falling dew" was caused by the presence of innumerable insects (leaf-hoppers). The *dew* was a kind of honey-dew, ejected by the insects which extract the juices of the leaves.

Arthur Kill.—Why, or from whom, is the Kill-van-Kull, or a part of it, the channel between Staten Island and the mainland, sometimes called the Arthur Kill?

R. S. P.

NEWARK.

That part of what is now New Jersey lying near the city of New York was once called *Achtyr Kill* by the Dutch colonists. Some say this means "the eight streams." We have seen the statement that it meant "twenty-eight gun-ship channel," *achter* being an old Dutch term for a vessel of that rating. We know of no historical basis for the name.

REPLIES.

The Akond of Swat (Vol. iv, pp. 67, 270).—Absence from home has prevented my replying sooner to the request of your correspondent for Mr. Lear's verses with this title.

They are rather long, perhaps, for publication, but I willingly send a copy of them.

Mr. Lear at one time visited India, and besides this burlesque of the inquiries and comments made about the potentate of Swat, who had just then come into notice in Anglo-Indian affair, he wrote "The Cumberbund," an intentional travesty of various Hindustani words in every-day use, that was first printed in 1874 in a Bombay newspaper. Will some one tell me what a "cumberbund" is? Within a few days I found the word used in a description of some young Englishman's foolhardy examination of the crocodile pits of Maâbdeh, Egypt, which could be entered only by a downward leap of several feet, and whence the explorers must needs "clamber up again with the help of a donkey-boy's cumberbund."

Who, or why, or which,

OR WHAT

Is the Akond of Swat?

Is he tall or short, or dark or fair?

Does he sit on a stool or a sofa or chair,

OR SQUAT,

The Akond of Swat?

Is he wise or foolish, young or old?

Does he drink his soup and his coffee cold,

OR HOT,

The Akond of Swat?

Does he sing or whistle, jabber or talk,
And when riding abroad does he gallop or walk,
or TROT,
The Akond of Swat?

Does he wear a turban, a fez or a hat?
Does he sleep on a mattress, a bed, or a mat, or a COT,
The Akond of Swat?

When he writes a copy in round-hand size,
Does he cross his T's and finish his I's with a DOT,
The Akond of Swat?

Can he write a letter concisely clear
Without a speck or a smudge or smear, or BLOT,
The Akond of Swat?

Do his people like him extremely well?
Or do they, whenever they can, rebel, or PLOT,
At the Akond of Swat?

If he catches them then, either old or young,
Does he have them chopped in pieces, or hung, or SHOT,
The Akond of Swat?

Do his people prig in the lanes or park?
Or even at times, when days are dark, GAROTTE,
O, the Akond of Swat!

Does he study the wants of his own dominion?
Or doesn't he care for public opinion a JOT,
The Akond of Swat?

To amuse his mind, do his people show him
Pictures or any one's last new poem, or WHAT,
For the Akond of Swat?

At night if he suddenly screams and wakes,
Do they bring him only a few small cakes, or a LOT,
For the Akond of Swat?

Does he live on turnips, tea, or tripe?
Does he like his shawl to be marked with a stripe,
or a DOT,
The Akond of Swat?

Does he like to lie on his back in a boat
Like the lady who lived in that isle remote, SHALLOTT,
The Akond of Swat?

Is he quiet, or always making a fuss?
Is his steward a Swiss or a Swede or a Russ, or a SCOT,
The Akond of Swat?

Does he like to sit by the calm blue wave?
Or to sleep and snore in a dark green cave, or a GROT,
The Akond of Swat?

Does he drink small beer from a silver jug?
Or a bowl? or a glass? or a cup? or a mug? or a POT,
The Akond of Swat?

Does he beat his wife with a gold-topped pipe,
When she lets the gooseberries grow too ripe, or ROT,
The Akond of Swat?

Does he wear a white tie when he dines with friends,
And tie it neat in a bow with ends, or a KNOT,
The Akond of Swat?

Does he like new cream, and hate mince-pies?
When he looks at the sun does he wink his eyes,
or NOT,
The Akond of Swat?

Does he teach his subjects to roast and bake?
Does he sail about on an inland lake, in a YACHT,
The Akond of Swat?

Some one, or nobody, knows, I wot,
Who, or why, or which, or WHAT
Is the Akond of Swat!

[The monosyllables rhyming with "Swat" are intended to have great emphasis, or, if possible, to be shouted by a chorus.]

M. C. L.

NEW YORK CITY.

Sea Blue Bird (Vol. iv, p. 103, etc.).—The passage from Alcmán, referred to by M. C. L., and by Mr. Lang, reads as follows: "Oh, that I were a sea-mew, which wings its flight among the halcyons, and runs on the surface of the sea-waves. *Bird of spring*, with radiant plumage, and heart that knows no sigh."

ILDERIM.

PENNSYLVANIA.

REFERRED TO CORRESPONDENTS.

No.—What can possibly be the origin of the almost unspellable couple of sounds so often used in the West, particularly by women, for "*No?*" As near as I can represent it, it is "ńp-ń," with the rising inflection on the first and the falling on the second sound, the whole being made with closed lips.

C. H. A.
NEWTONVILLE, MASS.

Akhoond of Swat (Vol. iv, p. 168).—Which was the first to appear, Lanigan's "Akhoond of Swat," or that of Lear?

W. H. G.
CAMDEN, N. J.

Plafery.—Momus says to Mercury, in Carew's "*Cœlum Britannicum*" (1633): "The hosts upon the highway cry out with open mouth upon you for supporting *plafery* in your train."

What is meant by *plafery*? It must have been something offensive to the inn-keepers.

J. B. ROBBINS.
BALTIMORE.

The Guerriere.—Please inform me where I can find the old song, beginning thus:

"The Guerriere, a frigate bold,
On the foaming ocean rolled,
Commanded by proud Dacres the dandy Ol!"

A SUBSCRIBER.

ROXBURY, MASS.

Fush.—What is the origin of the word *fush*? *To fush out* means to come to nothing, to fail. *It is all fush* is much like *it is all fudge*. A *fushy affair* is a common expression in Central New Hampshire, and after the foregoing explains itself.

NEWTONVILLE, MASS.

C. H. A.

Chald.—In an unnamed piece by H. K. White occur the following lines:

"And while with Plato's ravished ears
I list the music of the spheres,
Or on the mystic cymbals pore
That hide the Chald's sublimer lore."

Who was the Chald? Does White mean "the Chaldean," the astronomer? If so, did he invent the word Chald?

J. P. A.

WEST PHILADELPHIA.

COMMUNICATIONS.

The Battle Bell (Vol. iv, p. 19).—

"Thy plains, Arezzo, often have I seen
Hastily swept by light-armed horsemen fleet;
At tilts and tournaments have I often been;
Now bells, now trumpets, sending forth alarms,
With drums and signals loud from castle towers,
Native or foreign summoning to arms."

(Wright's "Dante's Inferno," Canto 22.)

These graphic lines refer to the battle of Campaldino, one of the most celebrated in the history of Florence. It was fought on St. Barnabas' day, June 11, 1289, when Dante was twenty-four years old. The poet was not only an eye-witness of the affray, but fought valiantly in the front ranks on horseback, sword in hand.

In the Longfellow translation, the line alluding to battle bells is the seventh from the opening of the canto:

"Sometimes with trumpets—sometimes with bells."

The note which accompanies this reference,

is an extended extract from Napier's "Florentine History," in which the author says: "The Martinella or Campana degli Asini was tolled continually day and night from the arch of the Porta Santa Maria, for thirty days before the beginning of hostilities, as a declaration of war, and according to the old chroniclers, '*for greatness of mind, that the enemy might have time to look to their defenses.*'"

Trollope also says: "A second car went to the field in company with the Carroccio, bearing on a lofty belfry the *Martinella*, as the great war-bell was called. One month before the army took the field, this bell was hoisted in the tower of a small church close by the station of the *Carroccio*, in the Mercato Anovo, where it was rung day and night during that time. It was then taken down and hung in the portable belfry of the car which accompanied the other bearing the standard or gonfalon. 'And with these two "pumps" of the Carroccio and the Campana de Marto,' says Malespini, 'the pride of the old citizens, our ancestors, was ruled.'"

After the battle of Monte Aperto, fought September 4, 1260, five years before Dante's birth, and which is referred to in the poet's reply to Farinata:

"The rout and carnage made
When Arbia's stream was stained with crimson dye
Tell why such vows are in our temples paid."

("Inferno," Canto x, p. 86.)

"The standard of the banished Florentines with their battle-bell, the Martinella, were tied to the tail of a jackass and dragged in the dirt" (Ampère's "Voyage Danteuse").

T. Adolphus Trollope's "History of the Commonwealth of Florence" and Napier's "Florentine History" are two most interesting sources of information on this subject.

The "Century Dictionary" informs us that the *Carroccio* was invented in the eleventh century, by Eriberto, Archbishop of Milan.

W. L.

HARTFORD, CONN.

Creek (Vol. iv, p. 307).—*Creek* is not so very uncommon in the East, as the following additional examples will show.

Thus, in Pennsylvania, there are not far from one hundred: On a two-page map in a school-book I count eighty. There are several Sugar creeks, Buffalo creeks, Sandy creeks and Mill creeks. One stream bears the romantic name of Loyal-Hanna; another, the expressive title of Yellow-Breeches. In New York, the word seems to be about as frequently used as in Pennsylvania. In the New England States, I find the word only in the vicinity of Lake Champlain. The word *brook* is sparingly, and *branch* unsparingly used. From the foregoing, it would seem that creeks cannot thrive in "pie-for-breakfast" localities.

In the West, the word is very commonly used, and is not infrequently pronounced *crik*. This pronunciation is decidedly closer to the Anglo-Saxon *crecca* and the Keltic *krig*, than the present authorized form with its sesquipedalian *e*.

J. W. REDWAY.

PHILADELPHIA, PA.

Corp.—The only example I remember in sober literature where *corp* is used for *corpse* is in Waller's poems, and even there it is used in the plural, *corps* for *corpses*. It is in Act i, Scene 1, of the unfinished translation of Corneille's "Pompey:"

"Heaps of the slain, deny'd a funeral,
Just nature to their own revenge does call;
From putrid *corps* exhaling poisonous airs,
Enough to plague the guilty conquerors."

[What a rhyme!]

CHILMARK, MASS.

Kelp.—This word, meaning a blow, a stroke, is very common in some parts of New England. Compare with it the provincial English *kelk*, a blow. The latter word is found in the dictionaries, and, as is suggested in the "Century Dict.," it may be the same as the local *kelk*, a large stone. Can *kelk*, a stone, be from the Latin *calx*, a stone? I imagine, however, that *kelp* and *kelk*, in the sense of "a blow," are both of them imitative or echoic. Cf. Scottish and Anglo-Irish *skelp*, a blow.

QUI TAM.

GERMANTOWN, PA.

Program (Vol. iv, p. 281).—Some editions, at least, of "Bailey's Dictionary" (1722?) have the spelling *program*. Worcester gives it as one of the spellings; Webster marks it *rare*, and refers to PROGRAMME. Etymologically, it is perfectly defensible; the spelling *programme* (except as coming from, or rather through, the French) is no more justifiable than *telegramme* would be. The modern spelling reformers, some of our best scholars among them, write *program*.

J. P. DEHART.

ANDOVER, MASS.

Divides and River Basins.—The notion that mountain crests form the divides between adjacent drainage slopes is one of the traditions that still obtains. The absurdity of such an idea becomes apparent when one examines any good map. The Delaware and Susquehanna both have their sources west of the Appalachian mountains. Green river traverses the Uinta mountains, having cut its cañon directly across the range. The Brahmaputra and Ganges both pierce the Himalaya mountains, and the Huahuum, rising on the eastern side of the Andes, cuts the cordillera sharply in twain. The explanation usually given is that the river in each case is older than the range, always having had the right of way, and when the uplift of the range began, it progressed so slowly that the river deepened its channel as fast as the range was uplifted.

OROG.

PORTLAND, ME.

Sunken Islands (Vol. iv, pp. 198).—"The Hydrographic Offices give notice that Morrell and Rica-de-Oro islands in the North Pacific ocean have disappeared, the information being furnished by Lieutenant James Miller, of the United States flagship *Omaha*. A small chart of a portion of several tracks of the Pacific mail steamship *City of Peking* shows that this vessel has twice passed over the position of Morrell island and once over the position of the Rica-de-Oro. Captain Cavarly, of the steamship *City of Peking*, kept a special lookout for Morrell island on February 6, 1890, but not even a sight of discolored water was visible" (Philadelphia *Record* of May 5, 1890).

The City of Ys (Vol. i, pp. 89, 119, 124).—A pleasant poetical version of the traditionary legend of Ys, by Gildart Riadore, M.A., may be found in the *Gentleman's Magazine* of November, 1860. The ballad is entitled "The Legend of King Gradlon," and it adheres closely to the story as told by Emile Souvestre in "Le Foyer Breton." It is divided into three *Fytes*, and has eleven stanzas of unequal length, containing altogether eighty-eight lines. As this version has not already been referred to in NOTES AND QUERIES, I beg to quote a *portion* of it:

FYTE I.

The sunlight gilds the towers of Ys,
The towers of Ys fling o'er the sea
The lengthen'd shades of mystery
That bid farewell to day;
The breezes waft the distant sigh
Of ever-varying minstrelsy
Attun'd to am'rous lay!

SECOND STANZA.

But was to the minstrels of *Douarnenez*,
Douarnenez laved by the restless sea,
The cry of its wickedness mounts on high,
The curse of its wickedness comes full nigh,
Can be no longer stayed,
Douarnenez's Princess is fair to behold,
Douarnenez's Princess has treasures untold
To do whate'er he bade.

FYTE II.

"Go! Seek, Dahut, the golden key,
The key that opes the floodgates wide,
That key no mortal saw beside
King Gradlon, you, and me."
The fiend hath said, "Away! Away!
Let flow the tide on *Douarnenez*
That never ebb shall see."

FYTE III.

Onward speed o'er the heavy ground,
The dark waves follow with hungry wail,
The wearied steed begins to fail,
A lighter burden craves,
When a voice was heard above the storm,
"Tis the fiend that takes thy daughter's form,
Cast her to the waves."

THIRD STANZA.

But a shriek was heard that pierced the air,
A shriek like that when mortal dread
Has lost all hope in deep despair,
Yet the king rides on, and his courser sped,
Like an arrow from bow, with lightning stride,
Dahut is not there, but silently ride
Gradlon and Gwenolin side by side.
The waves have claim'd their prey
Thro' the livelong night till beaming faint
Ye spy the break of day.

LAST STANZA.

But never again shall sunlight beam
On the towers of Ys, as erst of yore,
For the tide now rolls in endless stream
Where tide ne'er roll'd before,
And oft when the storm-fiend spreads his wing,
And the winds have burst their chain,
On the foaming wave lost spirits cling
To seek in vain, 'mid tempest strife,
The spirit they had known in life,
In the City of the King.

W. L.

HARTFORD, CONN.

Runcible (Vol. iii, p. 311; Vol. iv, pp. 200, 237, 251, 275).—Permit me one more remark. "Gerould" says truly that it is useless to call nonsense words too closely to account, but instead of using "runcible" in what he might himself have styled "a vacant and voluble manner," Mr. Lear seems to have kept it to the sense of "very large." At least, that meaning is never inapt, and there is some incidental proof of it. In the "Nonsense Pictures," of his own drawing—pictures and rhymes mutually illustrating—the "runcible spoon" used by the "dolumphious duck" is quite Brobdingnagian. In the description of himself beginning with the quoted phrase, "How pleasant to know Mr. Lear!" where he says:

"He has many friends, laymen and clerical,
Old Foss is the name of his cat;
His body is perfectly spherical,
He weareth a runcible hat."

the word's obvious meaning is "immense," and the rotund form and great head in the man's portrait show that the whimsical word-picture was only magnified truth.

M. C. L.

NEW YORK CITY.

Goliards (Vol. iv, p. 221).—Those of your readers who have access to good libraries can find such of the Goliard poems as are ascribed (rightly or wrongly) to Walter Map, in one of the volumes of the Camden Society's publications. The volume is entitled "Poems of Walter Mapes." It also contains, besides the original Latin poems, several delightful old English translations from the same.

G.

NEW JERSEY.

Altitudes (Vol. iv, p. 251).—Perhaps the highest voting precinct in the United States is at the North Star Mine on King Solomon mountain, in San Juan county, Colorado; it is 13,100 feet above sea level, and polls generally seventy-five votes. The mine is a noted silver producer in this section, and employs from fifty to one hundred and fifty men. For six months in the year (the winter months), the mine is almost inaccessible from the deep snow and snow slides, and it is hard to get miners to work there in the winter months, as they are shut up in the mine and boarding house attached for that period. Mail is brought from Silverton on snow shoes by a carrier hired by the mining company in winter semi-weekly; and in the winter of 1887-1888, a mail carrier was in sight of the mine and of the miners with his precious burden of letters from their loved ones, when a snow slide came suddenly down the mountain side and hurled the carrier one thousand feet backwards.

When the slide had spent its force, the miners hastened with picks and shovels to rescue the carrier, and after three days' incessant labor they found his dead body and his mail pouch. This mine is said to be the highest in the United States, if not in the world.

Mount Wilson, in Dolores county, Colorado, is 14,240 feet high, and it has several mining prospects not yet developed into mines near its summit; one named the Silver Picklode is said to be 13,200 feet above sea level, and four men have been employed on it this spring.

The miners say there are but two seasons in this high altitude, "winter and d—d late fall."

There is a mail route from Silverton to Ophir, a distance of twenty miles, that one winter, in 1883-1884, killed three mail carriers by snow slides, and the bodies of two of them with their mail lay beneath the snow for six months before being found, until the summer suns melted and exposed the victims of beautiful snow. On one point of this route, known as the summit of Lookout mountain, it snows nearly every day in the year, and at this point there is a toll house and gate, but kept only in summer

months. A sharp Bostonian widened the burro trail, called it a road, got a charter from the county commissioners and then levied toll upon the burro trains loaded with ore from the Ophir mines, and with provisions to the mines.

R. McC.

DURANGO, COLO.

Ambrosia (Vol. v, p. 6).—A contributor to the January number of *Poet-Lore*, in commenting on this word, criticises a writer for having used it in the sense of an unguent or dressing for the hair, saying that it was used properly to designate the food of the gods. In this late day it seems almost incredible that an educated person should make such a statement. The word is used indiscriminately by Greek writers to designate a food, a drink, or an unguent. The primary concept of the word, however, is immortality. The etymology is clear and to the point. It has come to us through the Sanskrit *mṛita*, death; Gr., *βροτός* (from the allied form *μυρός*), whence *ἄμβροτός*, immortal. English classical writers have frequently used it in the sense criticised by the critic in *Poet-Lore*.

J. W. R.

PHILADELPHIA, PA.

Land-pike (Vol. iii, p. 107).—The "Century Dict." defines this term as a popular name for certain tailed batrachians. This is probably the true explanation of the meaning of the definitions in the older dictionaries. But I think the term *land-pike* more frequently designates a thin, lank, half-wild swine, as your correspondent has suggested.

S. T. ANDREWS.

NEW HAVEN.

Larrigan (Vol. iii, p. 308).—Is it not possible that this word, a name for a lumberman's long-legged moccasin, may be connected with the English (and Australian) slang word *larrikin*, which means rough, rowdyish, unrespectable? There is nothing very refined and respectable about the belongings of a Down-East logger. Compare *rough-and-ready*, a kind of hat; *wrap-rascal*, a coarse cloak.

N. P. BARTLETT.

PROVIDENCE.

Deaths of English Sovereigns.—

There has been some dispute concerning the deaths of the kings and queens of England. The following list is, as far as I have been able to find out, correct:

William the Conqueror. At the siege of Mantes his horse reared so violently from placing his feet on some hot ashes that William was bruised by the pommel of his saddle, causing injuries from which he died.

William Rufus died the death of the poor stags which he hunted.

Henry I died of gluttony.

Henry II died of a broken heart, occasioned by the bad conduct of his children.

Richard Cœur de Lion, like the animal from which his heart was named, died by an arrow from an archer.

John died from the fatigue of a tiresome march across the Wash of Lincolnshire.

Henry III died a natural death.

Edward I died of dysentery.

Edward II was barbarously and indecently murdered by ruffians employed by his own wife and her paramour.

Edward III died of grief caused by the death of his son.

Richard II died either from being starved or murdered. Neither of which can be called pleasant deaths.

Henry IV is said to have died of "fits caused by uneasiness," and uneasiness in palaces in those times was a very common complaint.

Henry V is said to have died of a "painful affliction, prematurely." This is a courtly term for getting rid of a king.

Henry VI died in prison by means known then only to his jailer, and now only known in heaven.

Edward V was strangled in the Tower by his uncle, Richard III.

Richard III was killed in battle.

Henry VII wasted away as a miser ought.

Henry VIII died of carbuncles, fat and fury.

Edward VI died of consumption.

Queen Mary is said to have died of a broken heart.

Old Queen Bess is said to have died of melancholy, from having sacrificed Essex to his enemies.

James I died of drinking and the effects of vice.

Charles I died on the scaffold.

Charles II died suddenly, it is said of apoplexy.

William III died of consumptive habits of body and from the stumbling of his horse.

Queen Anne died of dropsy.

George I died from drunkenness, which his physicians politely called an apoplectic fit.

George II died of a rupture of the heart, which the periodicals of that day termed a visitation of God.

George III died after nine years' affliction of partial insanity.

William IV died of old age, accelerated by asthma.

E. BRADLEY SIMS.

NEW YORK CITY.

The Criminal Eye (Vol. iii, p. 107).—

The observation of J. H. that thieves and liars cannot look you squarely in the eye is important, if true. But I know some excellent people (at least, I so regard them) who do not like to look any one in the eye. King Henry VIII, according to Puttenham, took great offense if a subject looked him in the eye, regarding it as an act of impudence. I have heard, and read, that the North American Indians have often, if not usually, a slight strabismus, and I think my own observations tend to confirm the correctness of that statement.

O. S. FISHER.

BARRE, MASS.

Bulldoze.—To illustrate the formation of this low political slang word, permit me to call attention to the use of "hopper-dozers" in the grass-hopper region of Minnesota; a hopper-dozers is a coal-oil pan used in the destruction of the "hateful grass-hopper" of that part of the country.

N. F. R.

WISCONSIN.

Yop.—In some places in Pennsylvania a clownish fellow is called a *yop* (as in Centre county). Compare the Dutch *Jaap*, a nickname for Jacob or James, and the English *Jake*.

PHILO.

BELLEFONTE, PA.

Throwing the Cups.—If the enclosed communication is not too lengthy for publication it may be of interest to some of your readers; I have forgotten when I ran across it, but it has been some time in my possession:

"The reign of superstition is almost at a close. The majority of people now, upon hearing some old legend of ancient belief related, at once say that it is nothing but an old wife's tale, and thus think no more about it. There is not so much faith nowadays placed in fortune tellers, nor is fortune telling so prevalent as it was some years ago; yet we still keep hearing of some poor servant girl being misled by these sorcerers, who prefer doing anything for a livelihood rather than try to procure one in an honest and upright manner. The following story, however, is correct in every detail: It must be fully half a century since that terrible disease, the smallpox, made a raid upon the town of Wetherby, when I was commissioned by the vicar's wife (a lady whose charity was unbounded) to deliver to twenty-seven families some nourishing food which she was going to give to them. When I had finished my mission, the kind old lady wished to give me some remuneration for my trouble, but as I declined to accept any she insisted upon my taking tea with the servants. After tea, the housemaid said to the cook: 'Now, Jenny, let us throw the cups,' and as I was the only boy and naturally curious to know what they were about to do, I was very attentive. She threw her own cup first, and declared, 'No luck in it.' She then threw mine, and said, 'Thoo's luck, mi lad.' She next threw Jenny's, and exclaimed, 'Put thi' hat and shawl on, lass, an' mak' haste, or Johnny will be at' door afore thoo gits there.' Now, Johnny was Jenny's lover, and, as I had to go home the same way as Jenny, I went with her. Just as we turned the corner close to the house where she was going sure enough there was Johnny knocking at the door. I then went home, and you may be sure after what I had witnessed became thoroughly converted to the belief of the cup business. Some time after Jenny, the cook, having left her place, came to stay at our house for a fortnight. Being a lively

sort of a girl and full of necromancy, we often had a bit of fun at the breakfast and tea table by her throwing the cups. On the morning of her departure she said to me, 'As this is the last morning I shall be with you for some time we will throw the cups.' She then threw mine, with the same result; it had always been 'good luck.' She then threw her own cup, as she had done for three mornings previously with the same result, and exclaimed, 'There's death in the cup. Something will happen.' I then took her luggage to the wagon (she was going on to Bradford), and bid her good-by. About three weeks later, as we were having tea at home, who should walk in but the brother Jenny had gone to stay with, and, upon inquiring his business, he replied, 'I have got bad news. Poor Jenny's dead and I've come to bid you to attend her funeral at Kirby Overblow.' I was the only one, however, in our family who went to see the poor girl laid in her last resting place, and I never go now to Kirby but I stay to look at her tomb, each time recalling to mind her words of prophecy."

E. BRADLEY SIMS.

NEW YORK CITY.

Llanthony Abbey (Vol. iv, pp. 269, 307).—"Serro" is right in saying that it was the Austin Canons, not the Cistercians, that occupied both the old Llanthonies. (By the way, Prof. Freeman has shown that the name *Llanthony* commemorates not St. Anthony, but St. David of Wales.) But the present, or recent, Anglican occupants of the "restored" Llanthony are, I think, of an alleged Benedictine congregation. But the "Llanthony monastery" of "Father Ignatius" is four miles away from the abbey ruins.

O. S. FARNHAM.

BROOKLYN.

Names of Odd Pronunciation.—

Rotherhithe = redriff.

Seixas = seeshus.

Olney (in Rhode Island) = ō'ny.

Schaghticoke (N. Y.) = skattycok.

Horry (S. C.) = orree'.

M. EATON.

SAUGUS, MASS.

Holtzelster (Vol. iv, pp. 269, 293; Vol. v, p. 5).—After reading Prof. Estoclet's scholarly opinion of the origin of the above word, I am little inclined to defend my hasty guess as to its meaning "the wood-sealer." Yet the practice of marking or sealing timber is very wide-spread. In Germany (and, I think, in England) there is a sworn inspector called the *bracker* (timber-inspector in some of our States) who separates the boards and planks into *bracks*, or grades (this subject, the word *brack*, is very unsatisfactorily disposed of in Dr. Murray's "Oxford Dictionary"). At Danzig, the best oak is marked with a W, the second quality with W W (see Laslett's "Timber and Timber Trees"). In this country the timber-marks are private property, serving merely to indicate the ownership of logs and sawn material. G.

NEW JERSEY.

BOOKS AND PERIODICALS.

The Century for May, the month of Memorial Day, is made notable by the number and variety of articles it contains which concern our national life and history.

Mrs. Edith Robertson Cleveland writes of "Archibald Robertson, and his Portraits of the Washingtons;" William Armstrong and Edmund Law Rogers contribute two articles on "Some New Washington Relics," and these papers are supplemented by a short one on "Original Portraits of Washington," by Charles Henry Hart. All of these articles in the Washington series are profusely illustrated.

A series of articles, varied in style and subject, but all having reference to Memorial Day, are a short sketch, "A Decoration Day Revery," by Brander Matthews; "Theodore O'Hara," by Robert Burns Wilson, with which is given in full O'Hara's stirring battle-song, "The Bivouac of the Dead;" a poem, "Twilight Song. For Unknown Buried Soldiers North and South," by Walt Whitman; and a Memorial Day ode, "The Fallen," by John Vance Cheney; besides appropriate articles in Topics and Open Letters.

The first installment of Mrs. Amelia Gere Mason's valuable series on "The Women of the French Salons" opens in a delightful way, and is finely illustrated. Mr. Sillman, in his Italian Old Masters, writes of Andrea del Verrocchio, to which Mr. Cole has added a magnificent engraving of a detail from Verrocchio's "The Baptism of Christ."

Mr. Jefferson's Autobiography continues its charming course, this month relating his experiences in Australia, and Mrs. Barr's "Friend Olivia" grows in interest.

Articles which will have a wide reading are George Kennan's striking paper on the methods of the Russian censors, entitled "Blacked Out," with which is given a *fac simile* of two pages of one of Mr. Kennan's *Century* articles on Siberia erased by the Government censors; "Chickens for Use and Beauty," by H. S. Babcock, profusely illustrated; "Two Views of Marie

Bashkirtseff," with portraits, and pictures by Marie Bashkirtseff; Prof. H. C. Wood's striking paper on "A Study of Consciousness;" and Major J. W. Powell's valuable contribution on "Institutions for the Arid Lands."

Richard Malcolm Johnston writes one of his characteristic pictures of Georgian life, "Travis and Major Jonathan Wilby," which is illustrated with pictures by A. B. Frost, and Mrs. Elizabeth W. Champney contributes a short story, "The Romance of Two Cameras."

Other articles of interest are: "George Washington and Memorial Day," "The New Movement in Education," "The Linging Duello," "The Churches and the Poor," in Topics of the Time.

In Open Letters George L. Kilmer writes of "The G. A. R. from the Inside," Rossiter Johnson writes of "Martial Epitaphs," and Harry Stillwell Edwards and Charlotte Mulligan contribute papers.

Besides the poems already mentioned there are others by Thomas Bailey Aldrich, Andrew B. Saxton, Henry Ames Blood, Harrison S. Morris, James Herbert Morse, Henry Tyrrell, John L. Heaton and Cora Stuart Wheeler.

The Arena for May has as its frontispiece a finely executed photogravure of the Rev. Phillips Brooks, the distinguished Episcopal divine of Boston. An entertaining sketch of Dr. Brooks' life and work also appears in this issue, written by Rev. Thomas Alexander Hyde. The opening paper on "Rock or Natural Gases" is of more than ordinary interest, prepared by N. S. Shaler, of Harvard University. It is not only authoritative and instructive, but exceedingly entertaining. Prof. Shaler is followed by the Rev. R. Heber Newton, the well-known New York divine, who contributes a paper on "The Dogmatism of Science," in which he shows how through successive ages science, instead of being the open-eyed child Bacon would have it, has too frequently assumed the airs of a pope. Canon W. H. Fremantle, of Oxford, Eng., appears in a paper on "God in the Government," which reviews Col. Ingersoll's paper on this theme from the standpoint of orthodox Protestantism. Prof. Joseph Rodes Buchanan contributes a paper of great merit, entitled, "The Cosmic Sphere of Woman," a question for statesmen. Rabbi Solomon Schindler continues *The Arena's* series of "Divorce" papers from liberal thinkers. Godin's Social Palace at Guise, in France, is described in a thoughtful paper by Laurence Grönlund, who spent many weeks at Guise studying Godin's unique experiment. Prof. Alfred Hennequin, of the Michigan University, contributes a paper of marked ability on "The Characteristics of the American Drama." "In Heaven and on Earth" is the striking title of the third "No-Name" series. Whoever the author is he is a vigorous and entertaining writer. Hon. J. H. Keatley, late U. S. Judge of Alaska, contributes a paper of great interest on "The Gold Fields of Alaska." Judge Keatley spent much time personally investigating the mineral resources of Alaska, and the facts related are important. Dr. Henry A. Hartt, of New York, contributes a brief paper to the "Rum" series, in which he maintains that drunkenness should be treated as a serious crime. Mr. W. H. Murray's beautiful prose-poem, "Ungava," is continued in this number. From the above table of contents it will be readily seen that this number of *The Arena* is peculiarly rich in the talent represented. The contributions also show that the authors have given their best thought.

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NOTES.

SUPERSTITIONS ABOUT PLAYING CARDS.

While I am aware that the number of superstitions is legion I send you a few curious ones pertaining to playing cards which may be interesting to some of your readers.

Most of these superstitions I have gathered from persons I have met, and while some of them "did not believe in foolish superstitions," they would, nevertheless, at times when fortune was against them, try some little superstitious act "just to see if it would make any difference in their luck."

One of the most common superstitions is that where a card player who is not having good luck gets up and solemnly walks around his chair three times in order to propitiate fortune; or the player will call for a new pack of cards.

The partners in a game of cards who have

the grain of the table running between them are also supposed to be helped thereby. This, I am told, is an Irish superstition.

If you are a card-player, and not having a table in your room, start to play cards on the bed, then beware, for this is an act sure to bring misfortunes innumerable.

Never throw a pack of cards at any one, as the act will bring all kinds of bad luck to the person struck.

When you have a pack of cards which have seen their best days do not commit the imprudence of giving them away. It is also bad luck. The proper plan is to burn them and preferably with pepper and salt.

The belief that a large number of people have in the efficacy of fortune telling by cards is too well known to dwell upon. These people, when a fortune-teller is not convenient, will often pick out their own fortune by means of divers kinds of Solitaire.

Then there is the old proverb, "Lucky at cards, unlucky at love."

In a game of cards it is considered unlucky to a player to rest your foot on the back rung of his chair while looking at the game. Rest your foot on one of the side rungs or on the seat of the chair, but the *back* rung, never.

One of the most curious superstitions I have met with is one which was told me of an old Irishman who could never be persuaded to play cards unless he wore his hat. When pressed for a reason he finally gave this one. The devil is always around when card playing is in progress and not to wear a hat would be a sign of respect to his majesty and that would bring bad luck. Can any correspondents of AMERICAN NOTES AND QUERIES furnish some more?

W. W. R.

PHILADELPHIA, PA.

ENGLISH WORDS IN THE FRENCH LANGUAGE.

BIFTECK, *n. m.* (from the English *beef* and *steak*). "Si le chat n'a pas mangé le *bifteck* sois sûr que le drôle était déjà bourré d'aloyau." (Guillermín.)

"Son intelligence culinaire n'a jamais pu s'élever jusqu' aux sommets ardu du *bifteck* raisonnablement cuit." (Ch. Expilly.)

"Quel économiste nous élargira l'estomac de manière à contenir autant de *biftecks* que feu Milon le Crotoniate, qui mangeait un bœuf?" (Théophile Gautier.)

BOXE, *n. f.* (from the English *box*).

"Dans les écuries de luxe, les chevaux sont isolés, soit un à un, soit par attelage, au moyen de cloisons à demeure formant des stalles ou *boxes*." (Bélèze.)

"Je ne parle pas des animaux enfermés dans leur *boxes* et étouffant sous une vitrine où l'air pénètre difficilement." (E. Texier.)

BOXE, *n. f.* (from the English *to box*).

"La sévère Albion a renoncé à sa *boxe*." (Proudhomme.)

"La *boxe* a été de tout temps en honneur en Angleterre." (Bachelet.)

BOXER, *v. intr.*

"Crabb de Ramsgate vous a appris à *boxer*." (E. Sue.)

"L'art de *boxer* s'apprend en Angleterre, Comme chez nous l'art de l'escrime." (E. Texier.)

"Toujours prêt à *boxer* qui veut te contredire Il a l'air d'avoir dit ce que tu vient de dire." (C. Delavigne.)

BOXEUR, *n. m.*

"Voilà des *boxeurs* à Paris
Courons vite ouvrir des paris." (Béranger.)

"Le *boxeur*, furieux, tout bouillant de colère,
* * * S'élance sur son adversaire." (Delille.)

BRICK, *n. m.* (from the English *brig*).
"En France, on ne grée en *bricks* que les navires d'un médiocre tonnage." (A. Jal.)

"Le *brick* l'Aventure est en rade; on l'a signalé ce matin." (Scribe.)

"Adieu le dogre ailé
Le *brick* dont les amures
Rendent de sourds murmures." (V. Hugo.)

CLUB, *n. m.* (from the English *club*).
"Ce n'est pas un des moindres traits de ce temps-ci que cette vie de *club*, où l'on joue avec des gens qu'on ne reçoit point chez soi." (Balzac.)

"Les *clubs* sont des instruments de désordre entre les mains de quelques ambitieux." (A. Garnier.)

"Les *clubs*, cette singerie anglaise, ont achevé la ruine de nos salons." (Mme. E. de Girardin.)

DANDY, *n. m.*, pl. *dandys* or *dandies* (from the English *dandy*). "C'est un *dandy*, un muguet, un mirliflore, un beau, suivants les époques et les régimes." (E. Chapus.)

"Collinet et la musique D'Almack enchantait la mélancolie fashionable des *dandies*." (Chateaubriand.)

"Un vrai *dandy* doit être froid: l'armure de la froideur le rend invulnérable." (Rigault.)

EXPRESS, *n. m.* "*L'express* en France est le train qui va le moins lentement." (Pierre Larousse.)

EXPRESS, *adj.* (from the English *express*, which came from the French *expres*). "Le dernier des convois annoncera un de ces jours qu'il mène les voyageurs à Saint-Denis par un train *express*." (L. Jourdan.)

[*To be continued.*]

C. F. H.

PHILADELPHIA, PA.

NORUMBEGA.

I have a few notes regarding this mythical or half-mythical city of the aboriginal Americans, which some would identify with a site near Bangor, Me., and which others think to have stood not far from Waltham, Mass. Milton, John Dee, Robert Burton and others speak of it. An obscure writer, whose tract is reprinted in Arber's "English Garner," professes to have visited it. For my own part, I incline to the belief that no such place ever existed, or that if it did exist, it was a wretched collection of wigwams. Will your correspondents kindly send notes regarding it?

CORYDON.

SALEM, MASS.

LATINIZED PROPER NAMES.

Bucer stood for *Kuhhorn*, a family name which means *Cow-horn*.

Scapula, the lexicographer, was originally named *Schulterblatt* = shoulder-blade.

Andrew Boorde, said to be the original *Merry Andrew*, Latinized his name into *Andreas Perforatus*.

Parkinson wrote books under the name of *Paradisus-in-Sole* = Park-in-Sun.

The bird called Godwit is described by

Latin (late mediæval) writers, under the name of *Dei ingenium*.

Melancthon's true name was *Schwarzerd* = black earth. This little list is capable of immense extension. Will your correspondents kindly add to it?

B. S. T.

CORRY, PA.

QUERIES.

Authorship Wanted.—Who is the author of the following lines:

"Shed no tear, oh shed no tear,
The flower will bloom another year."

Q. UERIE.

WASHINGTON, D. C.

The above are the first two lines of a "Fairy Song," by John Keats.

A Question in Grammar.—In a little poem said to be by Mary Howitt, are these words:

"Morning and night with cleanly pails
Comes Mary to the spring,
And to the cottage never fails
The cooling draught to bring.

"With some she scours the dresser smart,
Or mops the kitchen bricks,
And in the kettle *sings a part*
Above the crackling sticks."

How do you parse *sings*? Our school-teacher says it is the predicate agreeing with the noun *part*, which is its subject. I contend that *Mary sings*, that is, causes to sing, a part of the water. Which is right?

M. A. A.

WASHINGTON, D. C.

Your teacher's interpretation is logical and sound. Yours is bold and original. *Sing* is seldom or never used as a causative verb, yet your idea is not an unpoetical one. Indeed, the use of words in a manner slightly out of their ordinary prosaic handling lends a certain charm to verse. Don't contend with the school-teacher, but stick to your opinion all the same.

REPLIES.

Slang (Vol. v, p. 6).—Captain Joyner, for many years an Adirondack guide, informs me that "slang" is a French Canadian word for a slough. It is a common noun, and not a proper name.

H. R.

SCHENECTADY, N. Y.

Coëla (Vol. v, p. 5).—Coëla (τὰ κοῖλα, literally, the hollows) is a name given to a narrow and sinuous passage south-west of Eubœa, an island now generally known as Negroponte, east of Greece.

J. W. R.

PHILADELPHIA, PA.

To Fire, To Eject (Vol. iv, p. 287).—Any interpretation of Shakespeare's words found over the signature W. J. R. needs no confirmation, but I can direct R. G. B. to another seventeenth century master of English, whose use of "fire out" and "fired" does confirm it. It oddly chanced that when reading R. G. B.'s last communication (Vol. v, p. 9), I had still in my hand Mr. J. A. Symonds' edition of Sir Thomas Browne's "Religio Medici and Urn Burial" (Camelot classics), where occur the following instances. In the latter essay, 1658, referring to what he calls "pyral combustion," the author says: "Some apprehended a purifying virtue in fire, refining the grosser commixture and firing out the ætherial particles so deeply immersed in it" (Chap. i). And again: "Even bones themselves * * * consisting much of a volatile salt, when that is fired out, make a light kind of cinders" (Chap. iii).

Of the "crumbling relicks and long fired particles" contained in the ossuary urns that had "quietly rested under the drums and tramlings of three conquests" to be just then discovered at Great Walsingham, he says: "We apprehend they were not of the meanest carcases, perfunctorily fired, as sometimes in military, and commonly in pestilence, burnings."

M. C. L.

NEW YORK CITY.

Authorship Wanted (Vol. iv, p. 175).—

"Traveler what lies over the hill?" etc.

The above lines are the opening ones in a poem written by George MacDonald.

W. R. W.

PHILADELPHIA, PA.

The Guerriere (Vol. v, p. 18).—These verses were written in the war of 1812, and will be found in McCarthy's "Collection of American Songs." They were to be sung to the tune of "Drops of Brandy." The song begins:

"It oftimes has been told
How the British seamen bold

Could whip the tars of France so neat and handy, oh!

"And they never found their match
Till Bold Dacres did them catch,
For the Yankee boys for fighting are the dandy, oh!"

H. PHILLIPS, JR.

PHILADELPHIA, PA.

REFERRED TO CORRESPONDENTS.

Camelot.—I have notes recording several opinions as to the supposed site of the fabled (?) city of Camelot. What is the best identification thus far proposed?

J. C. D.

ALBANY, N. Y.

Cremating Crows.—In his essay upon "Urn Burial," Sir Thomas Browne says that when burning the dead became the prevalent practice at Rome, it was "not totally pursued in the highest run of cremation, for when even crows were funerally burnt, Poppæa, the wife of Nero, found a peculiar grave interment" (Chap. i). Why should crows have been "funerally burnt," or have been given any kind of funeral ceremonies?

M. C. L.

NEW YORK CITY.

Cambrial Colchos.—At what place in Newfoundland was the settlement or colony of Cambrial Colchos, where Sir William Vaughan wrote "The Golden Fleece?"

KILMAIN.

NEWTON CENTRE, MASS.

Name Wanted for a City.—

"The smallest vermin makes the greatest waste,
And a poor warren once a city rased."

Marvell's poem "To the King" contains the above lines. To what city does the poet refer?

E. S. BRADFORD.

CHELSEA, MASS.

Peter Out.—Can any one tell me the origin of the expression *to peter out*? Perhaps the word should be written *peeter*.

C. H. A.

NEWTONVILLE, MASS.

Banjula.—What is the meaning of this word? It occurs in Sir Edwin Arnold's poem, "The Indian Song of Songs," as follows:

"Let us bring thee where the banjulas
Have spread a roof of crimson."

SAPPHO.

NEW YORK.

COMMUNICATIONS.

Gem Lore (Vol. ii, p. 55).—There appeared in the *Portland Transcript* a versified form of the Gem Lore of Vol. ii, p. 55, AMERICAN NOTES AND QUERIES, which runs as follows:

JANUARY.

By her who in this month is born
No gem save Garnet should be worn;
It will insure her constancy,
True friendship and fidelity.

FEBRUARY.

The February born will find
Sincerity and peace of mind,
Freedom from passion and from care
If they the Amethyst will wear.

MARCH.

Who on this world of ours their eyes
In March first open, shall be wise;
In days of peril firm and brave,
And wear a Bloodstone to the grave.

APRIL.

She who from April dates her years
Diamonds should wear lest bitter tears
For vain repentance flow; this stone
Emblem of innocence is known.

MAY.

Who first beholds the light of day
In spring's sweet flowery month of May,
And wears an Emerald all her life,
Shall be a loved and happy wife.

JUNE.

Who comes with summer to this earth,
And owes to June her days of birth,
With ring of Agate on her hand
Can health, wealth and long life command.

JULY.

The glowing Ruby should adorn
Those who in warm July are born;
Then will they be exempt and free
From love's doubts and anxiety.

AUGUST.

Wear a Sardonyx or for thee
No conjugal felicity;
The August born without this stone,
'Tis said, must live unloved and lone.

SEPTEMBER.

A maiden born when autumn leaves
Are rustling in September's breeze
A Sapphire on her brow should bind—
'Twill cure diseases of the mind.

OCTOBER.

October's child is born for woe,
And life's vicissitudes must know;
But lay an Opal on her breast
And hope will lull those woes to rest.

NOVEMBER.

Who first comes to this world below
With drear November's fog and snow
Shall prize the Topaz's amber hue—
Emblem of friends and lovers true.

DECEMBER.

If cold December gave you birth—
The month of snow and ice and mirth—
Place on your hand a Turquoise blue;
Success will bless whate'er you do.

H. A. P.

PORTLAND, ME.

Parallel Passages (Vol. iv, pp. 302, etc.).—

"With how sad steps, O Moon, thou clim'st the skies!
How silently, and with how wan a face!"

(Sir Philip Sidney.)

"With what a silent and dejected pace
Dost thou, wan Moon, upon thy way advance."

(Henry Kirke White's "Angelina.")

J. P. A.

WEST PHILADELPHIA.

Creek (Vol. v, p. 18).—In parts of Vermont, and in Connecticut as well, a back-water or currentless backset from a stream is called a *creek*. This agrees very well with the Old English sense of the word. At Queechy, Vt., there is a backset of this kind called Gilson's creek. In parts of Connecticut even the low *swale*, or wet land about the backset, is sometimes called a *creek*; near Philadelphia it would be called a *cripple* (Ger. *Krippel*). Whittier says in "The Swan Song of Parson Avery:" "Broad meadows stretched out seaward, the tided *creeks* between." This is said of the salt-water channels in the marshes near Newbury, Mass. Near Jonesboro', Me., is Tide-Mill creek, a salt-water channel. Tenney's creek makes into the salt waters of Look's bay, near Jonesboro', in Massachusetts. Beverly creek is one of the arms of Beverly harbor. Black's creek makes into or out of Quincy bay. On the Maine coast we find Bobby's, Buchanan's, Cole's, Ellison's, Turburn's creeks, two Goose Fair creeks, Hay creek, Hayward's, Hicks', Indian, Miner's, Miller's, Mud, Otter, Potter's Ruggles', Sawyer's, Sharkeyville, Smith's, Snare, Spruce, Strawberry, Tenny's and Winnegance creeks, and I know not how many hundred more. Chelsea creek is very near Boston. An arm of Portsmouth and Kittery harbor is called Chauncey's creek. Green creek is in a salt marsh near Ipswich, Mass.

I think we shall have to concede to New England her fair share of creeks, but they are mostly creeks in the English, rather than the American sense. In some cases, however, they seem to partake of both characters.

JABEZ S. ABBOTT.

PORTLAND, ME.

If J. W. R. will reread my note on p. 307, Vol. iv, he will find that I said nothing about creeks in Pennsylvania, or New York, but only New England. He says he finds New England creeks only in the Lake Champlain region. Yet I have already, on p. 307, noted one in Connecticut. He states that "the word *brook* is sparingly, and *branch* unsparingly used." Not in New England, for in every part of New England *brooks* are exceedingly common; while *branch*, as a common noun, the equivalent of *brook*, is almost

unheard of, except in such expressions as "North Branch" of such-and-such a stream, and even this use of *branch* is rather uncommon save in some parts of Maine. Can he name any New England creeks except the two I have named? And both of these are quite as often called *rivers* as *creeks*, I believe.

QUI TAM.

GERMANTOWN, PA.

Holtzelster (Vol. v, pp. 24, etc.).—Would not *Houtzegeister* be good Dutch for Wood-sealer? It may be remembered that Marvell, from whom this word was quoted, lived for a time (1661-63) in the Low countries. * * *

PHILADELPHIA, PA.

Floating Islands (Vol. iv, pp. 270, etc.).—Sadawga lake, in the township of Whittingham, Vt., has a remarkable island within its borders. The island is larger than any farm in the neighborhood, containing over 150 acres. Its peculiarities lie in the fact that it daily shifts its position, being first on the north, then on the south and then on the east or west borders of the lake. It is known as "the Floating Island," and has kept up its aberrant voyage time out of memory. It has many trees upon its surface, some of which are from twenty to thirty feet in height, besides an immense thicket of cranberry bushes. It is a favorite resort for picnickers. Holes have been cut through the crust and fish caught, much after the fashion of catching them through the ice in winter time (*Philadelphia Ledger*, May 8, 1890).

The Mysterious Music of Pascagoula (Vol. iv, p. 312).—I have recently read, I think in *Forest and Stream*, though I cannot be positive, a detailed account of a recent investigation of this phenomenon, the suggestion of the writer being that the sound was produced by a species of fish, but in some way yet unknown. A disturbance of the water caused the sound to cease. After a short interval of quiet it would begin again.

C. H. A.

NEWTONVILLE, MASS.

Depth of the Ocean (Vol. v, p. 4).—The deepest sounding ever obtained in the Pacific ocean was made by Com. Bartlett, U. S. Steamer *Tuscarora*. The sounding in question, 4655 fathoms or 27,930 feet, was made off the coast of Kamchatka.

J. W. R.

PHILADELPHIA, PA.

Shortest Sentence Containing Alphabet (Vol. iv, p. 291).—I have found the following short sentences: "A quick brown fox jumps over the lazy dog," and "J. F. Grave, pack with my box six dozen quills," and the following which contains only thirty letters, "What vexing quips jab my crazed folk."

H. R.

SCHENECTADY, N. Y.

Blue Sea-cat (Vol. v, pp. 7, etc.).—As evidence in favor of Mr. Chamberlain's suggestion in his last paragraph, as to the probable origin of this word, it may be well to add that *markatta* is commonly used in Sweden at the present day to designate a small monkey, with no suggestion of the syllable *mar* (pronounced long like *mähr*) having anything to do with the sea, which in Swedish is *half*, even though I have no doubt the folk-etymology connects the last part of the word with "cat," the feminine form of which, often used generically, is *katta*.

K. A. LINDERFELT.

MILWAUKEE, WIS.

Bonny Boots (Vol. i, p. 8).—In the very last stanza (written by Edward Johnson) of T. Morley's collection called "The Triumphs of Oriana" (1601), Bonny Boots is spoken of as recently dead, and as singing better than any other. But, in an earlier piece of the same collection, written by John Holmes, beginning, "Thus Bonny Bootes the birthday celebrates," it further appears that he occupied a very near relation to the queen; "For she is Bonny Bootses sweet mistress." Can this be the poet John Holmes himself? My own idea would be that Bonny Boots was some young page at court, a favorite with the queen, and possibly Holmes, of whom I know nothing but his name.

G.

NEW JERSEY.

Underground Streams (Vol. iv, p. 307).—There is an interesting account of the underground streams of Barbados, in Moxly's book, "A West Indian Sanatorium."

The innumerable sinkholes near Benton and Ellendale, in Missouri, "which for a time kept land there at a low figure," are now regarded (according to the St. Louis *Post-Dispatch*) "as great blessings, as into them all the surplus rainfall is drained, and many houses have pipe connections to them for the conveyance of sewage. Everything that goes into them is carried away, and experiments made lead to the supposition that the holes are connected by passages through the limestone to underground streams and the river des Peres. A resident of Ellendale has had in mind for some time a plan for thoroughly exploring the supposed passages. Near his home is a hole in which the murmur of flowing water can be heard at nearly all times."

There are in Ireland many rivers having partly subterraneous courses for which see article "Ireland" in "Encyc. Brit." in the paragraph on rivers and lakes; connected with them there are many *turloughs*, or lakes disappearing at intervals, much like the more famous lake of Czirknitz (Vol. iv, pp. 165, etc.).

LUCIUS O'DONNELL.

VEVAY, IND.

Weeping Trees (Vol. v, p. 16).—In Hakluyt's "Voyages" there is an account of Hawkins' second voyage to Africa and America, written by a gentleman who sailed with Hawkins, in which we are told that in the island of Ferro there is a weeping tree which supplies all the men and beasts of the island with drink, there being no other available water supply! Further, he states that in Guinea he saw many weeping trees, but of a species different from that at Ferro.

EVANDER.

BRISTOL, PA.

Whispering Galleries (Vol. i, pp. 238, etc.).—"He [a carrier] is the vault in Gloster church, that conveys whispers at a distance" (Bp. Earle's "Microcosmographie," 15, 1628).

R. S. V.

GLOUCESTER, N. J.

Hard Words for Rhymsters (Vol. iv, pp. 276, 294).—The lacking rhyme for "silver" may be "chilver," which the "New Eng. Dict." defines as "an ewe-lamb," but shows its tendency towards application to the young of any animal. Examples are given of its very early use, but after 1100 a hiatus occurs until 1815 and thenceforward.

The rhyme for "babe" inevitably suggests to those who have read it, Swinburne's exquisite poem on that theme. I will not venture to quote it entire—would that I might, for every omitted word is a loss—but as the verses are not included in any volume of "Selections" within my knowledge, and may be unknown to many readers, can you find space for half-a-dozen stanzas?

A RHYME.

Babe, if rhyme be none
For that sweet, small word
Babe, the sweetest one
Ever heard,

Right it is and meet
Rhyme should not keep true
Time with such a sweet
Thing as you.

* * * * *

None can tell in metre
Fit for ears on earth
What sweet star grew sweeter
At your birth.

Wisdom knows what may be;
Hope, with smile sublime,
Trusts, but neither, baby,
Knows the rhyme.

Wisdom lies down lonely;
Hope keeps watch from far;
None but one seer only
Sees the star.

Love alone, with yearning
Heart for astrolabe,
Takes the star's height, burning
O'er the babe.

M. C. L.

NEW YORK CITY.

Altitudes (Vol. v, pp. 21, etc.).—Argentine Pass, a traveled route between Georgetown and Leadville, Colo., is said to be the highest *wagon-road* in the world. There are several pack-trails, however, having a greater height.

J. W. R.

PHILADELPHIA, PA.

Osgod Clapa (Vol. iv, pp. 248, etc.).—There was once a king of Northumbria named Clapas, or Clapus. He is mentioned in Polydore Vergil's "History of England," and if I mistake not he lived long before Osgod Clapa's time. I hope your correspondent, Mr. Clapp, will be able to trace for himself a line of descent from this royal stock.

J. P. KERR.

BEVERLY, MASS.

King Sennacherib (Vol. iv, p. 287).—The "King Sennacherib" rhyme calls to mind the following which was addressed to Stanley the last time he was in America:

"In Afric's wilds how sad thy lot,
Where suns wax hot and hotter,
Where e'en the very Hottentot
One sees grows hot and totter!

"Better the sword thy life cut short,
Or cannon shot cut shorter;
Better to fall by one report
Than by each fell reporter!"

C. H. A.

NEWTONVILLE, MASS.

Liard.—The "Cent. Dict." gives this word as a Canadian name for the balsam poplar, with no explanation of its origin. It is the French *léard*, or *liard*, a black poplar. Its remoter origin I do not know. Cf. Ital. *leardo*, O. Fr. *liart*, gray.

* * *

PHILADELPHIA, PA.

Basques (Vol. iv, p. 304).—For a short article on the Basques, that in the new edition of "Chambers' Encyclopædia" is by far the best yet written. That article also gives the names of some very late books on the Basques.

E. S. H.

CANTON, N. Y.

Anagrams (Vol. iii, pp. 252, etc.).—Henry, Prince of Wales, son of James I of Great Britain, used "in the challenges of his martial sports and masquerades," to call himself *Meliades*, which word the poet Drummond of Hawthornden turned into an anagram, "Miles a Deo," soldier from God. Near the end of the third book of Browne's "Britannia's Pastorals," there is a little anagram—"Mayden, ayd men." G.

NEW JERSEY.

Level-headed.—A good many years before this expression, and other cognate ones, became at all current in the North, I used to hear them often among the negroes of the South-western States. "He's got a level head," "your head is level," and the like, were exceedingly common, as were also many other slang expressions now everywhere known. Slang seems to be the natural language of the untrained and unschooled negro, and I credit him with the invention of much of what is called American humor.

F. S. CARSLAKE.

MEDIA, Pa.

Punishment by Water (Vol. iii, pp. 191, etc.).—It is not given to every man to possess the philosophical phlegm of Socrates, who, when Xantippe wound up one of her "little speeches" with a bucket of water over the poor, patient, hen-pecked man, would calmly observe that "after thunder rain generally fell;" and consequently poor puny man, who actually at one time considered himself the lord of creation, essayed to battle with the evil, instead of sitting down quietly and accepting scolding as inevitable, and a misfortune for which there was no remedy.

"A common scold, 'communis rixatrix' (for our Law Latin confines it to the feminine gender)," says Blackstone, "is a public nuisance to her neighborhood." In full accordance with the view of this great legal luminary, our English forefathers, who were men of mettle, grappled with this social evil, and they found a possible remedy handy in the cucking-stool, which certainly had come to them from Saxon times, as it is mentioned in Domesday Book, although it then seems to have been used to punish offenders of a different description, such as giving false measures, or selling bad beer. But it was a convenient and harmless punishment. It involved no physical hardship, and was applied to a scold in a very simple manner. She was only placed in it (being of course duly fastened in), and exposed outside her house, or in some other place, for a given time, and so left to the gibes and insolent remarks of the crowd. This was the first and gentlest treatment of the disease. It

gave no physical pain, as did the stocks, and rather shows the wish of our ancestors to begin with moral suasion; but finding still that her "clam'rous tongue strikes pity deaf," they invented the tumbrel, on which she was drawn round the town, seated on the chair. For instance, in the Common Hall accounts of the Borough of Leicester, 1467, it was ordered "that scolds be punished by the mayor on a cuck-stool before their own door, and then carried to the four gates of the town." And this failing, the tumbrel was turned into the trebucket, or movable ducking-stool, and this, in its turn, yielded to the permanent ducking-stool, which, according to Gay, seems at all events to have had terrors for some.

"I'll speed me to the pond where the high stool
On the long plank hangs o'er the muddy pool;
That stool the dread of every scolding quean," etc.

The ducking-stools proper were permanent affairs, and were erected by the side of some river or pond. They were numerous, but not so numerous as the stocks, which were in almost every village, and indeed the cause for their use seems to have been only too prevalent. As Poor Robin said:

"Now, if one cucking-stool was for each scold,
Some towns, I fear, would not their numbers hold;
But should all women patient Grisels be,
Small use for cucking-stools they'd have, I see."

But the ducking-stool was not the only remedy used to tame a scold's tongue. At Carrickfergus they tried another plan, as this extract from the town records will show:

"October 1574—Ordered and agreeed by the hole Court, that all manners of Skoldes which shall be openly detected of Skolding, or Eville wordes in manner of skolding, and for the same shal be condemned before Mr. Maior and his brethren, shall be drawn at the sterne of a boate in the water from the ende of the Pearle round about the Queene's Majestie's Castell in manner of ducking, and after when a cage shall be made, the party so condemned for a skold Shal be therein punished at the discretion of the maior."

And a cage was made, and women were so punished, and a regular list kept of scolds.

A very curious punishment obtained at Sandwich, and in the mayoralty of Robert Mitchell, 1637: "A woman carries the

wooden mortar throughout the town hanging on the handle of an old broom upon her shoulder, one going before her tinkling a small bell, for abusing Mrs. Mayoress, and saying she cared not a — for her." Boyd, in his "History of Sandwich, 1792," says: "In the second story [of the Guildhall], the armour, offensive and defensive, of the trained-bands, and likewise the cucking-stool and wooden mortar for punishment of scolds, were preserved till lately, but they are now dispers'd;" but he gives engravings of both, and the wooden mortar certainly is a curiosity.

In the "Historical Description of the Tower of London, 1774," is the following: "Among the curiosities of the Tower is a collar of torment, which, say your conductors, used formerly to be put about the women's necks that scolded their husbands when they came home late; but that custom is left off nowadays, to prevent quarreling for collars, there not being smiths enough to make them, as most married men are sure to want them at one time or other."

But our ancestors were beginning to find out that

"A smoky house and a scolding wife
Are two of the greatest plagues in life;
The first may be cured; t' other ne'er can,
For 't is past the power of mortal man."

And yet they did not despair. Men's wits were set to work, and a triumph of ingenuity was produced—the brank, the scold's or gossip's bridle, which had the immense advantage over the cucking or ducking stools, of compelling the victim to be silent—a punishment almost fiendish in its conception. Its inventor is unknown; but he probably hailed from the "North Coun-tree," as "branks" is a northern name for a kind of bridle. It never seems to have been a legal punishment, as the ducking-stool was; but nevertheless it obtained, and there are many examples in existence. It was, in its simplest form, described by Waldron, in his "Description of the Isle of Man:" "I know nothing in the many statutes or punishments in particular but this, which is, that if any person be convicted of uttering a scandalous report, and cannot make good the assertion, instead of

being fined or imprisoned, they are sentenced to stand in the market-place on a sort of scaffold erected for that purpose, with their tongue in a noose of leather, and having been exposed to the view of the people for some time, on the taking off this machine, they are obliged to say three times, 'Tongue, thou hast lyed.' " It was commonly made as a sort of cage of hoop-iron going over and fitting fairly to the head, with a flat piece projecting inwards which was put in the mouth, thus preventing the tongue from moving. It was then padlocked, and the scold was either chained up or led through the town.

The earliest-dated brank is preserved at Walton-on-Thames, and bears the date 1633, with the inscription:

"Chester presents Walton with a bridle
To curb women's tongues that talk to idle."

There is a very grotesque one at Dodding-ton Park, in Lincolnshire, which is a mask having eye-holes and a long funnel-shaped peak projecting from the mouth; and there were some terribly cruel ones, with fearful gags; but these can scarcely come under scolds' or gossips' bridles. There was one at Forfar with a spiked gag which pierced the tongue, and an even more severe one is at Stockport; whilst those at Ludlow and Worcester are also instruments of torture.

We have seen men strive and fail to cure scolds, and we know the race is not extinct. Might not the old style of punishment be revived with a beneficial effect? No one can tell the amount of domestic unhappiness that might be avoided by a gentle pointing to the brank, kept hanging in a convenient place; or if the ducking-stool were again introduced, by a quiet remark as to the probable temperature of the water and the inconvenience of getting wet. — *English Magazine*.

Cummerbund (Vol. v, p. 16).—Cummerbund (the Hindustani *kamarband*—*kamar*, loins, and *band*, a band or tie) is defined in the "Century Dictionary" as a shawl, or large sash, worn as a belt, or girdle, or waist-band. It is a common part of certain East Indian costumes. O. P. R.

WOODBURY, N. J.

Sunken Islands (Vol. v, pp. 19, etc.).

—The dangerous Goodwin Sands are said to have once been a low fertile island called Lomea (*Infera Insula* of the Romans), belonging to Earl Godwin, where he lived and kept his fleets; but in 1014, and again in 1099, it was overwhelmed by a sudden inundation of the sea, which also did great damage in other parts of Europe. The tale is that at the period of the Conquest by William of Normandy these estates were taken from Earl Godwin's son, and bestowed upon the abbey of St. Augustine at Canterbury. The abbot, having diverted the funds with which it should have been maintained to the building of Tenterden steeple, allowed the sea-wall to fall into a dilapidated condition; and so, in the year 1099, the waves rushed in and overwhelmed the whole. Tenterden, it should be noted, is an inland place near the south-west frontier of Kent, 15 miles NNE. of Hastings. Thus "Tenterden steeple was the cause of the Goodwin Sands;" so, at least, says one of the many legends connected with these remarkable shoals. But geology indicates a date for the destruction of the island long anterior to the catastrophe recorded in the legend. P. L. O.

BOSTON, MASS.

Men as Things (Vol. iv, pp. 264, 298).

—In this list I shall endeavor to give only instances in which the names of men become the names of things, excluding words derived from personal names. *Watt, joule, ohm, ampere, franklin* and a host of other names of the units recognized by physicists, are names of illustrious experimenters and discoverers in science. *A Matthew Walker* is a kind of knot used by mariners. *A chassepot* is, or was, a kind of rifled musket. *Shrapnel* is a kind of case-shot. P. S. P.

CAMBRIDGE, MASS.

Nicker (Vol. iv, p. 307).—The discussion of the word "Nicker" and its manifest relation to some kind of nut or nut-bearing trees interests me.

I have seen in the Bahama islands several species of very hard, sometimes brightly-colored beans which were called "Nicker beans." They were very common and,

being nearly spherical, were often used by children in games in which American children use marbles. C. H. A.

NEWTONVILLE, MASS.

Turn for Pour.—During a sojourn in New England, I often heard the word *turn* used for *pour*, especially at table. "Will your *turn* me a cup of coffee?" "Mr. Smith, will you please *turn* the water?" So far as I know, this is a strictly local use of the word.

S. S. M.

MOUNT HOLLY, N. J.

Madstone (Vol. iv, pp. 311, etc.).

Madstones, as the following clipping from the Philadelphia *Record* shows, are still used in good faith:

"James Beyard, a well-known citizen of Smithfield, near Lewiston, Ill., when bitten some years ago by a supposed rabid dog, immediately went to Denver, in Hancock county, and applied a madstone to the wound, and experienced no further fear of trouble. This stone, owned by T. M. Orton, came from Louisiana, where it was in the possession of a negress, who had cured bites from snakes and mad dogs with it. She was pronounced a witch, and fearing that her life would be taken, she gave the stone to her master, a relative of the Ortons. It has remained with the Orton family since.

"T. M. Orton, a reputable citizen of Denver, Ill., has retained the stone for many years. A score or more of cases of hydrophobia were cured by it.

"Some days ago a huge hound went mad near Cuba, Ill., and ran through the country biting cattle and horses. Before its career was ended it had bitten this same James Beyard and two other persons near Smithfield. The dog rushed on and appeared at Bushnell, Ill., in MacDonough county, where it caused much terror. Beyard and the other two victims went immediately to Denver, in Hancock county, and applied the madstone. It adhered tenaciously in each case, and stuck firmly to Beyard's bite on each of several applications. The man returned home satisfied that the danger was past."

E. R. JAMES.

PHILADELPHIA, PA.

Discoveries by Accident (Vol. iv, p. 305).—*Kaolin*.—The date of Mme. Darnet's curious discovery of the Limoges kaolin beds is given in your quotation as "about 1760." Wheatley's "Pottery," following the great authority, Jacquemart's "History of the Ceramic Art," says that the chemist at Sèvres, after receiving specimens of the new clay, went to St. Yrieix in August, 1765, to experiment with it. Apparently, this was immediately after the discovery. This is a detail, only noticed in order to remark another accidental discovery of the precious clay, less picturesque except in its consequences, but probably earlier. It is told in Arthur Young's "Travels in France," of which a centennial edition by M. Betham Edwards (Bohn Library, 1889) has now been issued. Arthur Young, journeying in the interests of agriculture, was eager to visit a certain Marquis de Tourbilly (Turbilly, Maine-et-Loire), whose "Mémoire sur les Défrichements" he valued. Finding the place after much trouble, he learned that the man he sought had died insolvent twenty years before, though, to Mr. Young's relief, not ruined by agriculture, but from another cause.

"One day, as he was boring to find white marl, his ill stars discovered a vein of earth, perfectly white, which on trial did not effervesce with acids. It struck him as an acquisition for porcelain. He showed it to a manufacturer; it was pronounced excellent; the marquis' imagination took fire, and he thought of converting the poor village of Tourbilly into a town, by a fabric of china—he went to work on his own account—raised buildings—and got together all that was necessary, except skill and capital.

"In fine, he made good porcelain, was cheated by his agents and people, and at last ruined" (p. 139).

This account is dated September 29, 1788. The unfortunate marquis must therefore have died in 1768, and the necessary allowance of time for the elaborate experiment described would place the discovery of the clay early in the decade.

The finding of kaolin in Saxony in 1710, if less accidental, was scarcely less curious than Mme. Darnet's, at Limoges. A chemist, one Böttner, was employed by the

Elector of Saxony to search for the philosopher's stone, and hit upon a paste converted by heat into something like porcelain. This gave direction to his thoughts, and one day he noticed that a bottle of hair-powder just purchased by his valet was unduly heavy. He examined the contents, sought out their source, and found the kaolin deposit at Aue. M. C. L.

NEW YORK CITY.

Helgramite Fly.—Prof. Bailly, of Brown University, in *Insect Life*, for October, 1889, furnishes the following list of Rhode Island names for the *Corydalis cornutus*, an insect whose larva is well known to anglers as the Helgramite or Dobson:

Dobson, Crawler, Amly, Conniption Bug, Clipper, Water Grampus, Goggle Goy, Bogart, Crock, Hell-devil, Flip-flap, Alligator, Ho-jack (locally in Scituate, R. I.), Snake-doctor, Dragon and Hell-diver.

G.

NEW JERSEY.

Buddhism in Lapland.—In the preface to Arnold's "Light of Asia," the poet says that at present Buddhism's spiritual dominions extend from Nepal and Ceylon to Swedish Lapland. Was there ever, or is there now, any foundation for this statement, so far as Lapland is concerned? To the eastward, as he might with truth have said, Japan, China, Indo-China and some of the south-eastern Asiatic islands are Buddhist, so that he has not claimed too much area for Buddhism; but I do not believe that Lapland was ever reached by the influence of Gautama's teachings.

OHIO.

P. R. E.

Brygge-a-Bragge (Vol. iv, p. 283; Vol. v, p. 11).—I do not think that Dr. Murray accepts or endorses Littré's derivation of *bric-a-brac*, but he refers to it as the most probable one yet proposed. "Murray's Dictionary" gives an example of the adjectival use of *bric-a-brac*, meaning something like *higgledy-piggledy*, which seems to me to correspond fairly well with the *brygge-a-bragge* of Hawes. I put no faith in Littré's derivation. R. R. N.

PORTLAND, ME.

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NOTES.

ENGLISH WORDS IN THE FRENCH LANGUAGE.

(CONTINUED.)

FASHION, *n. m.* (from the English *fashion*, which came from the Old French *fashion*).—“*La fashion anglaise*” (Pierre Larousse).

FASHIONABLE, *adj.*—“*L'homme impoli est le lépreux fashionable*” (Balzac).

“*Pour être fashionable il faut jouir du repos sans avoir passé par le travail*” (Balzac).

HIGH LIFE, *n. m.* (from the English *high and life*).—“*Le high life parisien*” (Pierre Larousse).

JOCKEY, *n. m.* (from the English *jockey*, which came from the French *Jaquet*, proper name, diminutive of *Jacques*).—“*Sous des pesants jockeys nos chevaux haletèrent*” (Delille).

JURY OR JURI, n. m. (from the English *jury* and Old French *jurée*).—"Si nous n'obtenons pas une composition du *jury* indépendante, nous n'aurons point un *jury* véritable" (B. Const.).

"Quelquefois repoussé par le *jury* comme un rapin à ses premiers essais, Delacroix s'est toujours présenté aux expositions" (Th. Gautier).

PALE ALE, n. m. (from English *pale ale*).—"Ale blanche, espèce de bière" (Pierre Larousse).

RAIL, n. m. (from English *rail*).—"Les rails ne durent pas plus de dix ou douze ans" (Proudhomme).

"Une fois la conversation dans ce *rail*, il faudrait être bien maladroit pour n'en pas profiter" (Balzac).

"L'instinct est une sorte de *rail* où la nature fatale entraîne la brute" (Victor Hugo).

REDINGOTE, n. f. (from the English *riding coat*).—"Les pans de sa *redingote* pendaient comme des drapeaux autour de ses jambes" (H. Taine).

"Si vous me faisiez une *redingote*" (Bonaparte).

SKIFF, n. m. (from the English *skiff*, which came from the French *esquif*).—"Le *skiff* est pointu des deux bouts; il a des fonds arrondis et des façons très-fines" (E. Chapus).

SPEECH, n. m. (from the English *speech*).—"Prononcer un *speech*, un long *speech*, un *speech* bien senti" (Pierre Larousse).

[To be continued.]

C. F. H.

PHILADELPHIA, PA.

CURIOUS HABITS IN ANIMALS.

The Rev. Mr. Green, a celebrated mountain climber, and author of a recent book on the glaciers of the Selkirk range in British Columbia, observes that the animal called Sewellel, Showtl, or Mountain Beaver (*Aplodontia leporina*) has the remarkable habit of collecting nosegays of wild-flowers.

Male cranes and some other birds have the habit of dancing, apparently for the sake of winning the attention of the females, and the Bower-birds of Australia build and decorate elaborate bowers or playing-grounds. The

squirrel-tailed wood-rat of Colorado collects and stows away towels, soap, sponges, knives, combs and all portable objects not too large for it to handle. These it stores away in its huge nest or house of sticks and twigs. In this house, willy nilly, the wood-rat often entertains a considerable company of guests, mostly of the mouse kind, who visit their cousin, the rat, evidently with an eye to his stores of good things. The rat commonly treats his visitors well. Latterly, the miners have learned that the flesh of the wood-rat is delicious meat; and this fact, together with his thieving propensities, may yet bring him to grief, and limit the range of the species. The common otter is fond of sliding down hill, either on the snow, or down a steep bank.

E. B. E.

CHICAGO, ILL.

EGYPTOLOGICAL NOTATIONS.

Prehistoric archaeology may be divided into four epochs: *Paleolithic*, rude stone implements; *Neolithic*, polished stone material; *Bronze* (a mixture of copper and tin) used; *Iron*, when iron was discovered and used. The first really civilized societies had their seats in the valleys of the great rivers—Nile, Tigris and Euphrates.

The *Great Pyramid* was the loftiest building in the world. If it were formed of hollow tin or sheet-iron, it could be placed over St. Peter's Church at Rome, and that structure would disappear "like a nutmeg under a juggler's cap."

In theory, at least, the ancient Egyptian priesthood seems to have had a high conception of deity. They believed in *one* God, eternal and immutable. "He that lives in spirit, sole generating force in heaven and on earth, that was not begotten" (*Nuk-Pu-Nuk*—I am that I am).

This idea of God subsequently became debased and complicated, by the distinctions made in the divine attributes, which ultimately were converted into personal gods, as Ra, Ammon, Imhotep, Ptah and Osiris. The outward manifestation, however, of God, in the abstract, seems to have been the *sun*.

An Egyptian Prayer: "We adore thee,

O God Ra! Atoum, Kheper, Horks of the two zones. Homage to thee, Sahon, divine child, who by thine own power, daily reneweth thy birth. Homage to thee who shinest from the waters of heaven to give us life. Through his divine power he has created all that exists. Homage to thee, Ra! When he awakens his rays bring life to the pure in heart. Homage to thee, who hast created the heavens of the spheres. When he disappears his path is unknown. Homage to thee! When thou passest through the heavens the gods who approach thee thrill with joy."

The ancient Egyptians believed in the immortality of the soul, notwithstanding their great anxiety to embalm and preserve the bodies of their dead seems to imply that they also had a strong faith in the resurrection of the material body. They, however, weighed the actions of the dead, and the proven or confessedly wicked were not embalmed.

S. S. R.

LANCASTER, PA.

BRACK.

For the noun *brack*, in the sense which we are about to discuss, the "Oxford Dictionary" of Dr. Murray gives but one definition, namely, the system of assorting wares which prevails in the Baltic ports. It certainly has other meanings, a *second* meaning being "a grade, or sort," and a *third* being "a low grade." There is a corresponding verb *to brack*, meaning to assort, to cull. Just as the verb *to cull* gives *culls* (low-grade goods), so *to brack*, gives *brack*, meaning a poor sort of goods. (Compare *sorts*, meaning inferior drugs, as manna, etc.) In Mr. James Paton's article on "Flax," in the "Encyc. Britannica," the verb *to brack* occurs twice, and the noun *brack* (low grade) is spelled *wrack*. In Laslett's work on "Timber and Timber Trees," examples are found of the noun *brack* in the senses of *a grade*, and *a low grade*. *Brack* (adj.) for inferior is found in that work, p. 96. *Brack* (noun), in the sense of *a grade*, occurs on p. 92. In German the nouns *brack* and *wrack* signify refuse, trash. The words are evidently connected with *break*, in the sense of *to divide*, *to assort*.

* * *

PHILADELPHIA, PA.

SOMNIFIC DEVICES.

In our boyhood these were resorted to with confidence in their efficacy, when people were afflicted with *insomnia* or sleeplessness, and it is, or was, remarkable how often they were alleged to be effectual. They were adapted to different cases, and when one failed, another was tried, until success followed. In a mild case the patient shut his eye and repeated the following:

"One, two, buckle my shoe,
Three, four, open the door,
Five, six, pick up sticks,
Seven, eight, lay them straight,
Nine, ten, a good fat hen,
Eleven, twelve, roast her well,
Thirteen, fourteen, go a courting,
Fifteen, sixteen, go a kissing,
Seventeen, eighteen, the bread is baking,
Nineteen, twenty, the oven's empty."

This had to be repeated once, twice, or three times, or oftener, especially when the patient knew no other formula, until he or she fell into a slumber.

If, however, it was a stubborn case, and the following was *known*, this was then resorted to:

"A man of words and not of deeds
Is like a garden full of weeds;
When the weeds begin to grow
Like a garden full of snow,
When the snow begins to melt
Like a garden full of spelt,
When the spelt begins to peel
Like a garden full of steel,
When the steel begins to rust
Like a garden full of dust,
When the dust begins to fly
Like an eagle in the sky,
When the sky begins to roar
Like a lion at the door,
When the door begins to crack
Like a switch upon your back,
When your back begins to smart
Like a dagger in your heart,
When your heart begins to fail
Like a ship without a sail,
When the ship begins to sink
Like a bottle full of ink,
When the ink begins to spill
Like a rabbit on a hill,
When the rabbit begins to jump
Like a ram against a stump."

It is true, that many of these "likes" are amongst the most unlikely things that could possibly occur, but then like all systems of *pow-wowery*, it will not do to criticise them too closely. A juvenile wit once remarked, in effect, that the interposition of that

"stump" was a most fortunate contingency, or there would have been no knowing when or where those rhymes might have ended; possibly those rhythmic incongruities constituted the chief merit of the lines as a cure for sleeplessness. When this formula failed, then it was recommended to slowly count one, two, three, or even five hundred or more, when the patient was sure to fall asleep from sheer fatigue.

S. S. R.

LANCASTER, PA.

REPRINTS.

Why have no American publishers taken up the enterprise of reprinting rare Old English books? It seems to me that college and school libraries and private students would subscribe in advance for copies enough to insure a good pecuniary return. It would be a great mistake to make the prices too high, and thus reduce the number of buyers. The practice of some of the British societies of printing a limited number of copies and selling them at a great price seems to me a reprehensible one.

E. R. S.

NEW YORK CITY.

QUERIES.

Poet-Laureate of Australia.—Who is the poet-laureate of Australia? The name occurs in a late review, but I have forgotten it.

MARIE.

NEW YORK CITY.

Prof. Douglas B. W. Sladen, of Sydney, is spoken of in late periodicals as "the poet-laureate of Australia." He is an Englishman, and a graduate of Oxford. We imagine that the title is an unofficial one.

Snickersnee.—In the opera "The Mikado" occur the words, "I drew my *snickersnee*," apparently "a sword." Whence does this word come?

R. T. B.

HAVERHILL, MASS.

A *snick* is the same as a *nick*, or cut, and the word is found in most large dictionaries. A *snee* is a knife. A *snick-and-snee* is a fight

with knives. *Snee* is in "Worcester's Dictionary;" *snick* is in Webster also.

An old comic *Litany* of the seventeenth century says:

"From a Dutchman's
Snick-and-sneeing,
Libera nos, Domine."

In Marvell's "Character of Holland," in describing a quarrel of the Dutch sailors, the poet uses the words "snick and sneer," in an adverbial way, like *cut and slash*.

Trivium and Quadrivium.—Can any of your correspondents furnish me with the old Latin hexameters which set forth the *trivium* and *quadrivium*, the two courses of study in the mediæval universities?

A. S. A.

AMHERST, PA.

They are as follows:

Gram loquitur: *Dia* verba docet; *Rhet* verba colorat;
Mus canit: *Ar* numerat; *Geo* ponderat; *Ast* colit
astra.

Grammar, dialectic and rhetoric made up the *trivium*; music, arithmetic, geometry and astronomy formed the *quadrivium*.

Nainsook.—What is the origin of this word, the name of a kind of muslin?

A. B. M.

TRENTON, N. J.

The following suggestions as to the origin of this word are here offered as mere hints. There is a mountain valley in the district of Hazara, British India, called Khaghan, or *Nainsukh*, which is separated, in part, from the independent valley of Swat by a mountain ridge. But it is not probable that this wild and remote mountain region gave commercial name to a fabric. Some have thought, not without probability, that *Nainsook* may have been named from the holy city of the Marhattas, *Nasik*, or *Nassuck*. In the Pushtu language, *nasak* means *thin*, or *delicate*, which are terms fairly descriptive of the muslin in question. Possibly the *Nainsukh* valley may have been so named for its *thin*, wedge-like shape, or from its narrowness. This explanation is a speculative one, and is offered for what it may be worth. It should be added that the name of

the city of *Nasik*, or *Nassuck*, is of Sanskrit origin, from *Nasika*, the nose, and has reference to an episode in that great epic, the "Ramayana."

REPLIES.

Name Wanted for a City (Vol. v, p. 29).—If your correspondent will consult the fragments remaining of M. Varro's works, which I have not at hand, he may possibly find a name for the city referred to by Marvell.

Pliny states (Bk. viii, Chap. xliii) that, according to M. Varro, a town in Spain was undermined by rabbits, and one in Thessaly by mice; but he does not name the towns, nor give any more exact reference, and Varro is credited with seventy-four distinct works.

E. G. KEEN.

WARWICK, PA.

Peter (Vol. v, p. 29).—This word, as an intransitive verb, is in very common use among miners, to indicate the disappearance of a vein of ore by gradual contraction in width. The ledge under such circumstances is said to "peter" out. Until within a year or two I never heard the word used otherwise than in this sense, and imagined it might have been derived from *πέτρα*, but from the promiscuous manner in which it is used in the Eastern States, I take it there is no authority for this derivation. It is here frequently used as a synonym for "tired."

TROIS ETOILES.

PHILADELPHIA, PA.

Rise (Vol. iv, pp. 306, etc.).—May I say a final word on the subject of the pronunciation of this noun?

I heartily applaud the opinion of the late Mr. George P. Marsh, that no dictionary or encyclopædia is to be received as a final authority on any subject, but only as a record, more or less trustworthy, of the facts which come within its province. The true criterion in matters of pronunciation is the best usage. I think it is a matter of experience with all of us, that nearly everybody, lettered or unlettered, pronounces this word *rize*. When the pronunciation

rice is heard it seems like a piece of affectation or oddity. Many of the dictionaries which endorse it are antiquated.

C. F. M.

ATLANTA, GA.

Autum (Vol. ii, p. 107).—With the antiquated slang word *autum*, or *autem*, for "a church," compare the French argot *autem*, "high" (Latin, *altus*). I offer this as a conjecture.

B. B. C.

ALTON, ILL.

Fush (Vol. v, p. 18).—*Fush* probably bears the same relation to *fudge* that *slush* bears to *sludge*.

* * *

PHILADELPHIA, PA.

REFERRED TO CORRESPONDENTS.

Vicarious Justice.—Is there any foundation in history for the story told in Hudibras about the New Englanders who hanged a bed-ridden but innocent weaver in the place of a murderer who could exhort as well as mend shoes? The cobbler had killed an Indian because he was an unbeliever. It will be remembered that the Indian chief who demanded the execution of the guilty man was "the mighty Tottipotmoy." *Totapotamoy* is the name of a river in Virginia. Is there any other similar story recorded of the early Puritan colonists?

P. R. E.

OHIO.

Name Wanted for a City.—Does Browning's beautiful lyric, "Love Among the Ruins," have reference to any real site of a former city? If so, what city was it and where?

F. R. S.

BALTIMORE, MD.

Harmonious Blacksmith.—Can you tell me who the harmonious blacksmith was?

M. A. RESAG.

WILMINGTON, DEL.

Popocatepetl.—Will some reader of AMERICAN NOTES AND QUERIES inform me of the altitude of the volcano Popocatepetl?

S. D. D.

BROOKLINE, MASS.

COMMUNICATIONS.

Superstitions of India.—The natives of India, according to the *Temple Bar*, have many curious beliefs and superstitions, some of which are essentially Oriental in their nature, others common to many nations and shared by ourselves only a few centuries ago. One day an English magistrate was paying a visit to a Hindu gentleman who was an old friend of his, in the course of which he happened to yawn. To his astonishment, up jumped the Rajah as if galvanized and began furiously snapping his fingers in startling proximity to his face. Observing his visitor's look of unfeigned surprise, he explained that this was done to scare away the devils who might have otherwise seized the opportunity to jump down his throat. How strange it seems to us, this practical belief in devils, and fear of them, combined with so insultingly low an idea of their intelligence and power! I once heard, however, an odd instance of the same fear and yet contempt for unseen powers shown by an English lady in the beginning of this century—a bishop's wife, too!—who was afraid of ghosts, and if left alone in the house would whistle as she walked through the passages at night in order that the ghosts might take her for a man. The Scriptural belief in possession by a devil is held to this day by the natives of India, and very recently a case came before an English magistrate in Bengal in which a Brahmin was charged with having caused the death of a lad by his attempts to exorcise an evil spirit. The boy had been made to lie on his back, in the presence of his parents and other sympathizing relatives, while the priest danced on his chest, calling on the name of his god, "O Baal, hear." But whether the god was sleeping, or whether the devil in departing took with him the boy's own spirit, cannot be known. The boy died, and the civil surgeon, knowing nothing of the nature of exorcism, reported that he had died from injuries caused by the priest. Like the Russians of the present day, the Hindus think it brings a person ill luck to be openly admired or praised, and if you should praise, or even look too admiringly at, a child, the mother will hastily withdraw it from notice, and either beat it

or say something disparaging of it in order to counteract your ill-omened admiration and avert the jealousy of the gods.

The belief in some form of ordeal for proving the guilt or innocence of an accused person is another of the traditions of the past which we Westerners have outgrown and cast aside, but which still forms part of the practical belief of the people in India. Of this I remember an instance occurring within my own experience, on the occasion of a robbery having been committed in my house, when the police summoned the whole of my servants to the police station in order that each one might separately and solemnly be put to the test. It was a droll sight to see the procession setting forth on this mission, headed by the magnificent Khansama and the imperious bearer, and tailing off through minor dignitaries down to the indifferently clothed coolies who brought up the rear. The ordeal is conducted by a Mohammedan priest, who mutters certain mysterious invocations over the Koran, which is then pronounced to have the power of pointing out the guilty person by opening miraculously at a condemnatory passage when touched by him. A factor in this experiment, doubtless much, even if unconsciously, relied upon for bringing it to a successful issue, is the power of superstitious fear over the conscience of the guilty person. To most natures the idea of being discovered in this supernatural and awful manner is so terrible that the culprit rather than risk it will make voluntary confession, and so deprecate the heavier anger of the gods reserved for those who defy them. On this occasion the Koran unhesitatingly pointed out one of the servants as the thief. Whether he was innocent, as he maintained, or merely unimpressionable and hard of heart as we had much reason for believing, I cannot say—but confess he would not, and living as we do in the nineteenth century, he could not be imprisoned on the sole testimony, however conclusive, of the Koran, nor, owing to the modern prejudice there exists against applying torture, could he be made to confess. The conditions which made trial by ordeal so generally successful in the ages of faith are altogether wanting in the present skeptical and scrupulous generation.

The reproach of skepticism cannot, however, be applied to the Hindustanis. Their powers of belief are child-like. I was once taken to see a miraculous spring that had suddenly appeared in a dry and barren spot, and was bringing in much wealth to the fakir who had appointed himself its guardian. It was very small—scarcely to be discerned until pointed out—and I of little faith even thought in secret that it could be produced by the holy man's pouring in water every night. But small as the hole, he sucked thereout no small advantage, for the people's faith is large, and crowds of pious persons made pilgrimages to the divinely favored spot.

Curious instances might be collected from the records of Indian law courts illustrative of the Old World beliefs of the people, which are brought at times into such strange collision with the legal forms of procedure established by our modern lawyers. A man was once being tried for murder when he put forward a plea such as could only have occurred to an Oriental and to a believer in the transmigration of souls. He did not deny having killed the man—on the contrary he described in detail the particulars of the murder—but he stated in justification that his victim and he had been acquainted in a previous state of existence, when the now murdered man had murdered him, in proof of which he showed a great seam across his side which had been the sword-cut that had ended his previous existence. He further said that when he heard he was again to be sent into this world he entreated his master to excuse him from coming, as he had a presentiment that he should meet his murderer and that harm would come of it. All this he stated in perfect earnestness and simplicity, and with evident conviction of its truth and force—a conviction shared by a large number of those in court.

Trial by jury is attended with peculiar difficulties in India, an instance of which I remember as having occurred. In that case also a man was on his trial for the murder of another. He had been caught red-handed and there was no possible room for doubt in the matter. The murdered man had succumbed almost immediately to his wound, living only long enough, after being discov-

ered, to ask for some water to drink. Some surprise was felt at the time taken by the jury in considering their verdict, but when at length they returned and recorded it the astonishment of all in court was unbounded when it proved to be one of not guilty. So extraordinary a verdict could not pass unchallenged, and the judge inquired by what process of reasoning they had arrived at their decision; if the accused had not murdered the man, who had? "Your Lordship, we are of opinion that the injuries were not the cause of the man's death. It has been proved that he drank water shortly before his death, and we are of the opinion that it was drinking the water that killed him." The explanation of this remarkable verdict—the more remarkable when it is remembered that the men who brought it in never drank anything but water themselves—was that on the jury was a high-caste Brahman, to whom the very idea of being a party to taking away a man's life was so abhorrent that no earthly persuasion could have induced him to agree to a verdict that would have hanged the prisoner—and the earnestness of his horror had exercised an influence over the rest of the jury so powerful as to make them return the verdict which so staggered the Court.

E. BRADLEY SIMS.

NEW YORK CITY.

Men as Things (Vol. iv, p. 264).—It is interesting to notice that this kind of transformation went on centuries ago. When the Venetian general and soldier of fortune, known then and now as Carmagnola, from his birthplace, was brought out to suffer execution between the pillars of St. Mark's, it was surely a curious circumstance, as well as a bitter satire upon his hour of popularity, that he wore upon his head a *carmagnola*, a velvet cap to which his own name had been transferred.

In Dr. Murray's list for "Quotations Wanted," is the word "Colbertine (lace)." The suffix *ine* prevents this being a true case in point, but it may be noted that the material was so named in honor of Colbert, the minister of finance who established the French lace factories in the seventeenth century.

Angelots of Brie, *i. e.*, Brie cheese, enumerated among the dainties of the same century, are thought by some to have been so called from some one named Angelot or Angelo, who first made the cheese or stamped it, but Littré's explanation seems better, that the cheese was so called because it bore the figure of the gold coin called *angelot*. Of these coins there were two, one with the image of St. Michael and the dragon, the other having the figure of an angel supporting the scutcheon of the arms.

M. C. L.

NEW YORK CITY.

Nicker (Vol. iv, p. 228).—The Dutch *knikker* means a child's playing marble, and appears to be related to *knikken*, to snap; but it may nevertheless have some relation to *L. nux*, or its derivatives; for confusion between distinctly separate verbal roots often takes place. The spelling *knicker* ("Century" and Bartlett) seems to come from the Dutch; *nicker* (Halliwell-Phillips) is an English spelling of what seems to be the same word.

ILDERIM.

PENNSYLVANIA.

Hard Words for Rhymsters (Vol. iv, p. 294).—As a good rhyme for *scalp* I suggest *alp*, *e. g.*, the Bel alp, the Wengern alp, etc. I cannot understand the suggestion of Jongleur that *vaults* and *halts* may be made to rhyme with *false* and *halse*. Surely in the former words the *t* is sounded and *faults* would give the perfect rhyme. For rhymes to *carve* and *starve* I suggest *salve* and *arve*, and for *babe* and *astrolabe* the manufactured word from the line "And the mome rathes outgrabe" in the now famous "Jabberwocky" poem in "Alice in Wonderland."

C. H. A.

NEWTONVILLE, MASS.

Tarve (Vol. iv, pp. 276, 294).—If your correspondent Jongleur will consult Bartlett's "Dictionary of Americanisms," he will find *tarve* with a good quotation from one of Cooper's novels. It is defined "a turn, bend, or curve." "The dishing of a wheel," of course, involves one kind of a curve.

ELBRIDGE HAMILTON.

CUBA, N. Y.

Discoveries by Accident (Vol. iv, p. 305, etc.).—*Aventurine*.—

"From out the silken curtain folds
Bare-footed and bare-headed three fair girls
In gilt and rosy raiment came, and the hair
All over glanced with dew-drop or with gem
Like sparkles in the stone *Aventurine*."

(Tennyson's "Gareth and Lynette.")

The mineral *aventurine* is a variety of quartz or feldspar spangled with red, brown or golden scales of mica. The mass of the stone is dull in color and translucent, but the contrast thus formed with the interior bright and sparkling points rendered it very effective when used for ornaments. The mineral, however, is much less beautiful than the glass, *aventurine*, from which its name is borrowed.

The glass is opaque and the general mass is of a golden-brown color. The minute crystals, specks and drops of gold, as it were, with which the substance is filled, are of such extraordinary brilliancy that the jewelers called it gold stone, and used it extensively for ornaments.

The preparation of *aventurine* was discovered in 1600 by a workman in the glass-works at Murano near Venice. He accidentally let fall a quantity of *brass* filings into a *pot* of *molten glass*. The substance produced at once received the Italian name *Aventurino* from *Avventura*, signifying chance or accident.

The recipe for the preparation of the glass is as follows: 300 parts powdered glass, 40 parts copper filings, and 50 parts iron filings; the mixture to cool rather slowly.

W. L.

HARTFORD, CONN.

Anona.—This word, the botanical and generic name of the tropical custard-apple, according to the "Century Dict.," is "said to be from its Malay name *menona*." Dr. Murray's dictionary very strangely tells us to "see *Ananas*," which is the Peruvian name for the pine-apple. But in Shakespeare's "Hindustani Dictionary" I find *nona* defined as "the custard-apple." This certainly seems to be nearer to *anona* than either *ananas* or *menona*.

* * *

PHILADELPHIA, PA.

Hackney-Barney.—Another place name from the Old World which we used to hear in the old days in this country is Hackney-Barney. It was used just like Ballyhack, or Bungay, just as if it were the last place in the world to which one would wish to go, thus: "I wished I could send her to Hackney-Barney," or the like.

C. M. R.

RHODE ISLAND.

Creek, Brook, Branch (Vol. v, pp. 30, etc.).—Though acknowledging J. W. Redway as very high authority on subjects geographical, I must dissent from his remark that in the New England States "the word *brook* is sparingly and *branch* unsparingly used." In New England the word *brook* is almost everywhere the name of a small stream, while I do not know of a single instance of *branch* being so used. The latter word is common in the South, and *creek* and *fork* in the West. In Maine—in the lumber region—*stream* is very frequently used, e.g., *Wilson's stream*, *Long Pond stream*, etc., though *brook* is also very common.

C. H. A.

NEWTONVILLE, MASS.

Horn Mad and Bedlamites (Vol. iv, pp. 57, 100).—"Where hast thou been, in the name of madness, thus accoutred with thy horn?" (Ben Jonson's "Silent Woman," Act ii, Sc. 2; Morley's Universal Lib. Ed., p. 209).

M. C. L.

NEW YORK CITY.

No (Vol. v, p. 17).—"The almost unspellable couple of sounds" used in the West for "No," are used in the East for "Yes." It is also common as an affirmative in Scotland, as the following poem by James Nicholson shows:

"IMPH-M.

"Ye've heard hoo the deil, as he wauchel'd through
Beith,
Wi' a wife in ilk oter, an' ane in his teeth,
When some ane cried out, 'Will ye tak' mine the
morn?'
He wagged his auld tail while he cockit his horn,
But only said 'Imph-m.'
That usefu' word 'Imph-m,'
Wi' sic a big mouthfu', he couldna say 'A-y-e!'

"When I was a laddie langsyne at the schule,
The maister aye called me a dunce an' a fule;
For a' that he said, I could ne'er un'erstan',
Unless when he bawled, 'Jamie! haud out yer han'!'
Then I gloomed, and said 'Imph-m,'
I glunched, and said 'Imph-m';
I wasna owre proud, but owre dour to say, 'A-y-e!'

"Aye day a queer word, as lang-nebbit's himsel',
He vowed he wad thrash me if I wadna spell.
Quo' I, 'Maister Quill, wi' a kind o' a swither,
'I'll spell ye the word gif ye'll spell me anither.
Let's hear ye spell "Imph-m,"
That common word "Imph-m,"
That auld Scotch word "Imph-m," ye ken it means
"A-y-e!"

"Had ye seen hoo he glowered, hoo he scratched his big
pate,
An' shouted, 'Ye villain, get oot o' my gate!
Get aff tae yer seat! yer the plague o' the schule!
The deil o' me kens if yer maist rogue o' fule!
But I only said 'Imph-m,'
Thaat common word 'Imph-m,'
That auld-farran word 'Imph-m,' that stan's for an—
'A-y-e!'

"An' when a brisk wooer, I courted my Jean—
O' Avon's braw lasses the pride an' the queen—
When 'neath my grey plaidie, wi' heart beatin' fain,
I spiered in a whisper, if she'd be my ain.
She blushed, an' said 'Imph-m,'
That charming word, 'Imph-m,'
A thoosan' times better an' sweeter than 'A-y-e!'

"An' noo I'm a dad wi' a hoose o' my ain—
A daintie bit wife, an' mair than ae wean—
But the worst o't is this—when a question I spier,
They pit on a luik sae auld farran' an' queer,
But only say 'Imph-m,'
That daft-like word, 'Imph-m,'
That vulgar word, 'Imph-m,' they winna say, 'A-y-e!'

"Sae I've gi'en owre the Imph-m—it's no a nice word;
When printed on paper it's perfect absurd;
An' gif ye're ow're lazy to open yer jaw,
Jist haud ye yer tongue, an' say naething ava;
But never say 'Imph-m,'
That daft-like word 'Imph-m,'
It's ten times mair vulgar than even braid 'A-y-e!'"
(Carpenter's "Popular Readings," Vol. v.)

C. M. H.

HARTFORD, CONN.

Billington Sea.—There is a considerable lake near Plymouth, Mass., called Billington Sea. Can this example of the use of the word *sea* for *lake* be an instance of word-loaning? The Pilgrims of 1620 had been living for some years in the Netherlands, and they may have adopted this use of the word *sea* from their Dutch acquaintances.

RYLAND JONES.

ERIE, PA.

Ambrosia (Vol. v, pp. 21, etc.).—My critic has entirely misapprehended my strictures on the use of the word "Ambrosia." It would be rather presumptuous in me to find fault with a word used by Virgil. But Virgil wrote *Ambrosiaque—Odorem*—and my critic must be very obtuse if he sees no difference between "shaking ambrosia" and "shaking ambrosial odors" from the hair. Perhaps he would consider "Breathing onions" a proper figure of speech for "Breathing the odor of onions."

H. A. CLARKE.

PHILADELPHIA, PA.

This matter is treated with considerable fullness in Dr. Murray's "New English Dictionary." [ED.]

Parallel Passages (Vol. v, pp. 29, etc.).—So much has been said in your columns about a "Heathen Hymn in Christian Churches" that I venture to offer three "parallel passages" illustrating the subject. The original question, "What hymn now sung in Christian churches was composed by a heathen?" (Vol. iii, p. 141) was taken from one of Miss Killikelly's books of "Curious Questions," and it is answered in her latest volume in the same way that your correspondent "Charex" answered it (Vol. iii, p. 165). But the question and answer are open to some criticism. In the first place, Hadrian's "Animula" is in no proper sense a hymn, though very heathenish; in the next place, neither it nor Pope's imitation is actually used in Christian churches. Hadrian's lines are as follows:

Animula vagula, blandula,
Hospes comesque corporis,
Quæ nunc abibis in loca
Pallidula, rigida, nudula;
Nec, ut soles, dabis jocos?

To these lines I append a rhyming translation:

AN ADDRESS TO MY DEPARTING SOUL.

My spirit, flickering, wandering shade,
The body's guest and fellow made—
Pray, now upon what distant strand,
Pale, naked, chill, are you to land,
Vague shadow mine? My bones at rest,
Will you, thin ghost, still smile and jest?

This cold and poor version gives the

sense, but does not reproduce the lightness of touch, nor the delicate shade of regret that pervades the original. Pope's "Dying Christian," imitating at once Sappho, Hadrian, St. Paul and Thomas Flatman, is as follows:

THE DYING CHRISTIAN TO HIS SOUL.

Vital spark of heavenly flame,
Quit, oh quit this mortal frame!
Trembling, hoping, lingering, flying—
Oh the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life!

Hark! they whisper; angels say,
Sister spirit, come away!
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirit; draws my breath?
Tell me, my soul! can this be death?

The world recedes—it disappears;
Heaven opens on my eyes; my ears
With sounds seraphic ring;
Lend, lend your wings! I mount, I fly!
O grave, where is thy victory?
O death, where is thy sting?

These are Thomas Flatman's lines:

DYING.

When on my sick bed I languish,
Full of sorrow, full of anguish,
Fainting, gasping, trembling, crying,
Panting, groaning, speechless, dying—
Methinks I hear some gentle spirit say—
"Be not fearful, come away!"

The extract which your correspondent, M. N. R., gave from the "Ad Lesbiam" of Sappho (Vol. iii, p. 211) was taken from the translation of Ambrose Philips.

The closing lines of Pope's piece (shall we call it a cento?) are plainly borrowed from St. Paul.

SAMUEL G. MARTIN.

NEW HAVEN, CONN.

Localisms in Speech.—*Squoze* for squeezed (New England, for the most part used humorously, sometimes seriously).

A few cheese, a few of them cheese, a few molasses (Kentucky).

A few porridge, for a small quantity of porridge (Western Massachusetts).

Wove for waved (Canada).

Sont for sent (Eastern Kentucky).

JAMES REYNOLDS.

CAMBRIDGE, MASS.

Cummerbund (Vol. v, pp. 34, etc.).—It is a girdle, from the Arabic, and, I think, a Hindustani form. It is not employed except by East Indians west of India.

TALCOTT WILLIAMS.

PHILADELPHIA, PA.

Blue-nose (Vol. v, p. 6).—This nickname for a Nova Scotian is well known in the United States, and seems to have been derived from the purple tinge not rarely seen on the noses of Nova Scotiamen, and presumably due to the coldness of the winters. Some writers derive the name from the Blue-nose potato, formerly a great favorite from its delicacy, but I believe that the Blue-nose potato was simply a Nova Scotia potato. The nickname Blue-nose is also extended to people from New Brunswick, Prince Edward Island, and even Newfoundland. Thus, in Holmes' "All Right, De Santy," he calls the Newfoundlander a Cyano-Rhinal and a Ceruleo-Nasal; and the latter retorts, calling his Yankee interlocutor a "jack-knife-bearing stranger, much-conjecturing mortal, pork-and-treacle waster."

ILDERIM.

PHILADELPHIA, PA.

Blue-nosed Presbyterians (Vol. v, p. 6).—This is simply a variant of that popular figure of speech which calls sobriety and gravity of thought and feeling by the name of *blueness*. Hudibras speaks of "Presbyterian true blue." The severe laws of the early New England Puritans were caricatured and called "Blue Laws." Abundance of other illustrations might no doubt be adduced to show the wide prevalence of this idea in its various shapes.

J. N. D.

MADISON, N. J.

On the Score (Vol. iv, pp. 311, etc.).—"Hee [the Pot-Poet] ends at last in some obscure Painted Cloth to which himself made the Verses, and his life like a Canne too full spills upon the bench. He leaves twenty shillings on the score, which my Hostesse looses" (Earle's "Microcosmographie," 24, 1628).

R. S. V

GLOUCESTER, N. J.

Weeping Trees (Vol. v, pp. 31, etc.).—In the fir forests of Washington and British Columbia, I have frequently seen the trees dripping copiously during clear, bright days, when no dew was visible elsewhere. The dripping was so profuse that the ground underneath the trees was almost saturated. The phenomenon, in this case, was caused by the remarkable condensing power of the leaves of the fir, and it occurred only when the relative humidity was near the dew point. The dripping ceased after ten or eleven o'clock in the morning, but resumed at or near sunset.

J. W. R.

PHILADELPHIA, PA.

Aspenquid (Vol. ii, pp. 249, etc.).—I have a recollection of reading in the *Springfield Republican*, many years ago, an account of the burial of St. Aspenquid. If my memory serves me, that account stated that though Aspenquid was never canonized, he was recognized as a saint by the Franciscans.

C. D. L.

BOSTON, MASS.

Slang (Vol. v, pp. 6, 28).—Is not this word, in the sense of a water-course, the same as the Dutch and Swedish *slang*, Ger. *schlange*, a water-pipe, or hose?

QUI TAM.

GERMANTOWN, PA.

Buckram (Vol. iv, p. 201).—Do not the French forms *bougran* and *bougeran* point to "Bulgarian" as the original of *buckram* when it is the name of a kind of cloth?

J. NELSON.

WILMINGTON, DEL.

Kangaroo (Vol. iv, pp. 130, etc.).—The "Century Dict." tells us that the great Kangaroo (*Macropus giganteus*) was the first species of this family of animals "to become known to Europeans," having been discovered by Cook in 1770. But another species (*M. brunii*) was described and figured by Bruyn in 1711, in his "Travels" (*Reizen over Moskovie*, etc.) as noted by Prof. Flower in the article "Kangaroo" in "Encyc. Brit."

S. S. T.

DENVER, COLO.

Peculiar Names.—A recent issue of the St. Louis *Republic* gives some peculiar names entered on the old record books at Oxford, England, among which may be found the following: John Bellewether, Alan Sweet-in-bedde, Alicia Thorndodger, Hugh Hal-waterclerk, John de Halfnaked, Isaac Wake, Dr. Sleep, William Blakinthemouth, Osbert Diabolus (Devil), Thomas Onehand, Agnes Blackmantle, Thomas Crakeshield, C. Well-beloved, Richard Drinkwater (spelled as Drynkewattere), Christopher Pigg, John Klenewater, Galfridus Drinkdreggs, Thomas Sourale, Fulco Twelvepence, Arnold Schut-tlemouth, John Rattlebaggage, Ivory Malet, Pine Coffin, Johannes Go-to-bedde, River Jordon, Peter Le Goose, George Crook-shanks, Savage Beare, Robert Shilling, Copper Penny, Ralph Fulljames, John Little-john, Buck Staggs, Duckie Drake and True Hawk.

E. S. M.

ST. LOUIS, MO.

Ancient Laws Concerning Shoes (Vol. v, p. 14).—Will you let me correct, without the slightest hope of removing, the error that the bare-foot is a sign of servitude in the East. It is a sign of respect as nearly as possible like our uncovering the head.

TALCOTT WILLIAMS.

PHILADELPHIA, PA.

Brook vs. Branch (Vol. v, p. 18).—With regard to the prevalence of these words I can only give the evidence of the map from which I obtained my information. By actual count, in Massachusetts, Vermont, and New Hampshire I find *brook* used eleven times and *branch* sixty-seven times. If there be any virtue in numbers, I do not think it improper to say the one is sparingly and the other unsparingly used. In the three States named, the term *river* is used about 400 times, at an estimate.

J. W. R.

PHILADELPHIA, PA.

Rhymed History of England (Vol. iv, pp. 179, etc.).—There is a very complete rhymed history of England, from the Roman period to the present day, in Ince & Gilbert's "Outlines of English History."

R. W. R.

PHILADELPHIA, PA.

Runcible (Vol. v, pp. 20, etc.).—"There is a good *rounceval* voice to cry lantern and candle light" ("Old Play," quoted by Nares).

P. R. E.

OHIO.

Xanadu (Vol. iv, p. 223).—That most admirable writer, the late Sir Henry Yule, has shown that the Xanadu of Coleridge was the beautiful summer palace of the Chinese emperors at Shangtu in the country north of the Great Wall.

B. R. P.

AMHERST, N. H.

BOOKS AND PERIODICALS.

The Chautauquan for June opens with the second of a two-part article on "The Making of Italy," by Edward A. Freeman, the eminent English historian; James A. Harrison, LL.D., of Washington and Lee University, takes "The Archæological Club in Italy" to the end of its journey; Bella H. Stillman continues her charming studies of "Life in Modern Italy," this time giving a glimpse of the customs of the upper classes; Principal James Donaldson, LL.D., of the University of St. Andrew's, Scotland, closes his series of scholarly articles on "Roman Morals;" Prof. Adolfo Bartoli writes of "Italian Literature," bringing his study to the works of the present day; Mrs. Browning's "Casa Guidi Windows" is paraphrased by President D. H. Wheeler, LL.D., of Allegheny College; a characteristic article on "How to Travel in Italy," is contributed by J. P. Mahaffy, M. A., of Dublin University; the "Map Quiz" this month is on New Rome; Bishop Vincent has selected for the "Sunday Readings" the subject of "The Imperfect Angel;" Arabella B. Buckley considers the "Moral Teachings of Science;" "How Electricity is Measured" is the subject of an entertaining article by Prof. Edward L. Nichols, of Cornell University; that the new Greece is worth studying as well as the old is shown in "The Greeks of To-day," by Albert Shaw, Ph.D.; some interesting personals about "The United States Senate" are told by Eugene Didier; John Burroughs explains what to him is "The Secret of Happiness;" Elizabeth Robins Pennell conducts her readers "From Cathedral to Cathedral," to take the tour of which, she affirms, "is to see the better and greater part of England;" Major-General O. O. Howard writes of his friend, the late Major-General George Crook; "An Excursion to a Famous Convent" is a translation from the French describing a visit to La Grande-Chartreuse, that curious monument of the past; some thoroughly practical ideas will be found in "How to Make and Retain Friends," by Charles H. Thomas; a strong article on "Mind-Reading, or Thought Transference," is contributed by Prof. R. E. Thompson, of the University of Pennsylvania, and a member of the Seybert Commission. The usual space is devoted to editorials and matters of interest to the C. L. S. C.

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NOTES.

HE DRINKS LIKE A FISH.

Whence comes this "old saw?" From the manner in which dissipated persons drank rum in my early days, and from the manner in which fishes drew in water through their mouths, we thought the simile a most appropriate one. But tested physiologically it is sheer nonsense. The water that passes through the mouth of a fish and out through its gills is analogous to the air passing in and out of the lungs of a mammal, through the nose and mouth. If you wish to drown a man, you immerse him in the water, and if you wish to drown a fish you lift him into the air. It is doubtful whether ever a fish drinks anything; if it does, it is probably a very small quantity, hardly enough to "point a moral or adorn a tale."

In our early angling days we frequently caught on "outlines" fishes that were found to be dead when one "searched" the line, and these fishes were said to be *drowned*. They had grasped the bait, and were hooked in such a manner, that their throats were held open; hence the water rushed in, and they were choked or drowned, especially when the line was "set" in swift water. If a man only "drinks like a fish," he is not likely to ever become a drunkard, therefore the simile has no meaning, except so far as the *appearance* is concerned.

S. S. R.

LANCASTER, PA.

CANTING HERALDRY.

The castle and lion are borne on the arms of Castile and Leon; the *lion* on those of Louvaine; *fraises*, or strawberry-leaves, were a badge of the Frasers; *lucres*, or pikes (fish), were borne by the Lucy family; Corbet bore a *corby*, or raven; Falkner, a *falcon*; Arundel, a swallow (*hirondelle*); Hamerton, a hammer; Oxenden, oxen; Hakluyt, axes; Shelley, a shell; De Vere, a pig (*verres*); Law, a cock (cock-a-leary-law); Colonna, a column; Frangipanni, a piece of bread; Ursini, a bear; Bern, bears; Dauphiny, dolphins; Trefusis, three spindles (*fusils*); Beresford and Fitzurse, bears; Keate, cats, or musions; Elphinston, an elephant; Veale, a calf; Calverley, a calf; Horsey, a horse; Ramsey, a ram; Lambton, lambs.

E. BRADLEY SIMS.

NEW YORK CITY.

SPANISH MAIN.

Several leading dictionaries inform us that the Spanish Main is the Caribbean sea and other near waters. Is not this an error? In one of Marzials' songs, "The Fairy Jane," he says:

"I've rode the typhoon's deadly track,
And scoured the Spanish Main."

And Longfellow says ("The Wreck of the Hesperus"):

"Then up and spoke a bold sailor
Had sailed the Spanish Main," etc.

In every other instance where I find

the Spanish Main spoken of it means the mainland of Spanish America. I once thought I had found the Caribbean sea so called in one of Lord Nelson's letters in which he speaks of his service on the Spanish Main. But investigation satisfied me that he referred to his services on a land campaign in the Mosquito country, in which he took an active part. I would be much pleased to have your correspondents send examples of either use of the expression. The cases where it evidently refers to the mainland are very numerous; the others, I think, are very few, and comparatively recent.

G.

NEW JERSEY.

NOTES ON WORDS.

Miss.—This word, meaning *mistress*, in a good sense, occurs in "The Love of Dom Diego and Gyneura" (1596), written by R. L. (Linche?). This example is seventy years earlier than Skeat's earliest instance of this word. The following are rare words from the same poem:

Glitterous = glittering.

Stone—astonied = struck with astonishment.

Womenkind = womankind.

Flintful = flinty.

Suspense (as a verb?).

Adamantic.—This is an older example than the one given in "Murray's Dict."

Hyperboreal = hyperborean.

Overpeised = overpoised.

Enjourney = hasten.

Endip = for dip.

Counterfix = fix mutually.

Loveful = lovely.

Gyneurize = act like Gyneura.

* * *

PHILADELPHIA, PA.

BOURBON.

The Chautauguan for June, 1890 (p. 282, note) tells its readers that the name of the Bourbon family was derived from the island of that name in the Indian ocean! But in point of fact the island (which was not known to the world at large till the sixteenth century, and had no human inhabitants till

the middle of the seventeenth) was named in 1649 from the family, which, at that time royal, had already been famous in French history for nearly 800 years. *The Chautauquan* teaching is praiseworthy in its main purpose, but not a few crudities are put before its patrons for their mental food.

P. R. E.

OHIO.

ENGLISH WORDS IN THE FRENCH LANGUAGE.

(CONCLUDED.)

SPORT, n. m. (from the English *sport*, which came from the old French *desport*).—"La chasse, la pêche, les courses, la natation, la navigation de plaisance sont du domaine du *sport*" (A. Desvaulx).

"Le *sport* implique trois choses, soit simultanées, soit séparées, le plein air, le pari et l'application d'une ou de plusieurs aptitudes du corps" (Eug. Chapus).

STEAMBOAT, n. m. (from the English *steam and boat*).—"Il comptait devenir propriétaire et capitaine d'un des *steamboats* du Mississippi" (Ph. Chasles).

"Les Américains semblent avoir été prédestinés à ne se servir que de *steamboats* et de chemins de fer" (X. Eyma).

STEAMER, n. m. (from the English *steamer*).—"Les compagnies Anglaise, par le nombre de leur *steamers*, laisse loin derrière elles tout ce qui a été tenté en France" (Proudhomme).

STEEPLE-CHASE, n. m. (from the English *steeple and chase*).—"Le premier *steeple-chase* qu'on ait vue en France est celui qui eut lieu, le 1^{er} Avril 1834, à la Croix-de-Berny, sur la route de Versailles à Choisy-le-Roi" (Pierre Larousse).

"Cette comédie fait défiler devant nous les écloppés du *steeple-chase* de la vie" (P. de St. Victor).

STEPPEUR, n. m. (from the English *to step*).—"Cheval qui a de l'action, de la vivacité" (Pierre Larousse).

STOP, n. m. (from the English *stop*).—"Cri qu'on pousse pour ordonner au mécanicien d'un bateau à vapeur d'arrêter la machine, ou pour prévenir celui qui jette le loch que le sable est passé" (Pierre Larousse).

STOPPER, n. m. (from the English *stop and her*).—"Arrêter, dans le langage des marins, des mécaniciens et des habitués des courses des chevaux" (Pierre Larousse).

TOAST, n. m. (from the English *toast*).—"L'aristocratie sait aussi à propos porter avec vivacité le *toast* de la république; et la république n'en est pas moins trahie" (Barère).

"Depuis l'invention des *toasts*, on ne boit plus à sa soif, mais à celle des autres" (D'Houdetot).

"A la gloire civile! Au peuple! Au ministère!
Au pays! Dans son *toast*, chacun son caractère."
(C. Delavigne.)

TRAMWAY, n. m. (from the English *tram and way*).—"Chemin de fer établi sur une route ordinaire, au moyens de rails posés à plat, sans saillie" (Dictionnaire Universelle du xix^{ème} Siècle).

WAGON, n. m. (from the English *wagon*).—"Les *wagons* anglais ont parcouru en une seule année plus que la distance qui nous sépare du soleil" (A. Esquiros).

"Aujourd'hui les *wagons*, dans ces steppes fleuries,
Devancent l'hirondelle * * *."
(Th. de Banville.)

YACHT, n. m. (from the English *yacht*).—"Le *yacht* de la reine d'Angleterre" (Pierre Larousse).

"*Yachts* au mille couleurs, caïques et tartanes,
Qui portent au Sultan des têtes et des fleurs."
(V. Hugo.)

C. F. H.

PHILADELPHIA, PA.

QUERIES.

Silures.—In the "Encyc. Britannica," Art. "Pembroke," the ancient tribe of Silures in South Wales are spoken of as "non-Aryan," and "dolichocephalic." Are we to understand that anything positive is known as to the race of this tribe?

L. P. M.

ST. PAUL.

We understand that the non-Aryan origin of the Silures is purely conjectural. The dolichocephalic skulls found in South

Wales, and elsewhere in Western Europe, seem to be unlike Aryan skulls; but it is not certainly known (as we believe) whether they are remains of the people whom the Romans called Silures, or whether they belonged to a people of some other stock.

Sabbatical River.—Are the old accounts true of a stream in the Holy Land which flows for six days and rests on the seventh?

D. R. D.

ALLENTOWN.

Pliny and other old writers are in error who state that the Sabbatical river rests on the seventh day. Josephus says it flows one day and then rests six days. The Palestine exploring expeditions report that the account of Josephus is substantially correct. More extended examination is required before the causes of this curious phenomenon can be fully declared.

Holly Ruffets.—In William Warner's account (1586) of the loves of Argentile and Prince Curan, there is a pretty episode of his life as a shepherd, when he falls in love for the second time with the princess in the guise of "a country wench." "He borrowed on the working days his *holly ruffets* oft." What are *holly ruffets*? I find no account of them in the dictionaries within my reach?

E. J. B.

PROVIDENCE, R. I.

"Holly ruffets" we take to be *holiday ruffs*. Ruffs were much worn in Warner's day. The disguised prince was in that stage of love when he was exceedingly attentive to his personal appearance. *Holly* for *holiday* is not, however, to be found in any dictionary that we have seen.

Father Ignatius.—What is the real name of the clergyman mentioned (Vol. v, p. 23) as Father Ignatius?

F. A. ALBERT.

BROOKLYN.

Father Ignatius is the name "in religion" of the Rev. Joseph Leycester Lyne, an Anglican priest, and the founder of the "restored" order of Benedictines in England.

Dice Probabilities.—Can you give me the probabilities of throwing 3 aces with 3 dice in 3 throws, with the proviso that any die turning up an ace is not to be thrown again? And also for throwing 5 aces with 5 dice in 3 throws with the same proviso?

Or, better still, if you have room for it, give the reasoning by which the probabilities are calculated.

S. D. L.

SYRACUSE, N. Y.

It seems to me that the best way to analyze the problem is to consider that the first throw must result in having turned up (1) 3, (2) 2, (3) 1, or (4) no aces, and that the desired probability is made up of the sum of the probability of (1) and of the products of (2), (3) and (4), by the probabilities of throwing 1, 2 and 3 aces, respectively, in the remaining two throws, the probabilities of (1), (2), (3) and (4) are $\frac{1}{216}$, $\frac{1}{108}$, $\frac{1}{54}$ and $\frac{1}{27}$, and those of throwing 1, 2 or 3 aces in 2 throws are $\frac{1}{36}$, $\frac{1}{24}$, and $\frac{1}{12}$, respectively, therefore the desired probability is $\frac{1}{216} + \frac{1}{108} \times \frac{1}{36} + \frac{1}{54} \times \frac{1}{24} + \frac{1}{27} \times \frac{1}{12} = \frac{1}{108} = \frac{1}{13.4}$. That is the 3 aces should come up once in between 13 and 14 trials. A similar analysis of the 5 ace question results in $\frac{1}{108} = \frac{1}{13.4}$.

These probabilities are, as they should be, the cube and fifth power, respectively, of the probability of throwing 1 ace with 1 die in 3 throws ($\frac{1}{27}$) with the same proviso.

OTIS H. KENDALL.

PHILADELPHIA, PA.

REPLIES.

Arthur Kill (Vol. v, p. 16).—Might I be permitted to revert to the above, with a view to elicit, if possible, further information?

The several notes I had previously gathered concerning it had led me to conclude that *Achter Cull* meant (in plain old Dutch) the Cull after, next to, behind the "Great Cull of New Netherland," Newark Bay, even as Dutch canals are at present designated *achtergracht* or *voorgracht*, according to their position.*

* *Achter* enters largely in the composition of local names in modern Holland: *Achteren*, *Achterbosch*, *Achtereind* (dist. from *Overeind*), *Achterste Distelberg* (dist. from *Voorste Distelberg*), etc.

The earliest authority I had found was Denton, who, writing in 1671, speaks in two different passages of the *After Kull* river in Staten Island. Now here we had (I thought) not an English corruption, but a literal translation of the original *Achter Cull*. Would your correspondents kindly oblige with any other documentary evidence?

A. ESTOCLET.

NEW YORK CITY.

Popocatepetl (Vol. v, p. 41).—Mr. Persi-
for Frazer has noted the altitudes of this
volcano determined by a number of au-
thorities as follows:

	FEET.
Von Humboldt	17,777
Offman	17,816
French Commission	17,886
Birkek	17,955
Ponce De Leon	17,790

Professor Heilprin's determination is re-
ported about 3000 feet less than this, but
until his full observations are made known,
it is hardly fair to compare it with the fore-
going, inasmuch as there has possibly been
some error in the transmission of his first re-
port.

J. W. R.

PHILADELPHIA, PA.

REFERRED TO CORRESPONDENTS.

Primuiste.—In Earle's "Microcosmo-
graphie," Character 13 (1628), occur these
words: "His words are like the cards at
Primuiste, where 6 is 18, and 7 21, for
they never signify what they sound." Is
there any other notice of a game called
Primuiste, and if so, where? What is the
origin of the word?

E. DORSET RODMAN.

TRENTON, N. J.

Woodmas.—At the end of Tindale's
account (1530) of the *Testament* (1460) of
William Thorpe, the word *woodmas* oc-
curs, and from the context it appears that
September 19 is the time meant. Can
roodmas be intended? Or did *woodmas* take
its name from the *wood* of the Holy Cross?

G.

NEW JERSEY.

Authorship Wanted.—"Time was
made for slaves, but we are free men." Can
you tell me who wrote this quotation?

C. H. T.

PHILADELPHIA, PA.

Swatch.—In the first volume of Hun-
ter's "Gazetteer of Bengal," he describes
the "Swatch of No-Ground," an area in
the bay of Bengal in which navigators find
no soundings. Is there any other instance
of the use of this word "Swatch?" Can it
be akin to the word *swash*, meaning a side-
channel subsidiary to the main entrance to
a harbor? And is the word *swash*, in this
sense, an Americanism? It is so regarded in
"Bartlett's Dictionary."

H. A. STEVENS.

NORFOLK, VA.

Stick.—I have the impression that I have
seen the word *sticks* used for certain officers
of the English court, a kind of collective
name for the *goldsticks* and *silversticks* in
waiting. Can any of your correspondents
give me instances of this use of the word
sticks? The examples should be from writers
of good standing.

P. F.

CUBA, ILL.

COMMUNICATIONS.

Nicobar (Vol. iv, p. 285).—Another
possible meaning for Nicobar has been
hinted at by some authors. In the lan-
guage of the Garos, a hill-tribe of India,
nicuba, or *nicoba*, means "a freeman."
The Garos belong to the set of tribes
termed Kolarian, being neither Dravidian
nor Aryan. Now there are tribes said to be
Kolarian on the east side of the bay of
Bengal, whose range approaches near the
Nicobar Islands. Among the non-Malayan
part of the Nicobarians it is said that many
Kolarian words are employed, and it has
been suggested that Nicobar may mean
Freemen's Islands. This seems to me like
a piece of wild guessing, but there may be
a basis of truth for it.

* * *

PHILADELPHIA, PA.

Branch (Vol. v, p. 30).—If Mr. Redway were on an angling tour in New England, and should ask any farmer the way to the nearest *branch*, he would be shown to a tree. An unnamed stream of small or moderate size is always a *brook*, never a *branch*. I am a New Englander of the ninth generation, and know and love almost every section of Yankeeland. I do not think I ever heard the word *branch* used there independently of some specifically named river branch. But I have often heard the west branch of the North river (Franklin county, Mass.) called *The Branch* "for short." But that stream is too large to be called a brook.

G.

NEW JERSEY.

Camwood and Barwood.—All, or nearly all, the books of reference make these two dyewoods identical. The "New English Dictionary" says (under "Camwood," at the end of the notice), "called also Barwood." But the two woods differ widely in appearance and in their effects in the dye-tub, camwood being worth more than ten times as much as barwood. The best account of their differences which I have seen is in Moloney's "Sketch of West African Forestry," p. 137, where we are informed that the probabilities seem to be that *no* dyewoods are the product of different species of trees. Indeed, the author

PROVIDENCE.

the French botanists say that "Holly *ru* produced by a tree called *ruffs*. *Ruffs* *weolensis*, while they name the day. The *disgiaphia laurifolia*. The Eng- of love when he wgn them both to *Baphia* his personal appeari so called because it is not, however, to *logwood* comes in *logs*). tionary that we have *swood* is less positively

re that a well-known

Father Ignatius.—Whfrican coast should of the clergyman mention staple articles of as Father Ignatius? is not yet well

FELTON TODD.

BROOKLYN.

Father Ignatius is the name "—The word of the Rev. Joseph Leycester o designate Anglican priest, and the foun us) was ap- "restored" order of Benedictin of flowing land. irrigation.

Hence the word rival (*rivales*, those who used the same stream): In Italy it (*riviera*) also means a shore, and in Portugal, it (*reibera*) is applied to a swampy place. In the Latin of Cæsar's time *flumen* was generally applied to the larger rivers, as *Aar est flumen*, etc.

Creek, which has already been discussed, is almost universally used in the United States to designate a small river. It is less common on the Pacific coast than in the Mississippi valley.

Run is much used in Illinois, Indiana and other parts of the Central States to designate small creeks, especially those that partly or wholly become dry in summer. In California, Nevada and Arizona, these are called *washes*.

Swale, which commonly means a low, wet tract of land, in Oregon and Washington, is applied to any part of a river which debouches from and again enters the main stream. It is not materially different from a *bayou*.

Bayou (Fr., *boyau*, a gut), however, is used along the gulf coast to designate almost any creek, kill, swale, or abandoned channel.

A *chute*, in river-men's parlance, is a half-silted, abandoned channel—especially one that affords passage at higher stages of water.

Kill has already been defined as a Dutch word denoting any tidal channel or backset water. Haarlem river is a *kill*.

Coulée is used in Louisiana to denote a stream bed. In Canada it is frequently applied to the valley or depression between hills.

J. W. R.

PHILADELPHIA, PA.

Malmsey.—According to a writer in *The Nation* (May 22, 1890, p. 417), the name *Malmsey* (for a kind of wine) is derived from *Malevisia* in Crete, and not from *Monembasia* in the Peloponnesus. If this be true, Mr. Skeat and all the dictionaries are in the wrong. The writer states that the first English consul in Crete was established there in Henry VIII's time, and that his special business was to supply the king with wine of this sort.

R.

PHILADELPHIA, PA.

No (Vol. v, pp. 17, 45).—From my earliest boyhood down, perhaps, to the present period, there have been very common in Lancaster county, if not the entire State of Pennsylvania, a sort of utterances, between a guttural and a nasal, made with closed lips, that were representatives of both *no* and *yes*. They were entirely "unspellable" sounds, and, in our early days, school urchins were in the habit of challenging each other to spell them, but they were as unspellable as the stridulations of a grasshopper. The affirmative *grunt* was accompanied by a slight vertical motion of the head, and the negative by a transverse or horizontal motion. When a bevy of ancient village or country dames were holding an old-fashioned *tête-à-tête*, and vocal utterances became fatiguing, the conversation could be conducted by these and sundry other grunts and motions. In the same category belongs a sound something like an Indian's *honk*, made in answer to a question involving wonder or surprise—a *hey!* or a nasal *honc!* (The least possible portion of the letter *c* was sounded, and the *o* and the *n* seemed to run together through the nose and the throat.)

These sounds can, perhaps, only be produced by the employment of the characters used in music. Bird songs and insect stridulation are frequently so written, but it requires the keenest ear and long observation and practice to repeat them.

S. S. R.

LANCASTER, PA.

Is not "imph-m" or "nip-n" a mere nasal grunt—inarticulate and therefore unspellable—the significance of which is wholly due to the inflection, rising or falling, and of which "humph" is the recognized form expressing disgust, surprise or contempt? Upon trial, it will be found that "imph-m" will unconsciously take an inflection appropriate to the affirmative nod or the negative shake of the head.

H. L. B.

MEDIA, Pa.

Creek (Vol. v, p. 30).—I fear I am open to the charge of careless reading in quoting Qui Tam in his note (Vol. iv, p. 307). My intent, however, was to confirm rather than dispute his observation on the infrequency

of the word in New England and the sharply drawn line which separates its abundant distribution in New York and Pennsylvania. On looking over the maps at my command more closely, I find four—Otter, Gilson's, Lewis and Dead creeks—tributary to Lake Champlain, and two others, whose names are a conglomerate of consonants, tributary to Androscoggin river. There are doubtless others that would be found on a good drainage map. Concerning the use of this word to denote an inland stream, I am strongly of the belief that Qui Tam is right in his opinion that it is mainly an Americanism and that its present application is quite modern. The very instructive note of Mr. Abbott (Vol. v, p. 30) shows that when this word was transplanted to the New World it was applied, not to a stream, but to a tidal estuary or backset. The Dutch settlers of New Netherlands recognized this peculiar coast feature, designating it a *kill*, and to this day the word survives in a score of names. This, too, was the most common application of the word in the British isles, as is seen in the names *Crigyll*, *Criccaeth* and a host of others scattered along the west coast. Rather singularly, however, *cricklade*, which the "Century Dictionary" instances as an example, is not on a tidal inlet, but some miles inland. But while different forms of the roots, *uisg*, *door*, *don* and *avon*, are unsparingly used to designate inland streams, the most comprehensive maps of the British islands show derivations of *crecca* and *krig* applied in scarcely half-a-dozen instances. In fact the only ones I find are *Crickadarn*, *Crickhowel*, *Creccanford* and *cricklade*.

J. W. R.

PHILADELPHIA, PA.

Little End of the Horn.—"The old emblem of suretyship. I would have in the fairest room of one of these houses, an emblem of a gallant young heir creeping in at the great end of a hunter's horn with ease; but cruelly pinched at the coming forth at the small end; a fool standing not far off laughing at him. And these be those fools who will be so easily bound! And pass their words in their drink" (H. Peacham, "The Worth of a Penny," 1641).

G.

NEW JERSEY.

And When We're There (Vol. iii, pp. 239, etc.).—

"And when we're there, ten thousand years,
Amongst that ransomed van,
We've no less days to sing *His* praise
Than when we first began."

Whence these lines? They seem to relate to something that has preceded them, involving also some condition that may follow. As a future promise, it is doubtful whether the contingency involved can be regarded in any special sense desirable. Used as a point of comparison, they seem to illustrate the total insignificance of a thousand years, when compared with eternity. Now, even a *thousand years* of continuous praise suggests the idea of monotonous weariness, both to him who praises and Him who is praised, and it seems difficult to believe that such service so imposed could possibly be a state of beatitude. Is it not merely a perverted human notion of divine government, in reference to fancied future occupations and rewards? Small wonder that precocious children should manifest so little desire to go to heaven.

S. S. R.

LANCASTER, PA.

Peter Out (Vol. v, p. 29).—As to the origin of "to peter out," I have always understood that the phrase originated in the story of Peter's denial of the Saviour. I have often heard the phrase, "His courage petered out," and a general application of the word to failures in other things seems not unlikely.

S. M. Fox.

MANHATTAN, KANS.

The Great Mosquito.—One of the old legends of the Iroquois related to a monster whose diminutive descendants are a torment yet—the Great Mosquito. The story is very simply told in David Cusick's "History of the Six Nations," and is here quoted verbatim:

"About this time a great mosquito invaded the Fort Onondaga; the mosquito was mischievous to the people, it flew about the fort with a long stinger, and sucked the blood a number of lives; the warriors made several oppositions to expel the monster, but failed; the country was invaded until

the Holder of the Heavens was pleased to visit the people; while he was visiting the king at the Fort Onondaga, the mosquito made appearance as usual and flew about the fort, the Holder of the Heavens attacked the monster, it flew so rapidly that he could hardly keep in sight of it, but after a few days' chase the monster began to fail; he chased on the borders of the great lakes towards the sun-setting, and round the great country; at last he overtook the monster and killed it near the salt lake Onondaga, and the blood became small mosquitoes."

In Clark's "Onondaga," two monsters stood on opposite banks of the Seneca river, destroying the passing Indians. Hiawatha soon killed one, but the other was pursued until slain by Onondaga lake. He threw up sand-hills in his dying struggles, and the small mosquitoes rose in clouds from his decaying body. Another version differs from this only in bringing all the Cayugas and Onondagas against the monsters, and destroying them after heavy loss.

As Mr. Horatio Hale has well observed, there has been a confusion of Hi-a-wa-tha with Ta-oun-ya-wat-ha, the Holder of the Heavens, and the Onondagas certainly now identify their deliverer with the latter. Places connected with the story are still pointed out. On the Tuscarora reservation is a large stone where the Holder of the Heavens rested during the long pursuit. Two depressions appear; one where his body reclined, and another where he leaned upon his elbow. Chief Abram Hill told me he had seen the tracks of the pursuer and pursued, a little south of Syracuse, where the Onondagas kept them fresh not long since. He said those of the monster were twenty inches long, bird-like, and could be traced for twenty rods.—*W. M. Beauchamp, in "American Folk-Lore."*

Bric-a-Brac (Vol. v, p. 36).—I find the following explanation of the term quoted in an old number of *Society*: "The word probably comes from an old French expression, *De bric et de brogue*, which, literally translated, means from right and from left—from hither and thither. The word *bric* in old French is used to describe an instrument to shoot arrows at birds with, and the

word *brac*, according to some etymologists, is derived from the verb *brocanter*, to exchange or sell, the root of which is Saxon, and the origin also of the word *broker*.

In pure English, *bric-à-brac* signifies second-hand goods, but of late years it has been used to indicate objects of artistic value, made in olden times and esteemed by modern collectors."

F. T. C.

HARTFORD, CONN.

Unknown Land.—Washington has her great unknown land like the interior of Africa. According to the *Seattle Press* the country shut in by the Olympic mountains, which includes an area of about 2500 square miles, has never, to the positive knowledge of old residents of the territory, been trodden by the foot of man, white or Indian. These mountains rise from the level country within ten to fifteen miles of the straits of San Juan de Fuca in the north, the Pacific ocean in the west, Hood's canal in the east, and the basin of Quinault lake in the south, and rising to the height of 6000 to 8000 feet, shut in a vast, unexplored area. The Indians have never penetrated it, for their traditions say that it is inhabited by a very fierce tribe, which no coast tribe dared molest. White men, too, have only vague accounts of any white man having ever passed through this country, for investigation of all the claims of travelers has invariably proved that they have only traversed its outer edges. The most generally accepted theory in regard to this country is that it consists of great valleys stretching from the inward slopes of the mountains to a great central basin. This theory is supported by the fact that, although the country around has abundant rain, and clouds constantly hang over the mountain tops, all the streams flowing towards the four points of the compass are insignificant, and rise only on the outward slope of the range, none appearing to drain the great area shut in by the mountains. This fact appears to support the theory that the streams flowing from the inner slopes of the mountains feed a great interior lake. But what drains this lake? It must have an outlet somewhere, and as all of the streams pouring from the mountains

rise on their outward slope, it must have a subterranean outlet into the ocean, the straits, or the sound. There are great discoveries in store for some of Washington's explorers. Numerous attempts have been made to organize exploring parties, but they have invariably fallen through, the courage of the projectors oozing out at the very last moment.

E. BRADLEY SIMS.

NEW YORK CITY.

Latinized Proper Names (Vol. v, p. 27).—*De Charpentier* took the name of *Fabricius*; *De Valet* that of *Servilius*, and *Du bout d'Homme* that of *Virulus*. Desiderius Erasmus changed his family name from *Gerhard*. These and other curious instances of changed names in different languages may be found in D'Israeli's "Curiosities of Literature." By the way, what was the original name of the D'Israeli family? The Earl of Beaconsfield says the original Gothic surname was dropped, and the name of D'Israeli adopted out of gratefulness to the God of Jacob. Their present name, he says, has never been borne before or since by any other family.

E. G. KEEN.

WARWICK, PA.

Robert Fludd wrote under the name of *Robertus de Fluctibus*.

Regiomontanus stands for *Königsberger*. His German name was Müller, but he was born at Königsberg in Franconia.

Hylacomylus, who is credited with having invented the name of America, was originally named *Waldseemüller*, forest-lake-miller, of which his pen-name is a Latinized Greek translation.

A similar name is that of *Æcolampadius* for *Hüssgen*, which was altered to *Hauschein* and then translated.

A. B. LYNTON.

SYRACUSE, N. Y.

Camelot (Vol. v, p. 28).—Caxton, in the Prologue to the *Morte D'Arthur*, locates the town of Camelot in Wales, where, he says, "remaineth in witness of him, the great stones, and the marvellous works of iron lying under the ground, and royal

vaults." Malory places it at Winchester. Ernest Rhys, in a note to his edition of Malory's "King Arthur," says, "There can be little doubt that Queen Camel, near South Cadbury (Somersetshire), must be the shrine of the latter-day pilgrim who wishes to materially approach old-time Camelot."

E. G. KEEN.

WARWICK, PA.

There are two places so called. The place referred to in "King Lear" is in Cornwall, but that of Arthurian renown was in Winchester.

In regard to the first, Kent says to Cornwall: "Goose, if I had you upon Sarum Plain I'd drive ye cackling home to Camelot," *i. e.*, to Tintag'il or Camelford, the "home" of the duke of Cornwall. But the Camelot of Arthur was in Winchester, where visitors are still shown certain large entrenchments once pertaining to "King Arthur's palace."

MRS. L. T. GEORGE.

CHICAGO, ILL.

Robert Merry (Vol. iv, pp. 312, etc.).—Charles Lamb tells a good story ("Last Essays of Elia") of Merry's flight to America on the day appointed for his marriage with an opera dancer. The wedding guests arrived—in six coaches—the whole *corps-du-ballet*, and the bride's father, Signor Delpini. The thought of what he was about to do now first struck Merry seriously, and quite overcame him. Slipping out on some pretense, he fled to the nearest sea-port and shipped himself to America. Soon after he made a more congenial match in the person of Miss Brunton.

E. G. KEEN.

WARWICK, PA.

Horn-mad (Vol. v, pp. 45, etc.).—"Horn-mad, *vide* fœnum in cornu gerere. *Erasm. Adagiis*." Note to a translation of "The Revelation of Goliath the Bishoppe," *circa* 1623, reprinted by the Camden Society, 1841. This note is of importance as showing that even in 1623 the true and original meaning of "horn-mad" was a matter of doubt.

G.

NEW JERSEY.

Talboy (Vol. ii, p. 116; Vol. iii, p. 127).—This half-legendary personage is referred to thus in Pope's address "To a Lady:"

"What has not fired her bosom or her brain,
Cæsar and Tall-boy, Charles and Charlemagne?"

QUI TAM.

GERMANTOWN, PA.

Men as Things (Vol. v, pp. 43, etc.).—*Fiacre* is properly the name of a saint, the patron of gardeners.

The *orrery* was so named from an Earl of Orrery.

A *stanhope* is a kind of chaise.

The *vernier* was named from its inventor.

A *vandyke* is a kind of neckruff.

The *catlin*, a surgeon's knife, also bears a man's name.

R. E. SMITH.

NEW YORK CITY.

A Question in Grammar (Vol. v, p. 27).—It strikes me that the explanations given of the last two lines of the verses of Mary Howitt are all wrong. The poem is all about Mary and her domestic work, and it would be contrary to all principles of rhetoric to change the subject from the girl to the kettle. It is *Mary* who "in the kettle sings a part," that is, a musical part, in the sense in which the word is applied to soprano, contralto, etc. She does this indirectly, but none the less truly, by putting the kettle on the fire and attending to it. Any other interpretation of the passage is, to my thinking, inadmissible.

W. J. R.

CAMBRIDGE, MASS.

Reprints (Vol. v, p. 40).—It is well known to most of your readers that certain piratical American publishers, taking advantage of new photo-engraving processes, have been able to put upon the market, for one dollar and a half per volume, an edition of the "Encyc. Brit.," which at first cost ten dollars per volume. What large possibilities in the way of cheap reprints of rare old books this suggests.

J. L. SMITH.

CINCINNATI, O.

Shortest Sentence Containing the Alphabet (Vol. v, pp. 31, etc.).—Here are some more sentences containing the alphabet: "John quickly extemporized five tow bags." "My Jabez quickly vexed the wrong fops." "J. Gray, pack with my box five dozen quails." "Z. Badger: Thy vixen jumps quick at fowl." "Quick, glad zephyr, waft my javelin box."

MRS. L. T. GEORGE.

CHICAGO, ILL.

Spiders and Bees (Vol. iii, p. 284).—There is a *Hemipterous* insect and also a species of *Arachnida* (spider) that conceal themselves in the composite flowers of some plants, and lie in wait for other insects that visit those flowers, for the purpose of feeding upon or extracting the honey therein, and these the hidden ones seize, penetrate with their proboscides or fangs, and immediately proceed to suck the juices out of their bodies, through which they perish. The honey visitors are small species of moths or bees and other *Hymenoptera*. This is more particularly the case in late summer and autumn flowers, and to facilitate the deception, these pirates are similar in color to the flowers, and less liable to be noticed.

S. S. R.

LANCASTER, PA.

Ambrosia (Vol. v, p. 46).—Mr. H. A. Clarke evades the only point of criticism I made against him, namely, his assertion, "Ambrosia was the food of the gods." Let us now examine his criticism against Mr. Hamilton's translation:

"And her purpureal hair breathed forth ambrosia sweet."

Of this Mr. Clarke says: "It is as if one should write of the cook, 'she shook beef-steaks from her horrent hair,' when he simply meant the odor of beef." Hardly, my friend, ambrosia was a *perfume* as well as a food or a drink. In "Paradise Lost" (v. 57), Milton has written:

"His dewy locks distilled ambrosia,"

a construction identical with Mr. Hamilton's, and it is safe to say that both writers comprehended the true meaning of the

word. That Mr. Hamilton's "Æneid" has not been so literal as one would expect in a pony, goes without saying, but the variation is no greater than is common and permissible in classical translations.

J. W. R.

PHILADELPHIA, PA.

Rhymeless Words (Vol. v, pp. 32, etc.).—I do not claim that *false* and *halts* make a perfect rhyme, but only an admissible one, at a pinch. *Starve* does not rhyme with *salve*, except in New England; elsewhere the *r* in *starve* has its proper sound, which is, however, very slight.

JONGLEUR.

NEWARK.

Two more words (both book-words, however) will rhyme with *scalp*, namely *salp* and *longipalp*, which are natural-history terms, to be found in most of the large dictionaries.

E. N. A.

NEW YORK CITY.

Bonny Boots (Vol. v, pp. 31, etc.).—With this name compare Slyboots, Slowboots, Clumsyboots, Lazyboots, and the like. As "Dr. Murray's Dictionary" points out (under the word *Boots*) the idea of *fellow* or *rogue* seems to be involved, and such terms are chiefly applicable to young or small persons. This favors the idea that Bonny Boots was a page at Queen Elizabeth's court.

G.

NEW JERSEY.

Banjula Trees (Vol. v, p. 29).—In the "Gita Góvinda," of Jayadéva, from which Arnold derived "The Indian Song of Songs," I find the following allusions to *banjulas* or *vanjulas*, *b* and *v* being interchangeable:

"One of the damsels seizes the mantle of *Heri* (Krishna) and draws him toward her, pointing to the bower on the banks of the Gamunà, where elegant *Vanjulas* interweave their branches" (p. 239).

"Why comes he not to the bower of bloomy *Vanjulas* assigned for our meeting?" (p. 252).

"Follow gentle Rádharma, follow the foe

of Madhu, his discourse was elegantly composed of sweet phrases; he prostrated himself at thy feet, and he now hastens to his delightful couch of branching *Vanjulas*" (Sir William Jones' Works, Vol. iv, p. 261).

Referring now to "Botanical Observations on Select Indian Plants," by Sir W. Jones, we find *Vanjula* to be only another name for the *Asôca*, of which flowering tree he gives the following description:

"The flowers are fragrant just after sunset and before sunrise when they are fresh with evening and morning dew, beautifully diversified with tints of orange scarlet or pale yellow, or of bright orange, which grows deeper every day and forms a variety of shades according to the age of each blossom." This explains why so many colors are attributed to the same plant, as later in Arnold's poem these lines occur:

"Oh, follow where the *Asokas* wave
Their sprays of gold and purple."

Sir William continues: "The vegetable world scarce exhibits a richer sight than an *Asôca* tree in full bloom; it is about as high as an ordinary cherry tree. A Brahmin informs me that one species of the *Asôca* is a creeper."

In "The Toy Cart" occurs a very poetical description of the same plant: "And here the *Asoka* tree with its rich crimson blossom shines like a young warrior bathed in the sanguine shower of the furious fight."

The *Asôca* is sacred to the god Siva, the third person of the Hindu triad, and is found planted near his temple.

Of this favorite of Sanskrit poetry, Tennent remarks: "Its loveliness vindicates all the praises bestowed on it by the poets of the East." F. T. C.

HARTFORD, CONN.

Nainsook (Vol. v, p. 40).—May not this word and the French *nansouk* be arbitrarily formed after the Nainsuckh valley? Twenty-five or more years ago that valley was somewhat famous as the scene of the valorous exploits of Lieutenant Abbot, its heroic English conqueror. Cf. Rhadames, Vol. iv, p. 209, for an arbitrarily named fabric, taking a town name. Compare also *paramatta*, an English worsted fabric named

for an Australian town. But in this case the use of Australian wool probably suggested the name. *Thibet* (near which Nainsuckh lies) gives name to a fabric which is not now brought from it; Thibetan wool probably suggested that name. Compare also *Magenta* and *Solferino*, colors and dyes named in honor of victories.

G.

NEW JERSEY.

BOOKS AND PERIODICALS.

The Discovery of the Ancient City of Norumbega.
By Eben Norton Horsford. Boston: Houghton, Mifflin & Co., 1890.

This beautiful volume sets forth Prof. Horsford's reasons for identifying a site at Watertown, Mass., with the ancient town of Norumbega. The book is the first installment of a long-promised publication on the subject, and the author believes that he has in his possession facts as yet unpublished which will fully establish the truth of his position. Prof. Horsford believes that Norumbega was a Norse settlement, and that its name comes from an Algonkin mispronunciation of the name *Norbega*, an ancient form of *Norway*. He appears to have really found ancient remains of much interest, and his publication will certainly lead to further study and discussion of the question already alluded to in our columns (Vol. v, p. 27).

The Atlantic for June has a discussion of hours of labor, by General Walker. The author of the article will be remembered as the writer of a criticism of Mr. Bellamy's "Looking Backward," which appeared in the *Atlantic*, and to which Mr. Bellamy replied at some length. General Walker has made social questions a study, and his criticisms and suggestions on the present "Eight-Hour Law Agitation" come from a man more fully fitted to speak with authority than almost any one in the United States. Charles Dudley Warner's article on "The Novel and the Common School," is a keen analysis of the duty of the public schools in the supply of reading for our young citizens. This and Hannis Taylor's consideration of "The National House of Representatives: Its Growing Inefficiency as a Legislative Body," are the two articles which make up the solid reading of the number. Miss Repplier has a whimsical paper called "A Short Defense of Villains;" and Dr. Holmes discusses "Book-hunger," the uses of cranks, and tells a curious story, entitled "The Terrible Clock." Speaking of cranks, he makes one of the Teacups say, "Do you want to know why that name is given to the men who do most for the world's progress? It is because the cranks make all the wheels and all the machinery of the world go round. I suppose the first fool that looked on the first crank that was ever made asked what that crooked, queer-looking thing was good for." Mrs. Deland's "Sidney" and the second part of "Rod's Salvation," furnish the fiction of this issue, and there are two poems, an account of a pilgrimage to the localities immortalized in the legends of King Arthur, and several short papers of interest.

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NOTES.

RANPIKE.

This word (which in "Worcester's Dictionary" is marked "obsolete," and which is defined as a tree which has begun to die at the top) is not yet quite extinct. In the Canadian province of New Brunswick it is still employed, in the form rampike, to designate a dead tree, still standing. Some connect the word with *ran*, or *royne*—old or Scottish names for the rowan tree. (Can "aroynt thee, witch," be connected with this word *royne*, a name for a magic tree?) Scandinavian names for the rowan are *rönu*, *runn*, and the like. In Maine, they call it the *Round-wood*. Some think its name is related to *rune*, a charm; others name it from its *roan*-colored bark. Another round-about but very ingenious derivation of *ran-pike*, is from the *ranny*, or shrew. *Ranny*

is an aphetic form from the Latin *araneus mus*, spider-mouse. Now the shrew is a harmless and indeed very useful little animal, but our mediæval English ancestors looked upon it with the utmost dread and horror. Dogs and cats will not eat the shrew, because it is protected by a disagreeable odor and taste; and when the country-folk saw a dog frothing at the mouth after taking up a live shrew, they supposed that the little creature was dreadfully venomous. They even gave the name of *shrew* to any woman who had a biting fashion of talking to her neighbors. Now the proper way to punish the little four-footed shrew for his malevolence, and to avert the calamities which were in his power to inflict, was to bore a hole in the stem of the magic rowan tree, place the living animal in the hole, and then plug up, and let the creature die there. Soon, it was thought, the tree itself would feel the effects of the creature's venom and spite, and would begin to die at the top. The *ranny* had turned the tree into a *ranpik*. Another point in the story is this: A person under the evil influence of the shrew was said to be *beshrewed*, and (since beshrewment affected the character, and made its victims artful and cunning) a cool, calculating man was said to be *shrewd*. To return to our rowan tree. It was a good tree, and materially aided the god Thor when he was on his way to vanquish the Frost-giants. In England, Germany, Sweden, Scotland, Wales, and Denmark, the peasantry still revere it. It is the best of charms against the evil eye. The churn-staff is made of it. The old Danes inserted a piece of it in every ship, for the *Rowan* had the power of averting the malice of *Ran*, the sea-jotun's wife. No witch, nor devil, would dare touch the rowan. The good elves loved it. The best of magic wands were made of rowan twigs. There was once a large rowan in the north of Ireland that on Christmas eve was stuck full of blazing torches, which no wind could extinguish. A single rowan tree in Orkney was looked upon as the very palladium of Orkneyan liberty, if not the pledge of the very existence of the islands.

HENRY M. KNOX.

CLEVELAND, O.

NO MAN'S LAND.

Besides the region called by this name adjoining Kansas and Texas, there is a little uninhabited island called Noman's Land near Martha's Vineyard, off the coast of Massachusetts. Another region sometimes called by this name lies in British South Africa. Being dispeopled, it was in 1852 in part occupied by Adam Kok's band of the Griquas, and hence it is often called Griqualand East, which is at a long distance from Griqualand West, the original home of the tribe. These Griquas (in their own speech this name is the plural form of *Grip*) are of mixed Dutch and Hottentot stock, and speak a dialect compounded of very mixed elements. The Basutos (of Bechuana-Kaffre stock) and the Ama-baca (Kaffres) also dwell in what was once called No Man's Land; but the country now contains many settlers of European race.

N. R. T.

CAMDEN, N. J.

WEATHERCOCKS MUSICAL—POETICAL ALLU- SIONS.

In the poem entitled "Chaucere's Dreme," the poet falls asleep and dreams as follows:

"Within an yle methought I was
Where wal and yate was al of glasse,

* * * * *

"For every yate, of fin gold
A thousand fanes, ay turning,
Entuned had, and birdes singing
Diverse, and on each fane a paire
With open mouths again Ahaire,
And of a sute were alle the toures."

Which lines are to this effect in the editor's version: "Every gate had upon it a thousand golden fanes or vans, otherwise weathercocks, which as they turned in the wind produced a sound like the singing of birds, with their mouths opened against the air, or towards that quarter whence the wind blew."

The editor also remarks: "The poet apparently imagines that those vans or weathercocks were constructed on a self-playing principle like an Æolian harp. Their heads being always kept to the winds, it blew down their throats in which was some instrument for producing the sound" (Bohn Ed. Chaucer).

"Chaucere's Dreme" is not included in the W. Skeat Ed., as it has been definitely ascertained that it cannot be the work of Chaucer, the date (1550) of the MS., to say nothing of the internal evidence of the poem, being enough to refute that idea.

The isle of the poet's dream was by no means a womanless island, but on the contrary was inhabited only by ladies.

"No creatures save ladies pleye
Which were swiche of here arreye."

For this reason Skeat thinks the poem improperly named, and would call it rather "The Isle of Ladies."

Refer. Chaucer's Minor Poems and Skeat. In Stephen Hawes' "Pastime of Pleasure" (1506) occurs another reference to musical weathercocks in the description of La Bel Pucelle's magnificent castle:

"Alofte the basse toure four ymages stode
Which blew the clarions wel and wonderly.
Alofte the toures the golden fanes goode
Dyde with the wynde make ful swete armony.
Them for to hear, it was great melody."
(Chap. xxxviii, St. iii.)

F. T. C.

HARTFORD, CONN.

QUERIES.

Shamrock.—What is the true and original shamrock? Some say it is the white clover; some the wood-sorrel or *oxalis*; some the Dutch clover; and some the Black Nonesuch, or Medick.

N. E. MORRIS.

MILTON, MASS.

Our correspondent will find a full and very pleasant discussion of this vexed question on p. 385 of Friend's "Flowers and Flower-Lore," London, 1886. All the plants named above have their advocates, even in Ireland. It appears further the water-cress, though not trifoliate, was once termed shamrock; and that the Arabic name for the trefoil is *shamrakh*.

Mad as a March Hare.—What is the origin of this expression?

?

PHILADELPHIA, PA.

See AMERICAN NOTES AND QUERIES, Vol. ii, p. 104.

Mayflower.—This highly appropriate name is often given to the trailing Arbutus; and it has been said that it was one of the first spring flowers to greet the pilgrims at New Plymouth in 1621. Is the latter statement historical, or is it a later invention? What was the original mayflower whence the historic ship took her name?

E. O. L. A.

NEWARK.

The English hawthorn was probably the original mayflower. It is often called *may* in English books.

Scot Free.—What is the origin of this phrase?

?

PHILADELPHIA, PA.

See AMERICAN NOTES AND QUERIES, Vol. ii, p. 214.

The Schoolmaster is Abroad.—How did this phrase originate?

Mrs. E. F.

PHILADELPHIA, PA.

This expression was used by Lord Brougham in his speech of January 29, 1828, as follows:

"Let the soldier be abroad if he will, he can do nothing in this age. There is another personage, a personage less imposing in the eyes of some, perhaps insignificant. The schoolmaster is abroad, and I trust to him, armed with his primer, against the soldier in full military array."

Cockney.—How did this word originate?

?

PHILADELPHIA, PA.

See AMERICAN NOTES AND QUERIES, Vol. iv, p. 1.

REPLIES.

Sabbatical Rivers (Vol. v, p. 52).—Dr. Thomson, in "The Land and the Book," is of the opinion that the Sabbatic River is identical with the Nebâ el Fûarr, a periodical spring hard by the convent of Mar Jirius near Palestine. Concerning it he says: "At stated intervals it throws out an immense

volume of water quite sufficient to entitle it in this country to the dignified name of river. It is now quiescent for two days and active during a part of the third. The cave out of which the river flows is at the base of a hill of limestone entangled in a vast formation of trap rock. It was a day of rest when I examined the fountain; but evidently a large volume of water had rushed along the bed of the river only a few days before."

The difference between the present and the former climatic conditions of the region is, in Dr. Thomson's opinion, sufficient to account for the difference in the periodicity of the spring.

J. W. R.

PHILADELPHIA, PA.

The Sabbatical River may be found on large maps of Syria, in latitude 34° 40' N., longitude 36° 20' E. It is described in Conder's "Palestine," pp. 192, 193. It flows at intervals of from four days to a week. There are other periodic rivers in Syria.

QUI TAM.

GERMANTOWN.

The Harmonious Blacksmith (Vol. v, p. 41).—"The Harmonious Blacksmith" is the title of a theme and variations formerly called "Handel's Fifth Favorite Lesson," being No. 5 of his first "Suite de Pièces pour le Clavecin."

Of the origin of this title, William Chappell, author of "Popular Music in the Olden Time," gives the following satisfactory and interesting account:

"The story that Handel having heard the air sung by a blacksmith at Edgeware while beating time to it upon his anvil, and that Handel therefore entitled it the 'Harmonious Blacksmith,' is refuted by the fact that it never was so named during Handel's life. The late Richard Clark was the propagator, if not the inventor, of this fable. In Clark's edition of 'The Lesson,' he has gone so far as to print an accompaniment for the anvil, as he imagined Handel to have heard the beats. He states also that the *blacksmith* was the parish clerk of Whitechurch. A few months after Clark's publication, the writer saw the late J. W. Winsor, Esq., of Bath, a great admirer of Handel, and one who knew all his published works. Mr. Winsor

told the writer that the story of the blacksmith of Edgeware was pure imagination, and that the original publisher of Handel's 'Lesson' under the present title was a music seller at Bath, by name of Lintern, whom he knew personally. He said that he had asked Lintern the reason for this *new* name and he had told him that it was a nickname given to himself because he had been brought up as a blacksmith, although he had afterwards turned to music, and this was the piece he was constantly asked to play. He printed this particular number of the 'Suite' in a detached form, because he could not sell a sufficient number of copies of the full set to make it profitable.

"There is, too, much reason to believe that the 'Theme' was not original with Handel. The same air appears in the Clavecin (piano) Suites of Wegenseil, an eminent Viennese performer, and a contemporary of Handel. Only the date of Wegenseil's 'Suites' is needed to determine which was the borrower" (Supplement "Grove's Mus. Dict.").

F. T. C.

HARTFORD, CONN.

Primroses by the River Brim, etc. (Vol. iv, p. 90).—These lines are from "Education's Martyr," in a volume of poems entitled "Dreams to Sell," by May Kendall. They are quoted by H. C. Beeching, in his review of the book, in the *Academy* for November 12, 1887.

E. G. KEEN.

WARWICK, PA.

REFERRED TO CORRESPONDENTS.

Name Wanted.—During one of the European wars, it is related that a commanding general, making the rounds after taps, discovered a lighted taper in the quarters of one of his generals. Asking the latter why he disobeyed orders at such a critical time, the officer said in excuse that he was writing to his wife. The commander thereupon ordered the offender to add, "tomorrow, by this time, I shall have been shot for disobedience." Who was the commanding general, and who the offender?

QUÆRENS.

NEW YORK CITY.

Walled Lakes.—What was the probable cause of the walling with stone of the celebrated Walled Lakes of Iowa? Walled lakes are not unknown elsewhere. The noted Walden Pond, near Concord, Mass., has something of this character; and according to Thoreau, its name may possibly be derived from this fact—it being a *walled-in* pond. The walling may have been caused (as some have supposed) by the action of the ice.

In Prof. Horsford's late monograph on Norumbega, the author contends that the walled streams in the vicinity of Boston derived their peculiarity from human labor; that, in fact, they were walled by the Norse adventurers who came to Vinland in mediæval times.

J. F. ROUTH.

NEW YORK.

Jansonus.—"A book in Latin called *Mundus furiosus*, printed at Cullen (Cologne), written by one of the vilest and arrantest cullians that ever wrote book; his name *Jansonus*. * * * He is now dead" ("Kemp's Nine Days' Wonder," 1600). By the context it appears, I think, that Jansonus was an Englishman. Is there anything further known of him or his book?

A. R. O.

LIMA, O.

Lockram.—Is there any connection between this word and *lockron*, the name of a plant? The mason's term *lockrand*, a binding course of stones or bricks, is of course another word, being from the verb *lock* and *rand*, a strip.

E. E. SIMONDS.

CARLISLE, PA.

Rush Carpets.—Will some reader of AMERICAN NOTES AND QUERIES inform the writer when and by whom carpets made of rushes were invented?

A. U. R.

SAN FRANCISCO, CAL.

Macellarius.—Many years ago there used to be one or more butchers' carts, in our part of the country, with the word *macellarius* (the Latin for butcher) on their sides. Was this a local practice, or only a freak of some learned butcher?

CURIOSUS.

NORTH ANDOVER, MASS.

Kill van Kull.—Will A. Estoclet kindly explain the origin of this name? And also tell us what the connection is, if any, between the words *kill* and *kull*, in names of streams derived from the Dutch language? G.

NEW JERSEY.

Usuter.—Bishop Earle's "Microcosmographie," Character 13 (1628), says of "An Vpstart Countrey Knight:" "His father was a man of good stocke, though but a Tanner or Vsuter." Can *usuter* represent the Latin *sutor*, a shoemaker or cobbler? The connection with *tanner*, and the reference to his "good stocke," seem to suggest this. I would like the opinion of some of your correspondents on this word, its origin, and its meaning.

E. DORSET RODMAN.

TRENTON, N. J.

Authorship Wanted.—Whence comes the following quotation, which seems to be applied to Hermes:

"Earth-born, but sky-engendered, son of mysteries."

P. J. L.

PHILADELPHIA.

Manège and Ménage.—I was instructed in early life that the *manège* was horsemanship or the management of the horse under the saddle; and that the *ménage* was grooming, or the care and feeding of the horse in the stable. Is this distinction a correct one?

TOLEDO.

JULIUS HINES.

Tom Green (Vol. iv, p. 225).—Will you please inform me where I can find some account of the person in honor of whom Tom Green county, in Texas, was named?

E. F. S.

DANBURY, CONN.

Tatting.—What is the origin of the word *tatting*, the name of a certain kind of trimming for garments that is made by hand?

L. M. N.

BROOKLYN, N. Y.

Whiffletree.—Can any of your readers tell me the etymology of this word?

E. F.

PHILADELPHIA, PA.

Pluck-buffet.—In the Robin Hood ballads (8th fytte), we read :

"Our King and Robin rode together,
Forsooth as I you say;
And they shot Pluck-buffet,
As they went by the way."

What is the meaning of Pluck-buffet ?

B. P. E.

PEORIA, ILL.

Dalles.—Besides the *Dalles* of the Columbia, and those of the St. Louis, in Minnesota, we have the *Dalles*, or *Dells*, of the Wisconsin. Are there any other *Dalles* than these ?

RALPH W. TRUMAN.

CONNEAUT, O.

Icta.—Will Mr. Redway kindly explain the word, giving us the meaning and origin ? He has used it in Vol. iii, p. 299.

DIANA.

SPRINGFIELD, MASS.

War of the Axe.—What contest is sometimes called the War of the Axe ?

O. F. CRANE.

HUDSON, N. Y.

State of Franklin.—Where was the State of Franklin ?

H. G. R.

PHILADELPHIA, PA.

Norman's Woe.—Every reader of Longfellow remembers "The Wreck of the Hesperus," "On the Reef of Norman's Woe." Is the story of this wreck true ? Was Norman the skipper of the ill-fated schooner. On page 13 of Horsford's "Norumbega" monograph he asserts that Norman's Woe means Northmen's Ö, or island. But what is generally called Norman's Woe is a bluff or rocky headland, over a hundred feet high, with a wooded face to the eastward. Norman's Woe Cove lies at its foot, and in the entrance to the Cove is Norman's Woe Rock, on which, as I suppose, the Hesperus was lost. No doubt this rock is what Prof. Horsford would name Norman's Ö. Can we not hear from some correspondent familiar with the local history and traditions of the place ?

J. F. ROUTH.

NEW YORK.

COMMUNICATIONS.

Grass-Poly.—For this plant name the "Century Dictionary" ventures upon no etymology. *Poly* stands for the Greek *πόλιον*, the name of a plant nearly identical, apparently, with our Grass-poly. Its name, *πόλιον*, probably comes from *πολιός*, gray.

* * *

PHILADELPHIA, PA.

Deaf Smith (Vol. iv, p. 225).—This county in Texas was named from a very brave and efficient scout once in the Texan service named Smith, who was stone deaf. He lived in the days of Texan nationality, and was said to be a terrible foe and a staunch and constant friend, but was specially hostile to the Mexicans.

E. F. S.

DANBURY, CONN.

China and Babylonia.—A very able and entertaining article by R. K. Douglas, in *Lippincott's Magazine* for June, sets forth a strong array of facts which tend to prove that Chinese civilization had its origin in Babylonia, and which, further, make it almost certain that the Chinese language is closely akin to the ancient Accad language. This is not a new theory, but it is one which is strongly sustained by facts that have been recently brought to light.

QUI TAM.

GERMANTOWN, PA.

Altitudes (Vol. v, pp. 32, etc.).—Among the high altitudes of points within the United States are Mount St. Elias, 19,500 feet, the highest peak of North America; Aconcagua, 23,800 feet, the highest point of the Western Continent; Argentine Pass, 13,200 feet, the highest wagon road in the world; Las Animas Forks, 11,200 feet, the highest town in North America; Marshall Pass, 10,870 feet, the highest railway pass in North America; Mount Whitney, 14,898 feet, the highest peak of the Sierra Nevada mountains; Mitchell's High Peak, 6711 feet, the highest summit of the Appalachian mountains.

E. E. ROBINSON.

DENVER, COLO.

Holtzelster (Vol. v, p. 30, etc.).—On referring to "The Works of Andreas Marvell, Esq., Poetical, Controversial and Political. With a New Life of the Author. By Captain Edward Thompson. London, 1776, 3 vols., 4°," I find that at page 216 of Vol. iii, the word printed is **HOLTSELSTER**, not **HOLTSELSTER**. A. BELJAME.

29 RUE DE CONDÉ, PARIS, FRANCE.

Has not our correspondent mistaken a long *s* for an *f*? On page 25 of Little, Brown & Co.'s edition of "Marvell's Poems" the spelling *holtzelster* appears.

[ED.]

Joe Daveiss (Vol. iv, p. 225).—From an article in the *Nation* of May 29 it appears that two counties in the United States are incorrectly named *Daviess* (and one *Joe Daviess*) in honor of a once famous lawyer who fell at the battle of Tippecanoe. His name, according to autograph letters still existing, was spelled *Daveiss*, all or nearly all the books of reference to the contrary notwithstanding.

E. F. S.

DANBURY, CONN.

Oldest Christian Hymn (Vol. iv, pp. 234, etc.).—A more familiar translation than that given of the "Phos Hilaron" is that of Canon Bright, beginning "Light of Gladness, Beam Divine." It is still sung, in the original, at the evening lamp-lighting in the Greek churches.

QUI TAM.

GERMANTOWN, PA.

Arthur Kill (Vol. v, pp. 52, etc.).—A. Estoclet's explanation of this word is very satisfactory indeed. To me the transformation of *Achter* into *Arthur* seems easy. Rustic people, as is well known, often change *after* into *arter*, and the change of *Achter* into *Arthur* is quite as easy as the other.

G.

NEW JERSEY.

Names of the Days of the Week (Vol. iii, p. 176).—Will your correspondent, R. G. B., kindly add to his interesting and valuable communication on this matter, the names of such authors and books as will

enable me further to investigate the subject? Is it correct to regard the week of seven days as of strictly Jewish origin?

N. S. S.

GERMANTOWN, PA.

Worm's Tongue.—It is well known that one or more old Norse bards or sagamen bore the name of *Ormstunga*, which is explained as meaning *worm's tongue*, or *snake's tongue*. Does this name imply any venomous or biting quality in their verses?

J. CADWALLADER.

MEDIA, Pa.

Moslem.—This word is properly singular, but we occasionally see it used as if it were a plural noun. Halleck says, "They piled that ground with *Moslem* slain." But in this instance we may regard *Moslem* as an adjective, in which case *slain* must be treated as a noun—a good construction. Cf. Shakespeare's "pile the ground up with our English dead."

J. MORSE CALLAHAN.

JERSEY CITY.

Brack (Vol. v, p. 39, etc.).—"Not a crack nor a brack" is a common colloquialism. Is it Pennsylvanian or is it Southern? I have heard it from Southerners.

H. P., JR.

PHILADELPHIA, PA.

It is common in New England.—[ED.]

Avery's Fall.—This rock, the scene of the wreck described in Whittier's "Swan Song of Parson Avery," lies off Cape Ann, 650 yards from the lighthouse on Straitsmouth island. Whittier tells us that the good parson was sailing "with his wife and children eight." But if my memory serves me, the account in Mather's "Magnalia" puts the number of his children at six. I have not seen the "Magnalia," however, for several years, and I am not quite sure of the facts. The *Coast Pilot* calls this rock Avery's Ledge. It is four feet under water at mean low tide, but tourists and yachting parties can recognize the historic rock by means of the buoy which marks its place.

F. C. B.

MASSACHUSETTS.

Thimble-Lore (Vol. iv, p. 194).—The following is an extract from a report of the British Archæological Association: "To statements made that thimbles were of recent date, evidence was adduced to show that they were well known to the Romans. The earliest examples, however, in England and North Europe appear to have been of leather, one of that material being shown. It was in use in County Cork so late as 1820. Many brass thimbles dating from 1500 were exhibited, most of which were found in London. Some specimens of the seventeenth century have inscriptions." The report appeared in the *Athenæum*.

F. T. C.

HARTFORD, CONN.

Cheesecake Brook.—A stream of this name flows into Charles river from the south in Newton, Mass. This name recalls that of the somewhat celebrated Cheesquake creek of New Jersey, for the improvement of whose navigation attempts have been made to obtain appropriations from the Federal Congress. The latter stream is called Chesnaquack creek on some of the coast survey charts. It is, therefore, probable that the name is of Indian origin, and I think it not unlikely that the name of the little Cheesecake brook in Massachusetts may also be an altered form of some Indian name.

J. CHESTER PARKER.

NEW LONDON.

Weepings Trees (Vol. v, pp. 47, etc.).—Peter Martyr ("Sommario dell' Indie Occidentale") and Ramusio ("Hist. delle Indie") and many others describe the Rain tree on the Isle of Ferro. John Cockburn ("A Journey Overland from the Gulf of Honduras," 1735) describes an enormous weeping tree near the mountains of Vera Paz, in Central America. The leaves are young, and in summer the tree weeps *all day* from the end of every leaf, even after a six months' drought, converting the ground near it into a swamp. Spence describes the *Tamia-caspi*, a weeping tree of Peru; but he declares that a species of cicada causes the rain, and that almost any tree may be converted into a weeping tree by insects feeding on its leaves. The literature of weeping

trees is enormous, and much of it is plainly mythical; but there is a large basis of fact on which it rests.

R. O. SYKES.

BANGOR, ME.

Men as Things (Vol. v, pp. 58, etc.).—*Faro*, a gambling game, is a variant of *Pharaoh*, the name of a noted line of Egyptian kings. A certain quantity of bottled ale used to be called a *jeroboam*, and a punch-bowl was called a *jorum*, possibly from Joram, a noted king of Israel. The *louis*, a device for lifting heavy stone blocks, is said to have been invented by and named for Louis XIV. The *george*, the splendid heraldic decoration of certain English knights, is named from St. George. Many coins have kings' names. Many birds have personal names, as *martin*, *robin*.

William Percy.—The William Percy to whom Barnabe Barnes dedicated his "Parthenophil and Parthenophe" (Vol. iv, pp. 304, etc.) was himself a poet, and published "Sonnets to the Fairest Cœlia" (1594) and other works.

G.

NEW JERSEY.

Barnabe Barnes (Vol. iv, pp. 304, etc.).—The article on John Florio, in the "National Dictionary of Biography," shows that Florio was at one time tutor to Emanuel Barnes, a (elder?) brother of Barnabe, at Oxford. It does not seem likely that Florio, after being a tutor to one brother at Oxford, would be called to act as servitor to a younger brother at Cambridge. Malone's statement seems to be open to some suspicion.

G.

NEW JERSEY.

Porcupig.—This old name for a porcupine (Fr., *porc-épic*) is familiar to many from the old comic ballad of "More of More Hall." It is pleasant to find in one of John Burroughs' books, that the mountaineers about the head-waters of the Delaware still call the porcupine by this old name. This is much better than the New England fashion of calling the porcupine by the most inappropriate name of hedgehog. There is no species of true hedgehog on our continent.

F. L. P.

HUDSON, N. Y.

Parallel Passages (Vol. v, pp. 29, etc.).—The following passage is offered as a parallel to the celebrated description of a horse in Shakespeare's "Venus and Adonis." It is from the "Phillis and Flora," 1598, of "R. S. Esquire," and runs as follows:

"His mayne thin haird, his neck high crested,
Small eare, short head, and burly brested,

* * * * *

Strait legd, large thighd, and hollow hoovd."

The "Phillis and Flora" imitates a Latin poem in the *Goliath* series, and its authorship is unknown; some have been inclined to assign it to Stanyhurst; but it would appear to have been to some considerable extent a plagiarism from a poem of Chapman's (1595). The "large thighd and hollow hoovd" recalls the "Zebra-footed, Ostrich thighd" of Browning's "Through the Metidja." The "Phillis and Flora" bears on its title-page the motto "Aut Marti vel Mercurio," which resembles the well-known "Tam Marti quam Mercurio," the motto of Churchyard, Gascoigne, and other soldier-poets of that time. But we are not to infer that "R. S. Esquire" was a soldier-poet. His motto notes the fact that his poem celebrates the glories of soldiership as well as of scholarship; one of the ladies being in love with a knight and the other with a clerk.

G.

NEW JERSEY.

Osgod Clappa (Vol. iv, p. 248).—If Mr. Clapp will examine Matthew of Westminster's chronicles and Florence of Worcester's chronicles, he will find reference to Osgod Clappa or Clapa.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Jingo.—In Eachard's "Grounds and Occasions of the Contempt of the Clergy" (1670), the author, in discussing "whether or not Punning, Quibbling, and that which they call Joquing and such delicacies of Wit * * * might not be very conveniently omitted?" makes use of the words "*tanutus*! high jingo! come again!" apparently some juggler's formula.

R. N. L.

ALBANY, N. Y.

Spoon of Ilford.—In Kemp's "Nine Days' Wonder, performed in a Morrice from London to Norwich" (1600), mention is made of the Great Spoon of Ilford, which held above a quart. Is there anything further known about this spoon?

A. R. O.

LIMA, O.

Rocking Stones (Vol. iv, pp. 233, etc.).—The famous Logan stone was wantonly overthrown by a Lieutenant Goldsmith, a nephew, I believe, of Oliver Goldsmith; but the government compelled him to replace it at his own expense. A remarkable poised rock, famous throughout South America as "the moving stone," may be seen on Tandil mountain, in Argentina; it is twenty-four feet high, thirty feet long and eighteen feet wide, containing over five thousand cubic feet and weighing twenty-five tons; it is irregularly conical in shape, and rests upon a conical support with a bearing surface some ten inches in diameter; the power of a single man is sufficient to oscillate the enormous mass, which indeed, is often swayed by the wind.

E. BRADLEY SIMS.

NEW YORK CITY.

Cambrial Colchos (Vol. v, p. 28).—In response to the query of Kilmain as to the above, I find in Sir Richard Bonnycastle's "History of Newfoundland" the following reference: "In 1618, Captain Whitborne, to whom Newfoundland is so deeply indebted, again visited it, to increase a small colony of which he was made Governor, which had been sent out by Dr. Vaughn, a Welsh gentleman in 1616, who had purchased part of Lord Northampton's patent. This settlement was called Cambroil, and was on that part of the south coast now named Little Britain."

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Mahot.—This word is given in some of the dictionaries as the name of an American tree. Will such correspondents as are interested in these matters please send any information they may possess about either the tree or the word?

G.

NEW JERSEY.

Norumbega (Vol. v, pp. 27, etc.).—If Prof. Horsford's opinion be correct that Norumbega means Norway, and that the Norwegians had settlements at various points in Eastern New England, why may there not have been two towns called Norumbega? By this hypothesis we could harmonize the facts which seem to point to a Norumbega in Massachusetts with those which would tend to confirm the view that there was a Norumbega on the Penobscot. Prof. Horsford cites (p. 16) from Vetromile the fact that the name of *Nolambeghe* is known or preserved among the Maine Indians of the present time.

J. F. ROUTH.

NEW YORK.

Gulf of the Lion.—This important and large bight on the South coast of France is called the Gulf of Lyons on the older maps, and Gulf of the Lion in most of the more recent publications. What is the reason for this change of name? I have not as yet seen an explanation which seemed to me to be adequate.

F. C. R.

PEORIA, ILL.

Losh.—In "fencing the tables" (that is, repelling unworthy persons from the sacrament), a minister of Dumfries is recorded to have forbidden the approach of all who used minced oaths, such as "heth, teth, feth, *losh*, gosh and lovenenty." Most of these "strange oaths" are inexplicable to me, but I heard a gentleman not long since say that he witnessed a game of ball played by a parcel of young seminarians of a Roman Catholic school, and when a bad play was made they would cry out "*Losh!*" This he thought was the French *lâche*, which means *slack*, *loose*, and comes near the word *muff* in its significance.

A. L. R.

CHESTER, PA.

"The" in Place Names (Vol. iv, pp. 168, etc.).—I find the expression "The Greenland" in "*The Interpreter*, wherein the principal Terms of State, much mistaken by the vulgar, are clearly unfolded" (a poem, 1622).

R. A. D.

HARRISBURG.

Swift and Slow.—*Swift*, as a name for an eft, newt, or salamander, is a word very well known in country places. I have heard country-folk comparing the *swift* and the *slow*, and setting forth their points of difference. The *slow* is, I suppose, the slow-worm, which is not, however, a native of America. My recollection is that country-folk generally have a great dread of both these creatures, and ascribe to them great malevolence and power to work mischief.

SALEM, N. J.

S. A. E.

American and English Names for Marshy Tracts.—*Marsh* is the standard English name; *moss* is used in North Britain; *bog* mainly in Ireland. *Meadow*, in New England, is a semi-swampy tract. In the South there are *pocosons* and *dismals*, *low hammocks* and *swammocks*; to say nothing of such great expanses as the Okefenokee swamp, the *everglades* of Florida (called *glades* in the "U. S. Coast-Survey Report"), and the *prairies tremblantes* of Louisiana. *Swales*, *sloughs*, *cripples* and *galls*, are much smaller than swamps or marshes. A ridge of dry land (running through a swamp) is called a *brulée* in the Southwest. *Marish*, for marsh, is now a purely poetic form. A *savanna* is not always wet land. The Dutch *vley*, for a semi-lacustrine swamp, becomes a *fly* in New York. Even the North Asiatic name *tundra* (for a vast sphagnum swamp, underlain even in summer by ice), has been imported into the geographical literature of Alaska and Northern Canada.

R. STOCKHAM CAPEN.

PORTSMOUTH, O.

Triumphs of Oriana.—The following are the authors of the poetical pieces included in Thomas Morley's collection, "The Triumphs of Oriana" (1601): Michael Este, Daniel Norcome, John Mundy, Ellis Gibbons, John Benet, John Hilton, George Marson, Richard Carlton, John Holmes, Richard Nicolson, Thomas Tomkins, Michael Cavendish, William Cobbold, Thomas Morley, John Farmer, John Wilby, Thomas Weelkes, *John Milton* (senior), George Kirbye, Robert Jones, John Lisley, Thomas Morley and Edward Johnson.

SAN FRANCISCO, CAL.

C. T. ORMELL.

Creek (Vol. v, pp. 55, etc.).—"To the southward of this poulder (polder) bulwark the country is broken by many creeks not passable nor habitable for an army, but by forced means; and in spring tides for the most part overflown" (Sir F. Vere's "Commentaries" [1606?]: "The Siege of Ostend"). Here *creek* would seem to signify a marshy ground. G.

NEW JERSEY.

Nomenclature of Streams (Vol. v, p. 54).—*Run* is considerably used in New England for a small *runnel*, *rill*, or *rivulet*. *Rillet* is another old English name for a little stream; and so are *drill* and *riveret*. *Runlet* occurs in the "In Memoriam." A slough, in the West, is much the same as a *swale* in the East; and I think it is not unlike what is called a *gall* in the Gulf States. *Kill* designates not only a tidal channel, but, as in the cases of *Wallkill* and *Fishkill*, it may be a part of the name of a small river. A *cripple*, I think, is a bushy *swale*. *Cooley* (for *coulee*) is used in Dakota for a dried-up river-bed—almost precisely like an Arabian *wady*; but a *wady* may be a river as well. *Slang*, a watercourse, I believe, is purely local. In the east of England we find *leams* also; are they artificial?

RALPH W. TRUMAN.

CONNEAUT, O.

Good Old Etymologies.—There are some choice old derivations which the modern scientific school of etymologists hold in contempt, but which are so ingenious, so pat, or so pleasing as to be worthy of being held in remembrance, and if we must lay them aside, let it be with regrets. Among them is that of the word *antelope*. This comes from the Greek *antholops*, which ought to mean, and might well mean, "flower-eyed," and thus be descriptive of the eyes of the gazelle; but according to the latest authority, Prof. Land, it is an Egyptian name and has nothing to do with the animal's eyes. Next, to take a less picturesque example, let us look at the word *swill*, meaning swine's food. In my boyhood I was told that it was from the Latin *suillus*, pertaining to swine. That would make an easy and complete explanation, but

hardly one of the recent etymologists will so much as notice it. Very ludicrous is the old derivation of the Dutch-English *eland*, an elk-like antelope, and of the German *elenn*, an elk, from the German *elend*, miserable, because of the wretchedly unhappy life which the elk leads; but there are respectable English and German authors who keep on repeating the absurd explanation. A very delightful, but quite erroneous, derivation is that of *flute* from the Latin *fluta*, a lamprey, so called, according to an old fancy, because the lamprey has flute-like holes along its neck. The old books say that the *ery* of a bird of prey is simply the *eggery*; but there is no foundation for this opinion. A *coward* was formerly regarded as a man who had been *cowed*, or frightened; but the word has nothing to do with the verb *to cow*. The old derivation of *poltroon* from the Latin *pollice truncus*, deprived of a thumb, is entirely unhistorical. *Miniature* has no connection with *minus*, smaller, nor with *diminish*; it comes from *minium*, red lead. Nor has *jubilee* anything to do with the Latin *jubilare*, to rejoice.

B. T. THOMAS.

BUFFALO, N. Y.

Hindu and Bengali Words Akin to Those in English Use.—*Chuddah*, a kind of cloth, stands for the Hindu *chadar*, a scarf, sheet, or shawl, worn by Orientals.

The Bengali *sitar* (cf. *cithara*, *zither*) is a kind of guitar.

The *tampura* seems to be related to our *tambour*.

The Eastern *behala* is our *viol*. With the Oriental *mandira* compare our *mandolin*.

The *tasar*, or wild silk, becomes *tussore* in our shops.

The New York and New Jersey boys' game *hunkadee* suggests the *nun-kuti* of the Calcutta boys. *Pachisi* is our *parchesi* (see Vol. iv, pp. 131, 200). *Kati* and *chini* are not unlike our boys' games *cat* and *shinny*.

At cards, our *king* is the Hindu's *raja*, or *shah*; our *queen*, his *wazir* or *vizier*; our *ace* is his *eka*; *deuce*, *dua*; *tray*, *tiya*; *four*, *chawa*; *five*, *panja*; *six*, *chhaka*; *seven*, *sata*; *eight*, *atha*; *nine*, *nahla*; *ten*, *dahla*. He has no knave, but he has eight suits of

cards. Of foods, his *sakar* is our sugar; our orange is his *narangi*; we use his chutney (*chatni*), and our candy is the *khandava* of his ancestors. Our rice is indirectly the *arisi* of the South Indians. Our children wear the Hindu's *pajamas*; our cow is his *ghau*; our lilacs are named from his *nilak*, or purple. The true Hindu is of our Aryan race, and the Dards of the Northwest speak not so very far amiss when they call the English their brothers.

ILDERIM.

PHILADELPHIA, PA.

A Question in Grammar (Vol. v, p. 58, etc.).—If W. J. R. means to say that in the Mary Howitt quotation the construction "a part (of the water) sings in the kettle" is ungrammatical or inconsistent with the grammar of the rest of the stanza I cannot agree with him. If he means to say that it fails to express exactly the facts in the supposed case I cannot agree with him, but if he means to say that it is a heavy and wooden construction I fully agree with him. As for rhetorical rules, they are constantly set aside by all the poets. W. J. R.'s idea that Mary sings a musical part in a kettle seems singularly grotesque. Far better, I venture to think, would it be to say that Mary *sings* the water—that is, makes it sing. We say, "Captain Nelson fought *his ship* splendidly." That is a very similar figure of speech, and one of which many examples could be found. The editorial caution to the inquiring pupil to be of the same opinion still, but not to contend for that opinion, seems to me a wise one. Real or seeming bumptiousness on the part of a pupil is not only unseemly, but unwise, for many school-teachers are quite capable of punishing an apparently opinionated child by low marks, or by other retaliatory acts for which there is no redress.

G.

NEW JERSEY.

Camelot (Vol. v, pp. 28, etc.).—The June number of the *Atlantic Monthly*, 1890, contains a delightful article called "An Arthurian Journey," in which the author discusses several identifications of Camelot. The account of the visit to Queen's Camel, in Somerset, is very interesting, but is too

long to quote entire, and to mutilate it would be to spoil it. Reluctantly, the writer seems compelled to give up Queen's Camel as not suiting the conditions of the Arthurian legends. He more hastily dismisses Winchester. Camelford, in Cornwall, another proposed site, was also visited. Westminster, or London itself, is also claimed as the true Camelot. The article makes no reference to Camelodunum, or Colchester, in Essex; but that place very early became Saxon, and there is really nothing but the name and the situation on a navigable river to favor the identification. The writer of the article evidently looks upon Arthur and Camelot as realities, and I cannot help sympathizing with his views in this respect.

ILDERIM.

PHILADELPHIA, PA.

BOOKS AND PERIODICALS.

The *Century* for June contains among other interesting articles another paper by Charles de Kay of his series on Ireland, from which we quote as follows: "War-cries, meant originally to keep the fighting men aware of the place of their own clan in battle, or when scattered in woods and hills, came down to the baronial period, and were used by the Anglo-Norman nobles out of consideration for their Gaelic retainers. The commonest shout was some name of famous place or famous man with the addition *aboo*, a word well fitted for the clamor of a band of fighters, being at once more musical and less wearying to the voice than our 'hurrah.' The Kildare retainers cried '*Crom aboo*!' in honor of Crom Castle, a citadel in Limerick county, originally a stronghold of the O'Donovans, which one of the intrusive Geraldine families, named after the town of Kildare, occupied while turning Irish. The O'Neills cried out, '*Lawv dareg aboo*!' because the Lawv dareg or Red Hand was the badge of the family and clan. The O'Briens cried, '*Lawv Laider*!' or '*Laudir aboo*!' or 'Strong Hand Aboo!' The translator of Geoffrey Keating's 'History of Ireland' suggests as the meaning of *aboo* the Irish word *booa*, victory; but analogy would point rather to *boa* (*beatha*), lively, awake, spirited; when *aboo* would be an exclamation like the French *alerte!* and *vive!* A parallel in Irish is the well-known *Erin go bra!* 'Erin till judgment day!' where *go bra*, forever, implies the same idea of living which the word *beatha* actually contains, since the latter is the Keltic equivalent of Greek *bios*. 'Yabu!' is the exclamation of Tatar horsemen when urging their steeds forward. While on this topic it may be interesting to note that this Irish word, or its Welsh equivalent *yu hyw*, corrupted to *boo* and *boh*, is found in our colloquial expression, 'He doesn't dare say boo too a goose'; in other words, he is too cowardly to sound his war-cry in the presence of the most peaceful of creatures."

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NOTES.

WHIPPING AS A PUNISHMENT.

The first mention of whipping as a punishment occurs in the fifth chapter of Exodus, where we find that Pharaoh whipped the officers of the Israelites when they did not furnish the required number of bricks which they were compelled to make every day.

In ancient times the Romans carried whipping as a punishment farther than any other nation, and their judges were surrounded with an array of divers kinds of whips well calculated to affright the offender who might be brought before them. The mildest form of whip was a flat leather strap called the *ferula*, and one of the most severe was the *flagellum*, which was made of plaited ox-hide and almost as hard as iron.

Not only was flagellation in various forms used as a judicial punishment, but it was also a common practice to punish slaves by the same means. The Roman ladies were greater offenders and even more given to the practice of whipping their slaves than the men, for in the reign of the Emperor Adrian a Roman lady was banished for five years for undue cruelty to her slaves. The practice of whipping was in fact so prevalent that it furnished Plautus, in several cases, with incidents for his plots. Thus, in his "Epicidus," a slave, who is the principal character in the play, concludes that his master has discovered all his schemes since he saw him in the morning purchasing a new scourge at the shop where they were sold.

From ancient times the use of whipping can be traced through the middle ages down to, comparatively speaking, more modern times, when it is easier to find records of the use of the rod.

In Queen Elizabeth's time the whipping-post was an established institution in almost every village in England, the municipal records of the time informing us that the usual fee to the executioner for administering the punishment was "four-pence a head." In addition to whipping being thought an excellent corrective for crime, the authorities of a certain town in Huntingdonshire must have considered the use of the lash as a sort of universal specific as well, for the corporation records of this town mention that they paid eight-pence "to Thomas Hawkins for whipping two people y^e had the small-pox."

In France and Holland whipping does not seem to have been so generally practiced. The last woman who was publicly whipped in France by judicial decree was Jeanne St. Remi de Valois, Comtesse de la Motte, for her share in the abstraction of that diamond necklace which has given point to so many stories.

In connection with the history of flagellation in France may be mentioned the custom which prevailed there (and also in Italy) in olden times of ladies visiting their acquaintances while still in bed on the morning of the "Festival of the Innocents," and whipping them for any injuries, either real or fancied, which the victims may have done

to the fair flagellants during the past year. One of the explanations given for the rise of this practice is as follows: On that day it was the custom to whip up children in the morning, "that the memory of Herod's murder of the innocents might stick the closer, and in a moderate proportion to act the cruelty again in kinde." There is a story based upon this practice in the tales of the Queen of Navarre.

Among the Eastern nations the rod in various forms plays a prominent part, and from what we read China might be said to be almost governed by it. Japan is singularly free from the practice of whipping, but makes up for it by having a remarkably sanguinary criminal code.

Russia is, however, *par excellence* a home of the whip and the rod, the Russians having been governed from time immemorial by the use of the lash.

Many of the Russian monarchs were adepts in the use of the whip, and were also particularly ingenious in making things unpleasant for those around them. Catherine II was so particularly fond of this variety of punishment (which she often administered in person), that it amounted almost to a passion with her. It is related that she carried this craze so far that one time the ladies of the court had to come to the Winter Palace with their dresses so adjusted that the Empress could whip them at once if she should feel so inclined.

While the instruments of torture used in Russia were of great variety, the most formidable "punisher" was the knout, an instrument of Tartar origin and of which descriptions differ. In its ordinary form it appears to be a heavy leather thong, about eight feet in length, attached to a handle two feet long, the lash being concave, thus making two sharp edges along its entire length, and when it fell on the criminal's back it would cut him like a flexible double-edged sword. "Running the gauntlet" was also employed but principally in the army. In this the offender had to pass through a long lane of soldiers, each of whom gave the offender a stroke with a pliant switch. Peter the Great limited the number of blows to be given to twelve thousand, but unless it were intended to kill the victim,

they seldom gave more than two thousand at a time. When the offender was sentenced to a greater number of strokes than this, the punishment was extended over several days for the reason above stated.

Whipping, after dropping out of sight for a time in England, was reintroduced in England in 1867, in order to put a check on crimes of violence. The law was so framed that the judges might add flogging at discretion to the imprisonment to which the offenders were also sentenced. The first instance of this punishment being used was at Leeds, where two men received twenty-five lashes each before entering their five and ten years' penal servitude for garotting. The whip used in this instance was the cat-o'-nine-tails.

The whipping-post is also still used in some parts of this country, notably at New Castle, Delaware, where the "cat" is still administered for minor offenses. Judging from a whipping that the writer once witnessed it appears to be a very mild form of punishment.

W. W. R.

PHILADELPHIA, PA.

PROVERBS OF THE SEA.

The sea refuses no river.

The ocean is made up of small drops.

It is a great way to the bottom of the sea.

It is but a stone's throw to the bottom of the sea.

He that would sail without danger must never come on the main sea.

He sets his sail to every wind.

Hoist your sail when the wind is fair.

Being at sea, sail; being on land, settle.

He who goes to sea must sail or sink.

It is easy to sail with wind and tide.

A big ship needs deep water.

A mariner must have his eyes on rocks and sand as well as the North Star.

He that will not sail till all dangers are over, will never put to sea.

He that will not sail till he have fair wind, will lose many a voyage.

Many grains of sand will sink a ship.

Better lose an anchor than a ship.

With broken rudder the vessel is soon lost.

He who can steer need not row.

The first in the boat can choose his oar.

Ill goes the boat without oars.

To have an oar in every man's barge.

Good riding at two anchors men have told,

For if one fail, the other will hold.

Do not trust all in the same boat.

Too many sailors will sink a ship.

Ships fear fire more than water.

To cast water in the sea.

He cannot find water in the sea.

He seeks water in the sea.

Helping the unworthy is throwing water in the sea.

As true as the sea burns.

As welcome as water in a leaky ship.

The water that supports the ship is the same that sinks it.

Large fish live in deep waters.

By the small boat one reaches the ship.

Who embarks with the devil, must sail with him.

The soul is the ship, the mind is the rudder, the thoughts are the oars, and truth is the port.

Women are ships and must be manned.

A ship and a woman always want trimming.

A ship and a woman are always repairing.

Give a woman luck and cast her into the sea.

Who won't be ruled by rudder must be ruled by rock.

E. BRADLEY SIMS.

NEW YORK CITY.

RAPPACCINI'S DAUGHTER.

THE POISON-MAID, OR BISHA-KANYÁ, OF INDIA.

(VOL. II, P. 169.)

In the famous Hindu story of the two kings, Nanda and Chandragupta, the Poison-maid is referred to as the *means* by which Chánakya, a sort of Hindu Macchiavel, being prime minister, rids the country of Nanda, and elevates Chandragupta to the throne of the *Punjaub*.

The personages and events of this story are a part of history, and relate to a period either contemporary with Alexander's conquests in India, or immediately subsequent to them.

The Hindu historical drama, "*Mudrá-Rákshasa* ; or, The Signet of the Minister," is based upon this story, and (although the

Poison-maid is neither seen nor heard in the play) contains several references to this venomous creature.

One of Rákshasa's agents says to him :

"You then
Departed to maintain the realm of Nanda
In other provinces, devising *means*
Intended Chandragupta to remove;
Which failing him, the mountain king destroyed."
(Act ii, p. 180.)

The "*means*" spoken of in the foregoing lines prove, later in the drama, to be the Poison-maid, as is shown by the words of Jivasiddhi, the religious mendicant, who tells Rákshasa that he is threatened with banishment, and gives as a reason :

"That he supplied,
Employed by you the *poisoned emissary*
That killed Parvataka."
(Act ii, p. 185.)

Jiva. makes this statement :

"Dwelling at Patatiputra, I concluded,
Though poor, an intimacy with Rákshasa,
At the same season when his craft employed
The Poison-maid, his secret instrument,
To work the murder of the mountain king."
(Act v, p. 221.)

Jiva. in same conversation :

"To this hour Chánakya
Knows not the venom'd maid even by name."
(H. W. Wilson's "Theatre of the Hindus," Vol. ii.)

The introduction to the drama contains the following direct statement: "Rákshasa (the friend of Nanda) prepared by magic art a poisoned maid for the destruction of Chandragupta, but, by mistake of the emissary, Parvatesa perished instead."

The story appears in the "Vishnu-Purānās" and in the "Bhagavadgita;" it is told, too, in both ancient and modern collections of Indian tales, perhaps with a change of names. The *murder of Nanda*, through Chánakya's contrivance, is instanced as a warning to the king in the "Hitopadésa:" "Let the parrot see this and depart, since Chánakya by employing a *sagacious messenger destroyed Nanda*" (Book "On War").

The words translated by Sir Wm. Jones, "*sagacious messenger*," are elsewhere "fatal emissary." May he not have found in ancient Hindu literature the source whence the compilers of "The Gesta Romanorum" drew their most powerful illustration of the destructive force of sin? F. T. C.

HARTFORD, CONN.

QUERIES.

Name Wanted.—When asked what he thought of the next world, who answered: "Wait; I will tell you later when I see you there?" E. BRADLEY SIMS.

NEW YORK CITY.

Demonax, an Athenian philosopher, who lived in the second century of our era.

First Pope to Wear a Beard.—Can you tell me if any of the Popes ever wore beards, and who was the first one to do so?

W. E. S.

LANCASTER, PA.

Julius II was the first Pope who ever wore a beard. He did so in order to inspire greater respect among the faithful. He was one of the most famous of all the Popes, and the founder of the Church of St. Peter at Rome.

"Blind as a Beetle."—What is the origin of this phrase? MRS. E. F.

PHILADELPHIA, PA.

This simile was no doubt suggested by the behavior of the cockchafer (*Melolontha vulgaris*), sometimes called the "blind beetle," which has a disagreeable way of bumping against persons and things as if it could not see its way. There is another so-called "blind beetle," which is actually destitute of eyes. It is described as "a small chestnut-colored beetle, found in rice."

It may be noted, however, that many of these vulgar similes will hardly bear critical analysis. They are often contradictory; like "working like a dog" and "lazy as a dog," to quote a single pair. They were ridiculed more than three hundred years ago by Taylor, the Water-poet, in his "Dogge of Warre." He says: "Many ridiculous aspersions are cast upon Dogges, so that it would make a Dogge laugh to heare and understand them. As I have heard a Man say, I am as hot as a Dogge, or as cold as a Dogge, I sweate like a Dogge (when a Dogge never sweates), as drunke as a Dogge, hee swore like a Dogge, and one told a man once, That his Wife was not to be believ'd,

for she would lye like a Dogge." In "The Tempest" (iii, 2, 22), Trinculo says, "but you'll lie like dogs;" and in "1 Henry IV" (ii, 1, 8), the Carrier declares that "peas and beans are as dank [damp] here as a dog" (W. J. R., in *New Eng. Jour. of Education*).

Luck of Edenhall.—What circumstance gave rise to the expression, or what legend is wrapped up in "The Luck of Edenhall?"

M. ARMEJO.

SILVER CITY, N. M.

See AM. NOTES AND QUERIES, Vol. ii, p. 257.

REPLIES.

Whiffle-tree, or Whipple-tree.—Is it possible that this name is derived from the *wipul*, a name formerly used in England of the tree now called the dogwood?

TROIS ETOILES.

PHILADELPHIA, PA.

Name Wanted (Vol. v, p. 64).—The story related by "Quærens" is told, in substance, of Frederick the Great. I do not remember who the offender was. The offender, I think, was not a general but a staff-officer, whose duties throughout the day gave him no leisure for letter-writing; and he had only delayed the extinguishment of his light for a minute or so in order to finish a short letter.

E. H. E.

NORRISTOWN, PA.

Frederick the Great.

H. P., JR.

PHILADELPHIA, PA.

The incident related by "Quærens" is told of Napoleon Bonaparte, but I cannot recollect the battle—Jena or Austerlitz. It is authentic, if adoption by a host of Napoleonic *chroniqueurs* makes it so.

J. O. G. D.

PHILADELPHIA, PA.

7 In the first Silesian war Frederick the Great, being desirous of making some changes in his camp during the night, ordered that no light should be burning after

a certain hour, under penalty of death. Passing round the camp himself, to see that his order was obeyed, he discovered a candle burning in the tent of Captain Zietern, who excused himself by saying that he was writing a letter to his wife. Frederick reminded him of the order, and Zietern begged for mercy, but could not deny his fault. The stern commander ordered him to sit down, and write from his dictation the sentence: "To-morrow I shall perish on a scaffold." The captain wrote it, and was executed the next day. E. G. KEEN.

WARWICK, Pa.

State of Franklin (Vol. v, p. 66).—The State of Franklin was the secession of the northwest part of North Carolina (about 1787).

H. P., JR.

PHILADELPHIA, PA.

Part, if not all, of the Colony of Transylvania (see my "Ohio Valley in Colonial Days") was named State of Franklin after the Revolution, but never recognized as such, and became the "Southwest Territory."

B. F.

ALBANY, N. Y.

Primuiste (Vol. v, p. 53).—This is one of the oldest games at cards, better known, perhaps, as *primero*. In this game the seven was the highest card available, in point of number, which counted for twenty; the six for eighteen; the five for fifteen, and the ace for the same. The two, three, and four counted for their respective points only. A citation is given from the "Rival Friends" (1632): "When it may be some of our butterfly judgments expected a set at maw or *primavista* from them." Minshew, speaking of the origin of the name, says: "That is, first, and first seene, because he that can shew such an order of cardes first winnes the game" (Halliwell & Wrights' ed. "Nares' Gloss.").

E. G. KEEN.

WARWICK, PA.

Bath of Blood (Vol. iv, p. 43).—Another "Bath of Blood" was the massacre of the Huguenots at Vassy, in France, in 1562, at the command of the Duke of Guise.

IPSICO.

PHILADELPHIA, PA.

Kill van Kull, or, better, Kil van Kul or Kul (Vol. v, p. 65).—It is probably needless to say that *Kil* is, at present, the current word in Dutch for a channel. The original meaning of the root I take (subject to correction) to have been *slitting, slicing* (akin, perhaps, to Lat. *coel* and Greek *κοιλ*; see *Cœla*, Vol. v, p. 28). Nor have I far to look for suggestive cases in point: N. W. of the Firth of Clyde the *Kyles* of Bute speak for themselves, and so do the *Caol*-Isle, the *Caol*-Muileach, and others; in Swedish, *kil* means a slice; in Germany the root *kehl* denotes a narrow pass, and it seems almost impossible to look at *Kehl, Berg Kehle, Lang Kehle*, etc., without thinking of some possible American *Kill, Berg Kil, Long Kil*, etc. That such a root should gradually be applied to a channel, to the water running through it, and to small rivers, appears but natural (as Mr. R. W. Truman remarks in this morning's AMERICAN NOTES AND QUERIES, p. 71). An old "Holländisch-Deutsches Wörterbuch," which I have accidentally under my eyes, distinctly defines *Kil*: *die Tiefe zwischen zwei Sandbänken; das Flussbett, das Wasser desselben*; and, better still, Peter Stuyvesant, reporting his own trip to Esopus in May, 1658, tells us that he "arrived safely at the *kil* or river of the Esopus on the 29th," and afterwards repeatedly speaks of "the said *kil*" * * * "entering the *kil*" * * * "the bank of the *kil*," etc.*

As to *Kul* or *Cul*, it can hardly be aught else but the well-known cosmopolitan root *cul*, best known to us perhaps through the Celtic *Cul, Cuil* (the back, a recess, a bay), and the Latin *Culus* (the back).

Tourists may be acquainted with *Coolmore* and *Coolbeg* (the big bay and the little one) in Donegal Bay, and *Coolebawn* and *Coolmain*, not far west of the Old Head of Kinsale (God bless it!), and I know not how many Irish readers I may slight if I omit to mention *Culdaff, Culmullen, Cool, Culfeightrin, Coolrainey, Coolattin, Cooleen* (what a whiff of the Tipperary mountain air

about this one!), etc. In Scotland everybody knows King Charley's *Culloden*; and *Culross, Coolt*, and *Cult* are as common as the mist.

From the Latin *Culus* we have the unsavory French word to which we owe our own verb "to recoil" (through *reculer*) and the plant name *culera*.* Thence, also, *cul de sac*, a striking use of which, in the sense of a *kul*, is given us by the bay actually named *Cul de Sac*, in the island of Martinique.

The Italian, Spanish, and Portuguese *Culo* I need no more than mention.

On these hypotheses, *Kil van Kul*, or, in full, *Het Kil van het Kul*, would simply mean the narrow passage of or from the bay. Si quid novistis melius istis, etc.

A. ESTOCLET.

NEW YORK CITY.

Kull is a Dutchification of the French word *cul*, as found in *cul de sac*, and has the same meaning. The discoverers of the *Kill van Kull* thought the strait was a bay with an outlet into New York Bay. *Kull* is not found in connection with any other stream here. B. F.

ALBANY, N. Y.

REFERRED TO CORRESPONDENTS.

Town Bank (Vol. iv, p. 35, under "Sunken Cities").—What was the name and date of the town of New Jersey which stood near the site indicated as above? I lately asked a man ninety-two years of age, who has always lived near that place, about the former town. He told me that he had never heard of it; but afterwards said he thought he had heard of it, but knew nothing as to the truth of the story. M. J. D.

CAPE MAY, N. J.

* As I spoke of the Scotch *kyle*, I may seem to have forgotten the Irish *kill* (this one I advisedly spell with *ll*; none but a Sassenach could have murdered *Cill-dara* into *Kildare*!); let me mention that all the *Kills* in Ireland are by competent authorities derived either from *coill*, a wood, or *cill*, a church.

* And likewise *culprit*, according to the "Good Old Etymologists" (Mr. B. T. Thomas, in to-day's AMERICAN NOTES AND QUERIES, reminds me of it), because a criminal naturally runs away when his pursuers are at his back, and when he is caught he becomes a *culprit*, caught from behind, don't you see? There remained to explain the change of the *s* in the French *pris* (Lat. *prehensus*) into the *t* in *prît*; but that was a mere detail!

The Empire State (Vol. i, p. 190).—(a) I find in Ellis H. Roberts' "New York:" "The title of the Empire State is a modern invention. Yet at the time the white men came to New York, a confederacy, which boasted that it had already existed six generations, occupied the chief part of this territory and wielded a power imperial in its extent and exercise."

(b) Twenty-seven years ago, Anthony Trollope wrote: "New York is the most populous State of the Union, having the largest representation in Congress—on which account it has been called the Empire State."

(c) Washington terminates as follows his reply to *The respectful Address of the Mayor* (then, James Duane), *Recorder, Aldermen, and Commonalty of the City of New York in Common Council assembled*, Dec. 2, 1784:

"I pray that Heaven may bestow its choicest blessings on your city; That the devastation of war in which you found it may soon be without a trace; That a well-regulated and beneficial commerce may enrich your citizens; and that your State (at present the seat of the Empire) may set such examples of wisdom and liberality as shall have a tendency to strengthen and give a permanency to the Union at home, and credit and respectability to it abroad. The accomplishment whereof is a remaining wish and the primary object of all my desires."

Now the first two quotations above have been taken at random: E. H. Roberts needs no commendation at my hands; Trollope I take for what he is worth (truth does take up temporary lodgings in strange quarters at times). As to Washington's saying, it is a simple fact.*

What I am desirous to know is, whether I may safely see, in No. 1, the primary idea; in No. 2, the proximate cause, and, in No. 3, the first public bestowal, of the above title.

A. ESTOCLET.

NEW YORK CITY.

Schamir.—What is the myth of the *schamir*, or lightning-stone? R. P. L.

ATHENS, N. Y.

* See the *New York Packet*, for May 2, 1785, or, better still, a *fac simile* of Washington's reply, in the beautiful reprint of the "Addresses of the City of New York to G. Washington, with his Replies," a copy of which was secured by the N. Y. Hist. Society.

Bilsted.—In some parts of this country the sweet-gum tree (otherwise called copalm, Vol. iv, p. 34; bilster, bilsterd, or liquid-amber) is known as the bilsted. Prof. Meehan derives this word from the Dutch *bijlsteel*, bill-handle, or axe-handle. But I do not see how *bijlsteel* could become *bilsted* except through a misprint. A still more formidable objection is this: there is probably no kind of wood less fitted for axe-handle material than this same bilsted. Can any of your correspondents explain the origin of the word? H. R. STOV.

ATLANTA, GA.

Decoration Day.—Will you inform me when Decoration Day became a holiday? Is it a national holiday, or one set aside by the several States? In the latter case, in how many States has it become a legal holiday? E. M. R.

SPRINGFIELD, MASS.

Dropping-wells.—Tennyson calls the laburnums "dropping-wells of fire." I have often read of various dropping-wells in England, but I do not exactly understand what a dropping-well is. Can any of your readers explain the term? ILLERIM.

PENNSYLVANIA.

COMMUNICATIONS.

John Dory (Vol. iii, p. 129).—The older dictionaries derive this name of a fish from the French *jaune dorée*, gilded yellow. Bishop Corbet, in describing his "Journey Into France" (1647), says:

"But I to Paris rode along,
Much like John Dory in the song,"

and Bishop Earle, in his characters ("Micro-cosmographie," 1628) says of the fiddler: "Hunger is the greatest paine he takes, except a broken head sometimes, and the labouring *John Dorry*."

What is the legend, or story, or allusion to which these two good bishops refer?

E. D. R.

CHICAGO, ILL.

Resolute.—In the case of the expression "Resolute Doctor" (applied as a title to Durandus and Baconthorpe) Wheeler (in

the "Dict. of Noted Names") gives as the meaning of *Resolute*, "explaining," "interpreting," and notes that it was given out of regard to skill and readiness in deciding questions. *Resolute* once signified "convinced, satisfied;" also "convincing." I think that "Doctor Resolutus" means the teacher in whose writings all difficulties are *cleared up* (*resoluta*).

There is no difficulty, however, in supposing that Baconthorpe was called "the resolute" from his determined and forceful character. "The Resolute John Florio" was so named for a similar reason.

G.

NEW JERSEY.

Characteristics of Nations (Vol. iii, p. 191, under "A Nation of Shopkeepers").—In "The True-born Englishman" (1701) of Defoe, we are informed that the devil

"Binds the World in his infernal chains,—
By zeal the Irish; and the Rush by folly;
Fury, the Dane, the Swede by melancholy;
By stupid ignorance the Muscovite;
The Chinese by a child of Hell called Wit.
Wealth makes the Persian too effeminate,
And Poverty, the Tartars desperate.
The Turks and Moors by Mahomet he subdues,
And God has given him leave to rule the Jews.
Rage rules the Portuguese, and fraud the Scotch;
Revenge, the Pole, and avarice the Dutch."

P. R. E.

OHIO.

Cockney (Vol. iv, p. 1).—From the part of the English Philological Society's Dictionary next to appear we shall be able to learn all about the term *cockney*, the origin of which has exercised the wits of so many speculators. Meantime, Dr. Murray, the principal editor of the Dictionary, has discussed the term very fully in the pages of the *Academy*. It is there pointed out that, as applied to a person, it had, primarily, the sense of "cockered or pet child," and was used, later, to denote the sort of man into which such a child ordinarily develops. As the next step, *cockneys*, in the language of rustics, were the inhabitants of large towns, whom old-time Hodges and Gileses regarded as being, in comparison with themselves, squeamish or effeminate, cockered children of a larger growth, "milkshops," "molly-coddles." Gradually, the epithet came, at

last, to be restricted to Londoners, on the assumption that, in a preëminent degree, they were lacking in what uplandish folks accounted proper manliness. But, long before the emergence of persons designated as *cockneys*, there was a word *cokeney*, resolvable into *coken ey*, "cock's egg," and signifying "fowl's egg." This is established by evidence which is beyond all gainsaying. "And, now that we know the original meaning," writes Dr. Murray, "there is no difficulty; the petted and cockered child was his mother's nest-egg, or, as Fuller, little suspecting how near he was to the truth, said, her 'nestle-cock.'"

Prof. Skeat, in the first edition of his "Etymological Dictionary," prudently considered the origin of *cockney* to be "unknown." In his supplement, however, after he had taken counsel with the eccentric Mr. Hensleigh Wedgwood, he fancied that light was dawning on him. Still unaware of *cokeney* as meaning "cock's egg," he there boldly lays it down that *cokeney*, "cockney," "answers precisely to" the fictitious French *coquiné* and the fictitious Low Latin *coquinatus*, evolved from the Latin *coquina*, "kitchen." And he adds: "I think we are now certainly on the right track." We are somewhat reminded, by this, for its astounding irrationality, of Ménage's celebrated genealogy of *rat*: *mus, mu-ris, muratus, rat-us, rat*. Adopting Prof. Skeat's notion, the "Century Dictionary" unhesitatingly declares for the original of *cockney* in the Utopian *coquiné* and *coquinatus*, "a vagabond who hangs around [*Anglice* about] the kitchen," or "a child brought up in the kitchen," and pronounces that this is "the only solution of *cockney* phonetically satisfactory." On the other hand, Dr. Murray contends, on irrefragible grounds, that such a "solution" is demonstrably impossible. The implicit followers of Prof. Skeat have now had a lesson, and by no means the first, as to the danger of taking it for granted that his adjudications may safely be accepted without independent research and due acquaintance with scientific philology. A whole host of his confident whimsies has already been exploded by the redoubtable Dr. Murray; and doubtless a whole host more is destined to share their fate.—*The Nation*.

Legends of the Rose.—There are several legends to account for the origin of the rose. Here is a very beautiful one: A certain Jewish maiden, Zillah, rejected the advances of a lover, Hammal, a degraded and cruel man. In revenge he accused her of offenses for which she was condemned to be burned at the stake. When brought to the spot, the flames did no harm to the maiden, but consumed the false lover. "And the fyre began to burne about hire, she made her prayers to oure Lord and anon was the fayer quenched an oute and brandes that were brennyng becomen white roses, and theise were in the first roseres that ever any man saughe!" The burning brands thus became red roses—the other ones white.

According to a Greek myth, red roses were white ones, tinged with the blood of Venus, who wounded her foot on a thorn while hastening to the aid of the dying Narcissus. According to another legend, they sprang from the bath of Aphrodite. A later Christian tradition asserted that the crown of thorns was one of the rose thorn, and that the red roses sprang from the blood of Christ:

Men saw the thorns on Jesus' brow,
But angels saw the roses.

A still different origin is given to the "queen of flowers" by Mussulman tradition. According to it, white roses sprang from the sweat of the prophet Mohammed during his journey to heaven, and yellow ones from perspiration dripping from the mane of Al Borak, his steed. It is further reported that the red flower is colored with drops of his blood, and the faithful will never suffer one to lie on the ground. There is an Arab tradition that a certain King Shaddad planted a field of roses in the desert, which are still flourishing, but no man can find them.

The rose of Jericho, also called the rose of the Virgin Mary, became the symbol of resurrection. It is not really a rose, however. A tradition reported that it marked every spot where the holy family rested during the journey to Egypt.

The Syrians regarded the rose as an emblem of immortality. Chinese plant it over graves, and in the Tyrol it is said to produce sleep. Germans call the rose of

Jericho the Christmas rose, and it is supposed to divine the events of the year, if steeped in water on Christmas Eve.

There are many other superstitions about the rose. It is said in Persia that there is a certain charmed day in which the rose has a heart of gold. Another tradition relates that there is a silver table on a certain Mount Calassy, in India, and on this table lies a silver rose that contains two beautiful women who praise God without ceasing. In the centre of the rose is the triangle—the residence of God.

And when the bell hath sounded,
The rose, with all the mysteries surrounded,
The bell, the table and Mount Calassy,
The holy hill itself, with all thereon,
Dissolves away.

One of Vishnu's wives is said to have sprung from a rose. In Germany, the rose has been a favorite flower. It is one of those mysterious blossoms, like the "forget-me-not," that unlocks treasures concealed in caves or castles. The rose was a favorite flower of Holda, the Northern Venus, and, in Christian hands, became the "Marienroschen" of the Virgin. The white rose is usually Mary's emblem. She dries her veil on a rosebush, which bears no more flowers thereafter.

It is probable that rosebuds were the larger beads in the Catholic rosary, the German Rosenkrantz, or rose wreath.

It is said that if a white rose blooms in autumn, an early death is prognosticated, while an autumn-blooming red rose signifies marriage. The red rose, it is also said, will not bloom over a grave. Rose leaves are sometimes thrown on the fire for good luck, and a rose bush may be made to bloom in autumn by pruning it on St. John's Day. Here, as well as in France and Italy, it is believed that rosy cheeks will come to the lass who buries a drop of her blood under a rose bush. In Posen, young women assure the fidelity of their lovers by carrying a rosebud in the breast. Rose leaves are chosen for divination in Thuringia, the maiden having several lovers scattering a leaf named after each one on the water; the leaf that sinks last is the true lover.

Charms for stopping hemorrhage are connected with the rose. One of these, used in

Germany, runs thus: "In God's garden bloom three roses—blood-drop, blood-stop and blood-still; blood, I pray you, cease to flow."

The rose was a potent ingredient in love philters in England and Scotland a century ago.

In the Saemunder Edda, Brynhild is thrown into a trance from which Sigurd arouses her by a blow from the "sleepy thorn" in the hands of Odin. In the German tale of Dornroschen, or the sleeping beauty, the thorn hedge that surrounds the slumbering heroine bears only roses to the true Prince.—*All the Year Round*.

Palace of Forty Pillars (Vol. iv, p. 156).—The great Jain temple of Ajmir (now in part ruined, and part turned into a mosque) has forty pillars, no two of them alike. The whole takes rank as one of the finest, if not the very finest, of all existing Hindu buildings. N. S. S.

GERMANTOWN.

Abaca (Vol. iv, p. 9).—All the dictionaries, with no exception that I can find, accent this word on the antepenult. But I am credibly informed that in the true Spanish and Philippine pronunciation the accent, or stress, comes on the final syllable.

A. L. OSMAN.

NEW YORK CITY.

Icta (Vol. v, pp. 66, etc.).—Icta, or ictar, is a word adapted from the Chinese jargon, and is quite freely used in Oregon and Washington, in the sense of *miscellaneous*. Thus a room used for the storage of odds and ends is an *icta* room. The wagon which follows the threshing machine and carries tools and materials for repair, etc., is the *icta* wagon. The wagon-box of a freight wagon, or "prairie schooner," is an *icta* box. The word used in this sense is certainly a very handy one. So far as I could learn, a Chinook Indian would apply it to anything of which he did not know the name. I once heard the reply to a question concerning the proprietorship of about a dozen dirty-faced tow-heads: "Them kids? Why them's Joe Brumley's *ictas*."

PHILADELPHIA, PA.

J. W. R.

Angelus (Vol. iv, pp. 308, etc.).—Pope Urban II, in the year 1095, set forth among the faithful the practice of reciting a number of "Hail Maries" daily, in order to obtain the suffrages of the Holy Virgin in behalf of the absent crusaders. The devotion fell later into some degree of abeyance, until in the fourteenth century John XXIII decreed an indulgence for the due recital of the Angelus morning, noon, and night. There was, and still is in some churches, a special bell—the Angelus-bell, called also lady-bell, Gabriel-bell, or ave-bell—which is set apart for calling the people to this special devotion. An article published by Monsignor R. Seton is my authority for these facts. R. M. L.

BALTIMORE, MD.

Names of Cities.—(Vol. iv, pp. 287, etc.).—Auld Reekie—Edinburgh, Scotland. Birmingham of the Continent—Liège, Belgium.

Birmingham of the West—Pittsburgh, Pa. Bride of Saladin—Cairo, Egypt.

Brighton of Scotland—Portobello, Scotland.

Cities of the plain—Sodom and Gomorrah.

City of a thousand lights—Moscow, Russia.

City of Alders—Shrewsbury, England.

City of Baltic trade—Hull, England.

City of bankers—Florence, Italy.

City of cells—Lismore, Ireland.

City of colleges—Bokhara, Tartary.

City of cutlery—Sheffield, England.

City of David—Jerusalem, Palestine.

City of earthquakes—Caracas, Venezuela.

City of Jupiter—Thebes, Egypt.

City of lilies—Susa, Persia.

City of minarets—Constantinople, Turkey.

City of mosques—Delhi, India.

City of nuts—Barcelona, Spain.

City of oaks—Raleigh, N. C.

City of palaces—Calcutta, Bengal.

City of temples—Benares, India.

City of the lagoon—Chester, England.

City of the little monk—Munich, Bavaria.

City of the prophet—Medina, Arabia.

City of the red staff—Baton Rouge, La.

City of the saints—Rome, Italy.

City of the sea—Venice, Italy.

City of the sun—Cuzco, Peru.
 City of the tribes—Galway, Ireland.
 City of the West—Glasgow, Scotland.
 City of the winds—Siena, Tuscany.
 City of Ulysses—Lisbon, Portugal.
 City of virgins—Magdeburg, Germany.
 City of watches—Geneva, Switzerland.
 Cockade city—Petersburg, Va.
 Crown of Ionia—Smyrna, Asia Minor.
 Daughter of Tyre—Sidon, Syria.
 Diospolis—Thebes, Egypt.
 Edinburgh of America—Boston, Mass.
 Emporium of the West—Chicago, Ill.
 Fair city—Perth, Scotland.
 Fairy city—Venice, Italy.
 Flour city—Rochester, N. Y.
 Forest city of the South—Savannah, Ga.
 Garden of Spain—Valencia, Spain.
 Gate City—Atlanta, Ga.
 Gibraltar of Greece—Nauplia, Greece.
 Gibraltar of the East—Aden, Arabia.
 Gibraltar of the North—Cronstadt, Russia.
 Gift of God—Dundee, Scotland.
 Grave of Europeans—Portobello, S. A.
 Half of the universe—Ispahan, Persia.
 Harbor of safety—Cromarty, Scotland.
 Holy city—Allahabad, India; Benares, India; Cuzco, Peru; Jerusalem, Palestine; Mecca, and Medina, Arabia.
 Home of plenty—Singapore.
 Huge barrack—Potsdam, Germany.
 Key of Christendom—Buda, Hungary.
 Key of Hindustan—Agra, India.
 Key of Northern Hindustan—Lahore, India.
 Key of Russia—Smolensk, Russia.
 Key of Scinde—Kurrachee.
 Key of Adriatic—Corfu, Greece.
 Lion of Circassia—Guzbeg.
 Lord of the world—Juggernaut, India.
 Lucifer of cities—Paris, France.
 Luxurious Goddess—Paris, France.
 Manchester of France—Rouen, France.
 Mariopolis—Montreal, Canada.
 Mart of the world—London, England.
 Mistress of the sea—Carthage, Africa.
 Mohammedan Athens—Bagdad, Turkey.
 Morning star of nations—Paris, France.
 Mother of cities—Balkh, Persia; Mecca, Arabia.
 Mother of German cities—Treves, Germany.

Mother of harlots—Babylon, Chaldea.
 Mother Moscow—Moscow, Russia.
 Mother of Russian cities—Kiev, Russia.
 Northern court, The—Pekin, China.
 Ornament of Asia—Smyrna, Asia Minor.
 Ottoman Porte—Constantinople, Turkey.
 Paradise of India—Singapore, India.
 Parthenopolis—Magdeburg, Germany.
 Petrified city—Ishmonie, Upper Egypt.
 Protestant Rome—Geneva, Switzerland.
 Queen city of the Merrimack—Manchester, N. H.
 Queen of the Adriatic—Venice, Italy.
 Queen of the East—Antioch, Syria; Batavia, Java.
 Queen of the Highlands—Inverness, Scotland.
 Queen of the North—Edinburgh, Scotland.
 Queen of the sea—Athens, Greece.
 Regal city—Calcutta, Bengal.
 Regno—Naples, Italy.
 Rocky city—Quebec, Canada.
 Sister of Sidon—Tyre, Phœnicia.
 Southern court, The—Nankin, China.
 Sublime Porte—Constantinople, Turkey.
 Swan of the Adriatic—Venice, Italy.
 Tadmor of the desert—Palmyra, Syria.
 Tower of saints—Bagdad, Turkey.
 Two eyes of Greece—Athens and Sparta.
 Venice of the North—Stockholm, Sweden.
 Venice of the West—Glasgow, Scotland.
 White city—Belgrade, Turkey.
 White man's grave—Freetown, Sierra Leone.
 Woolwich of France—Metz, Germany.

E. BRADLEY SIMS.

NEW YORK CITY.

A Question in Grammar (Vol. v, pp. 72, etc.).—Allow me to say in reply to "G" that, as he will see if he refers to my note, I do *not* say that "the construction, 'a part (of the water) sings in the kettle,' is ungrammatical or inconsistent with the grammar of the rest of the stanza," but base my objection to that interpretation upon purely "rhetorical" grounds. The following sentence is "grammatical," but it is inconceivable that Mary Howitt or any other good writer would pen it: "Washington was first in war, first in peace, and first in the hearts of his countrymen; and a kettle

sings before it boils." Certain "rhetorical rules" may be "constantly set aside by the poets;" but the rule violated in this sentence (and in the one under discussion, if the subject is changed from Mary to the kettle or the water in it) is one that cannot be thus ignored.

Whether the idea that "Mary sings a musical part in the kettle" (that is, by making it sing in the discharge of her domestic duties), is more "grotesque" than that "Mary sings the water, that is, makes it sing," I will leave the readers of AMERICAN NOTES AND QUERIES to judge. It strikes me that the *idea* in the two cases is the same (namely, that Mary makes it sing), and that "G" simply substitutes "grotesque" *grammar* for that which is regular and familiar. I must adhere to the opinion already expressed that any other interpretation of the passage than that which I have given is inadmissible, if not ridiculous.

W. J. R.

Shamrock (Vol. v, p. 63).—In Ireland only one shamrock is known. It is an indigenous species of clover, which trails along the ground among the grass in meadows. The trefoil leaves are not more than one-fourth the size of the smallest clover I have seen in America, and are pure green in color without any of the brown shading of white and pink clovers. The creeping stem is hard and fibrous, and is difficult to dislodge from the earth. On St. Patrick's day, the true shamrock has to be searched out from among the grass, for, though comparatively plentiful at that season, it grows close to the ground. Later it bears a tiny "whitey-brown" blossom. The information that *shamrakh* is the Arabic word for trefoil is new to me, and may be of service to those interested in the origin of the Irish race. The word could have been introduced by the Milesians, or it may furnish an argument in support of the contention that one of the lost ten tribes of Israel settled in Ireland, which has been revived by the publication of a recent book.

JAMES O. G. DUFFY.

PHILADELPHIA, PA.

Vicarious Justice (Vol. v, p. 41).—It may interest your correspondent to know that there is a tradition, recorded by John Lederer (1669), a Virginian explorer, that the Totopotamoy river received its name from an Indian king, Totapottama, who was killed in battle, fighting for the Christians, against the Indian tribes.

E. G. KEEN.

WARWICK, PA.

Leading Apes in Hell (Vol. iv, pp. 201, etc.).—In the play, Massinger's "City Madam," the daughters of Sir John Frugal make conditions that are to be observed by their suitors (at the instance of their mother), which the lovers refuse to comply with. The daughters appeal to their mother, saying, "We may lead apes in hell for husbands if you bind us to articulate thus to our suitors." Also "The London Prodigal," one of the doubtful plays of Shakespeare's, page 227:

Sir Launcelot Spurcock: "What, is it folly to love chastity?"

Weathercock: "No, no. Mistake me not, Sir Launcelot. But 'tis an old proverb, you know it well, that women dying maids, lead apes in hell."

THOMAS CLEPHANE.

CINCINNATI, O.

Manatee.—The "Century Dictionary" states that the *manatee*, *Manatus senegalensis*, is found on the "eastern coast" of Africa. This is doubtless a misprint for "western coast." The African manatee is found along the west coast, and in the interior at least as far east as Lake Tchad; but we have never before seen the statement that it has been seen on the eastern coast. * * *

PHILADELPHIA, PA.

Maize.—This name for Indian corn seems unquestionably Haytian, yet *maizum* was heard as its equivalent among the Indians about New Plymouth. May not the name, as well as the thing, have been transmitted northward from tribe to tribe? Many writers have noted a similarity between this word and the Gr. *μᾶζα*, barley bread.

P. R. E.

OHIO.

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FOR

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THE

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NOTES.

THE REASON FOR CASTES.

How comes it that the Aryan race, which in South Europe, as Herr Penka has shown, has modified its physical type by free intermixture with Turanian elements, displayed in India a marked antipathy to marriage with persons of alien race, and devised an elaborate system of taboo for the prevention of such unions? An explanation may (according to the *Contemporary Review*) be found in the fact that in India alone were the Aryans brought into close contact with an unequivocal black race. The sense of differences of color which, for all our talk of common humanity, still plays a great and, politically, often an inconvenient part in the history of the world, finds forcible expression in the Vedic descriptions of the

people whom the Aryans found in possession of the plains of India. In a well-known passage the god Indra is praised for having protected the Aryan color, and the word meaning color (*varna*) is used down to the present day as the equivalent of caste, more especially with reference to the castes believed to be of Aryan descent. Another text depicts the Dasyus or Dravidians as noseless; others dwell on their low stature, their coarse features, and their voracious appetite. It is hardly an exaggeration to say that from these sources there might be compiled a fairly accurate anthropological definition of the Dravidian tribes of to-day. When it is added that the aggregates which would be included in the definition represent the lower end of a long series of social gradations which in their turn correspond not only to varieties of physical type, but also to peculiarities of custom and tribal structure, it is obviously but a short step to the conclusion that the motive principle of Indian caste is to be sought in the antipathy of the higher race for the lower, of the fair-skinned Aryan for the black Dravidian. E. BRADLEY SIMS.
NEW YORK CITY.

DERIVATION OF THE NAME OF GOD.

Mr. Calvin Thomas, in *The Open Court* for June 9, 1890, discusses the origin of the word God. He points out that there is a Gothic *gudh*, a god; in old Icelandic, *gudh* or *godh* (originally and often a neutre). This corresponds to an ideal Indo-European *ghu-tó-m*; Greek, *χρόνος*; Sanskrit, *hūtām*. If we suppose the short vowel in the Germanic *gudh* to have been originally long, and to have suffered a shortening, such as has happened in other cases, then the corresponding Sanskrit would be *hūtām*, which is a word actually found in Sanskrit, in which language *hūtām* means "a thing invoked," or "an object prayed to." "Thus it is to be regarded as highly probable," says Mr. Thomas, "that the word *God*, notwithstanding all the exalted associations that have gathered about it in the process of the ages, goes back to a period when our Germanic ancestors worshiped stocks and stones." L. D. BRYANT.

FRANKFORT, KY.

QUERIES.

Thumb to Butter Bread.—What general who figured in the Revolutionary War used his thumb to butter his bread?

STANTON.

PHILADELPHIA, PA.

While the British were in Philadelphia, in 1717, General Knyphausen was in command of the Hessians.

Watson, in his "Annals of Philadelphia," Vol. ii, p. 288, says of him: "Exalted as he was in rank he used to spread his butter on his bread with his thumb. What a fancy! This was told by one of the family where he quartered. In his deportment he was gentle and esteemed."

RAWE.

PHILADELPHIA, PA.

President Who Did Not Vote.—What President had not voted for forty years, and under what circumstances? ???

SAN FRANCISCO, CAL.

It was said of General Grant, when he was first nominated for President, that he had never voted but once, and then he voted for James Buchanan for President in 1856. The saying was attributed to Grant himself. His only reason was an indifference to political matters. For the same reason, General Taylor rarely, if ever, voted. The indifference of some public men on these matters is a mystery to the average American, who finds half the interest in life in political controversy. It will be readily remembered that Mr. Cleveland never saw Washington until he went there to be inaugurated.

Honest Statesman.—Of whom was it said that he was in the public service fifty (?) years and never attempted to deceive his countrymen? ???

SAN FRANCISCO, CAL.

Thomas H. Benton; born 1782, died 1858. He served thirty years in the U. S. Senate, and was the father-in-law of General Fremont.

Eygre or Bore.—Is the phenomenon of the *bore* or *eygre* so common in certain English and French rivers ever seen in the United States? The Hugli, the Amazon, and some of the rivers of Indo-China exhibit this phenomenon in a very decided form.

L. F. R.

PITTSBURGH, PA.

At certain times of the year the Colorado river of Arizona and California is visited by a high tide which takes the form of a bore. It is described in some of the government reports.

Rivers Flowing Inland (Vol. iii, p. 209).

—Somewhere I have seen mention of a river flowing from the ocean inland. Will some reader inform me if this is true, and if so where does it occur?

DR. L. W.

SAN FRANCISCO, CAL.

In the sense which the querist means, there is probably no such *river*. There are, however, a few instances of a flow of ocean water inland. Along the coast of Alaska and British Columbia there are a number of fjords and estuaries of considerable area, whose mouths or inlets are constricted to very narrow channels. On the North Pacific coast, especially above Dixon Entrance, the tide has a rise and fall of about 20 to 30 feet. The flow of the tide is at times almost a bore; the ebb takes place slowly. With the ebbing of the tide, the fjord is gradually emptied of its water, but the incoming tide is so rapid that the water cannot flow through the narrow strait as fast as it rises. The result is a cascade—and often a very beautiful one—the water flowing from the ocean into the fjord in tumultuous dalls.

Another example of the inland flow of ocean water occurs along low sandy coasts in arid regions. The action of wind and waves, by throwing up sand-spits, occasionally forms lagoons many square miles in area. Within the lagoon the water is shallow and, under a hot sun, the evaporation is enormous, perhaps at the rate of two inches a day. To replace this there is a current flowing from the ocean into the lagoon, interrupted only when the tide falls

below the level of the water in the lagoon. In the case of the Karaboghaz—the black gulf of the Caspian lake—there being no great change of tide levels, the current flows steadily from the lake into the gulf at a rate of four or five knots per hour.

It is quite possible that the depression including Death valley and the sink of the San Felipe, was at one time an instance of this kind. The inlet having been subsequently choked, the lake disappeared by evaporation.

J. W. REDWAY.

PHILADELPHIA, PA.

Luic-land.—Where was the region called Luic-land mentioned in Sir William Petty's "Political Arithmetick" (1677), as being famous for its iron-wares?

P. R. E.

OHIO.

Luic is the Flemish name for *Liège*.

Pig's Eye.—Was there ever a city of the United States called Pig's Eye?

W. P. RODEN.

LITTLE ROCK, ARK.

The city of St. Paul, Minnesota, was so called as late as 1847. See Cathcart's "Baptist Cyclopaedia," p. 102.

Pearmain.—What is the origin of this word? It is a popular name for several varieties of the apple.

JULIA E. CALL.

CAZENOVIA, N. Y.

The French equivalent of this word is *parmain*, which is also the name of a town in France. Some old lexicographers derive it from the Latin *peramænus*, "very pleasant," a rather taking derivation for either town or fruit name; but like all etymologies, it should be verified by documentary evidence.

Fly-shooting Fishes.—What kind of fishes shoot insects with water balls? ???

SAN FRANCISCO, CAL.

The fish referred to is the fly shooter, *Chelmon rostratus*, inhabiting the fresh waters of India and the Asiatic islands. For fuller particulars consult almost any natural history.

REPLIES.

Schamir (Vol. v, p. 79).—Schamir was a mythical stone about which there are many legends, nearly if not all of which describe it as a stone possessing the power of cutting any substance, and which was therefore used by King Solomon in cutting and shaping, without noise, the metals and stones used in the construction of the Temple at Jerusalem. One tradition states that all of a race of supernaturals, called "Jinns," were subjected to the authority of Solomon except the mighty Sachr and Iblis, and that Solomon employed the Jinns in the building of the Temple, but they made so much noise with their hammers, saws and axes that the people of Jerusalem could not hear each other speak. Therefore he directed the Jinns to cease their work, and inquired whether the metals and stones could not be shaped and cut without making noise. The reply was that this could only be done by obtaining the stone Schamir, the whereabouts of which was known only to Sachr. It being the custom of Sachr to go every month to the land of Hidjr, and drink a certain fountain empty, Solomon sent a winged Jinn who drew the water from the fountain, and filled it with wine, which Sachr drank, became drunk, was bound in chains, and made Solomon's slave. Solomon promised the mighty captive his liberty on condition that he would reveal the place where the stone that would cut and shape the hardest metals could be found; and Sachr told him to take the eggs out of a raven's nest, place a crystal cover upon them, and see how the raven would break it. Solomon did so, and the raven finding its eggs covered flew away, and returned with a stone in its beak, which, dropped on the crystal, cut it asunder. The raven was asked by Solomon where the stone came from, and was told that it came from a mountain in the far west. The mountain was found, a number of similar stones obtained, and with them the Jinns hewed the stones for the Temple in the distant quarries, and brought them to Jerusalem where they were laid noiselessly in their proper places.

Another legend is that the nest of the moor-hen was covered with glass, and when the moor-hen came and could not reach her young, she flew away and fetched Schamir, which was a worm of the size of a barley-corn, and the property of the Prince of the Sea, when Solomon obtained it from that bird.

The story of the stone is told in many languages, in various ways, there, however, always being ascribed to it the property of being able to divide asunder the strongest substances. One account states that Solomon obtained the stone by placing the chick of an ostrich in a glass bottle, the neck of which was contracted and had to be cut by the mother bird with this stone in order to liberate her offspring. In Normandy it was said that such a stone could be obtained by putting out the eyes of a swallow's young, whereupon the mother bird would go in quest of the stone, which had the power of restoring sight, but if a scarlet cloth was spread below the swallow's nest, the swallow, mistaking it for fire, would drop the stone upon it, when it was secured by watchers. In Ireland the stone was believed to render its possessor invisible, and to confer upon him the power to burst bolts and bars, cure the sick, and raise the head.

The term "Lightning" was applied to the stone Schamir because, in the Greek mythology, the storm cloud out of which flashed the lightning which broke rocks asunder, was supposed to be a mighty bird which bore the Schamir in its beak. A very full and elaborate article on this stone will be found in Baring-Gould's "Myths of the Middle Ages." Reference to it is also made in his "Legends of the Patriarchs and Prophets."

RAWE.

PHILADELPHIA, PA.

Decoration Day (Vol. v, p. 79).—According to the "Encyclopædia Americana," Vol. iii (1886), Art. "Legal Holiday," the day known as Decoration Day, or Memorial Day, was, at that date, a legal holiday in Colorado, Connecticut, California, Georgia, Illinois, Iowa, Kansas, Maine, Massachusetts, Michigan, Nebraska, Nevada, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island,

Vermont, Virginia, and Wisconsin. It is not a national holiday. Memorial Day is observed on May 30, except in some of the southernmost States, in which it occurs at various earlier dates, a time of the profuse blooming of flowers being chosen.

E. D. R.

CHICAGO, ILL.

State of Franklin (Vol. v, pp. 77, etc.).—The State of Franklin, or Frankland (for both spellings are found), was organized in 1785 by the settlers of what is now East Tennessee. John Sevier was unanimously chosen Governor. The Legislature sat at Jonesborough in 1785. But North Carolina claimed jurisdiction, and discord arose, in consequence of which the new State government was tacitly abandoned in 1788. In 1789, North Carolina ceded the region to the United States, and in 1790 the Territory of Tennessee was organized. Tennessee became a State in 1796. N. S. S.

Whiffle-tree (Vol. v, pp. 77, etc.).—This word has several variant forms. We find *whipple-tree* (cf. *whippet* and *whiffet*, Vol. iv, p. 177); *swingle-tree*, which last is often converted into *single-tree*, in which case it means a single whiffle-tree, or *double-tree*, when it designates a double whiffle-tree. A *whiffle-tree*, I suppose, is a *tree* or stick which can *whiffle*, or turn about; a *swingle-tree* is a tree which can *swingle*, or swing. *Whiffle* and *swingle* are both good old words. *Single-tree* was probably at first a corrupt form; *double-tree* is a farther elaboration from *single-tree*.

P. R. E.

OHIO.

The name whiffle, or whipple-tree, does not appear to have had a place in the dictionaries prior to 1830.

Worcester, in 1831, "Whiffle-tree, a bar to which traces are fastened, used in America."

Walker, in 1846, has not the word.

Clarke, in 1869, has the word.

Webster, in 1841, gave both *whipple* and *whiffle-tree*.

Dyche and Pardon, 1742, does not give the name, but has *whiffle*, with this defini-

tion: "To pipe or play upon a musical wind instrument; also, to idle or trifle away time."

Johnson, 1787, gives *whiffle* definition: "To move inconstantly as if driven by a puff of wind. A person of a whiffing and unsteady turn of mind."

Bailey, 1802, defines *whiffle*, "to trick out of a thing, to ramble, to fluctuate."

Richardson's "English Dictionary" reprint in America, 1847, gives whiffle more elaborately, to wit: "Whiffle—A.-S. Wæfl-an, to speak foolishly; wæfl-ere, an idle-headed fellow; perhaps a form from the verb to waff or wave. 'Do we not laugh at the groome that is proud of his master's horse, or some vaine whiffler that is proud of a borrowed chaine?' (Bish. Hall, 'The Righteous Mammon')."

It appears to me that the word whiffle is the origin and that *tree* is an affix. Johnson (1787) appears to lead up to the meaning by the word "unsteady."

Bailey (1802) does the same in the word "fluctuate," and Richardson (1847) brings us nearer the association in his quotation from Bishop Hall.

The above authorities were the only ones at my hand; probably some other readers of AMERICAN NOTES AND QUERIES may be able to give more information.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

REFERRED TO CORRESPONDENTS.

Ruskin.—I see it stated in the New York *Sun* that Ruskin was never married. Is this true?

TROIS ÉTOILES.

PHILADELPHIA, PA.

Easter (Vol. i, p. 186).—Does any ancient writer, except Bede, mention the Saxon goddess Eostra?

I. F. N.

VERMONT.

Marteno.—When I was a child, forty years ago, we used to give the name *marteno* to the pickled pods of the *martynia*, and to the plant itself. Is there any literary use of the word *marteno* in this sense?

M. L. GOLD.

DOVER, DEL.

Lady Compton's Letter to Her Husband.—Can any of your readers furnish me with Lady Compton's letter to her husband, Earl of Northampton, which is similar to the conditions made by the daughter of Sir John Frugall? It is in Bishop Goodman's "Court of King James," Vol. ii, p. 127; also, "Relics of Literature;" Knight's "London," Vol. i, p. 324. The last has some very important variations, however.

THOS. CLEPHANE.

CINCINNATI, O.

Fanacle.—This word occurs in W. Percy's "Cœlia" (1594), in Sonnet xiii:

"One day I went to Venus's Fanacle."

Fanacle is not in the "Century Dictionary." Would not *fanicle* be a better spelling?

G.

NEW JERSEY.

Mother Earth.—What is the origin of "Mother Earth"? T. C.

CINCINNATI, O.

Robert Merry (Vol. v, p. 58, etc.).—Is Charles Lamb's story about Merry's flight a truthful one? In point of fact (see Vol. iv, p. 312), Merry seems to have married before he came to America.

O. N. F.

DOVER, N. H.

Rafe's Chasm.—There is a noted cleft in the coast rocks of Cape Ann, in Massachusetts, called Rafe's Chasm, often visited by summer tourists. From whom did this chasm take its name?

F. R. D.

PORTSMOUTH, N. H.

British Ministers to the U. S.—Where can I find a list of all the diplomatic (not consular) representatives that have been sent to the United States from the British government?

CHARLES F. PENNANT.

RAHWAY, N. J.

Priscian's Head.—Why is the user of ungrammatical language said to "break the head of Priscian?"

M. H. P.

AURORA, N. Y.

Crutches in Church.—It is well known that in certain Coptic churches the worshipers stand during the service, supporting themselves by a staff or a crutch. A friend, in calling my attention to this manner of worship, compares the custom with the fact recorded of the Patriarch Jacob, who "worshiped leaning upon the top of his staff." Is this the real origin of the Coptic custom here spoken of?

RUDOLPH.

BOSTON.

Hundred-Harbored Maine.—Which one of the poets speaks of "hundred-harbored Maine?" and where does the expression occur?

M. H. P.

AURORA, N. Y.

Ff in Proper Names.—Whence came the practice, almost but not quite unknown in this country, of spelling certain proper names with an initial Ff? I have seen the spelling Ffrench (there is a Lord Ffrench in Ireland), also Ffoord, Ffoliot, Ffarrington, and some others. I suppose these are simply aristocratic spellings of otherwise plebeian names.

J. K. BARBOUR.

KNOXVILLE, TENN.

Palm Leaf.—Whence comes the kind of palm leaf from which the hats are made that farmers wear in summer? What species of palm produces the leaf in question?

R. B. F.

SPRINGFIELD, MASS.

Liberty Pole.—What is the origin of the "liberty pole?" By this name we used to designate a flag-staff standing in a public square.

S. T. A.

NEW HAVEN.

See AMERICAN NOTES AND QUERIES, Vol. i, p. 81.

Literate.—Why are clergymen in England who are not university graduates sometimes designated as *literate*? One would think the title more appropriate to graduates than to any others.

B. S. T.

CORRY, PA.

Jerusalem the Golden.—Can any one tell me where can be found an old hymn which begins:

"Jerusalem the Golden,
I see thy bulwarks stand."

It was familiar to me, and I have interested persons not only here but also in England on the subject without satisfaction.

I know there is a hymn which begins, "Jerusalem the Golden," but the second line is not the same.

J. WATTS DE PEYSTER.

TIVOLI, N. Y.

Upsala.—What is the proper spelling of Upsala? In Josephson's "Antikvariat" it is spelled both Upsala and Uppsala.

JOSEPH C. STONE.

NEWPORT, R. I.

COMMUNICATIONS.

Saunter (Vol. iv, pp. 53, etc.).—Far better than any other proposed explanation of this word seems the derivation from *s'aventurer*, to adventure one's self. *Anter* and *aunter* are very frequent forms of the word *adventure* in Middle English. * * *

PHILADELPHIA, PA.

Like for As.—The incorrect use of *like* for *as* is very common about Philadelphia. In Percy's "Coelia" (1597), Sonnet xii, we read:

"They surge, like frothy water mounts above all."

G.

NEW JERSEY.

Pixie or Pyxie.—In parts of England, as in Devonshire, the peasants call the *stitchwort* by the name of *pixie*, associating the plant with the pixies or fairies. But in New Jersey we give the name *pyxie* to a very different plant, the curious little *Pyxidanthera barbulata*, of which botanical name the word *pyxie* is obviously in this instance an abbreviated form. The latter plant is often called *heron's moss*, a pretty enough sort of name, only the plant is not a moss, and therefore should not be called a moss.

A. F. L.

BEACH HAVEN, N. J.

William Percy (Vol. v, p. 68).—I do not think your correspondent, "G," is entirely safe in classing William Percy as a poet. Judging by the specimens of his work which I have fallen in with, he was a sorry poetaster, and if he had not been the son of one of the greatest noblemen of his time, he would have had no recognition. He was a clumsy amoretist, without one spark of the fire of genius. How different are his tame "loves" and those of Thomas Watson (who was infinitely his superior, though poor enough), from the manly and real, though unsuccessful, wooings of Michael Drayton in his "Sonnetts to Idæa," which betray at almost every line some feeling of true poetic genius.

J. WATSON SPURR.

BROOKLYN.

Significance of Precious Stones (Vol. iv, p. 161).—The meaning of the various stones is not uniform nor constant in the writings of Swedenborg, as he himself declares ("Apoc. Rev.," 349, 915). *Stone* signifies truth in ultimates. *Precious stone* signifies truth transparent from good; also such things as are either of the truth of wisdom or of the good of love. *Jasper* signifies the things that are of the truths of wisdom. *Sardius*, the things which are of the truth of love. *Pearl*, of great price, the acknowledgment and knowledge of the Lord. *Pearls*, knowledges of truth and good. *Jasper*, sometimes means heavenly love; also the church. *Sapphire*, our wisdom; *chalcidony*, the uses of life; *emerald*, the love of doing heavenly uses; *sardonyx*, the perception of use, and of what use is; *sardius*, the will of serving and of doing; *chrysolite*, love towards the neighbor, or charity; *beryl*, love of truth, the affection of truth from good, and the intelligence; *topaz*, the good of life; *chrysoprasus*, the conjugal love of good and truth; *jacinth*, the doctrine of good and truth; *amethyst*, the life of truth from good according to doctrine.

Hereafter I hope to send your readers some further notes on the symbolism of precious stones, especially as set forth by Swedenborg.

RUFUS G. NILES.

BRIDGETON, N. J.

Cockney (Vol. v, p. 80, etc.).—Dr. Scott, the etymological editor of the "Century Dictionary," writes to the editor of *The Nation*, of June 12, as follows:

"In the discussion of the etymology of *cockney*, noticed in your issue of May 29, the position of the 'Century Dictionary' in regard to that word has been misrepresented. Dr. Murray, in his first letter to the *Academy*, affirms that the 'Century Dictionary' advances the derivation of *cockney* from an O. F. *coquiné*, M. L. *coquinatus*, as certain, and insinuates that this view is a new one, peculiar to that work. This is false. Among several other suggested etymologies of the word, the one in question is mentioned, with the remark that, though 'phonetically satisfactory,' it is '*historically unsupported*.' The italicized words Dr. Murray omits to quote, but they are essential to a correct statement of the position of the American book. The 'Century Dictionary' does not advance this etymology as its own, does not assert it to be true, and, in what it does affirm about it, is entirely within the limits of fact.

"In, apparently, ascribing this etymology to the 'Century Dictionary,' Dr. Murray cannot be so ignorant as he allows himself to appear. In the glossarial Index of 'Piers the Plowman,' edited 1886, by Prof. W. W. Skeat, is the following statement: '*Cokeneyes*, *pl.* scullions, a. 7272. I have now no doubt at all that this difficult word (whence mod. E. *cockney*) answers to an O. F. *coquiné* = Low Lat. *coquinatus*, from *coquinare*, to cook, serve as scullion, a derivative of Lat. *coquina*,' etc. The suggestion of this etymology did not originate with Prof. Skeat; but as it is positively asserted by him (after having been tentatively advanced in the supplement to his 'Etymological Dictionary'), and as it is not asserted at all by the 'Century Dictionary,' it is a natural inference that Dr. Murray's criticisms have been intentionally misdirected.

"CHARLES P. G. SCOTT."

The following clipping from the *Academy* will probably be of some interest to the readers of AMERICAN NOTES AND QUERIES:

"The French word *coco*, which, according to Littré, is (1) *terme de caresse qu'on ad-*

dresse aux enfants et aux jeunes gens; (2) *terme familier de moquerie appliqué aux hommes, et presque toujours ironiquement*; (3) *terme enfantin*; un *coco* = un *œuf*. *Coco* is, in short, like *cockney*, a child's name for an egg, a pet name for a child, a contemptuous name for a man. I do not for a moment connect *coco* etymologically with *cockney* (except that it is probably, as Littré says, a diminutive of *coq*, *cock*); but it is worth while to point out that it has originated a verb *coqueline*, 'to dandle, cocker, fettle, pamper, make a wanton or cockney of (a child),' just as *cocker* and *cockle* in Tudor-English were to make a cockney or nestle-cock of; and that it gave a mediæval Latin diminutive *coconellus*, which the Promptorium Parvulorum has as the monastic equivalent of *kokenay*, and moreover tells us was one of certain words, '*derisorie ficta et inventa*,' '*ficta et derisorie dicta*.' Moreover, *coconellus* came into sixteenth century English in the form *cocknel*, which Peter Levins of Magdalen College rendered in Latin *acersa delicatus*, the very words by which Huloet rendered *cockney*. And rustics knew *cocknell*, as well as *cockney*. Quoth the country fellow to the London Prodigal (1605): 'A! and well said, cocknell, and Boebell too!' an association with Bowbell, afterwards familiar in the use of *cockney*."

E. BRADLEY SIMS.

NEW YORK CITY.

Parallel Passages (Vol. i, p. 74).—The truly remarkable parallelism between the passages cited from Chaucer and Goethe is to some degree explained by the fact that Boethius ("De re Musica," i, 14), and Vincent of Beauvais ("Speculum Naturale," iv, 14), both cited by Skeat in the notes to Chaucer's "House of Fame," have passages which contain the germ of Chaucer's idea. The ancients seem to have had a fairly correct idea of the nature of sound. B. R. P.

AMHERST, N. H.

The in Place Names (Vol. v, p. 70).—I have often heard "The Labrador" spoken of among New England fishermen.

F. R. D.

PORTSMOUTH.

Gulf of Lion (Vol. v, p. 71).—The final "s" to the name Lyon is an error, and is the probable result of the English pronunciation, and also of geographers and historians. No French geography or history, *i.e.*, those printed in France, spells the name Lyons. But why it has been translated into Gulf of the Lion may be difficult to say, unless it is the result of the attempt to Anglicize the French. The name is pronounced in French as if spelled lee-ong, and there is no sound of "s" in the word.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

It was all very fine for Strabo and other learned folks to call this bight *Κελτικός Κόλπος*, *Μασσαλιωτικός Κόλπος*, and *Sinus Gallicus*, but the old sea-farers (so local tradition says) in their own plain fashion called it the lion's gulf, owing to the roaring of the waters. Reforming map-makers thought it more "stylish" to change this into the Gulf of Lyon, but as the city of that name happens to have grown up some 200 miles inland from the gulf, the hit proved a failure.

A. ESTOCLET.

NEW YORK CITY.

According to various legends and traditions, this gulf received its name from the roar of the surf against the shores in stormy weather. It is barely possible, however, that it may have arisen from some poetic fancy, or perhaps from some corruption of a name similar to that which has converted Mandeville into *mann teufel* (man devil). Recently some unmitigated ass charted this name as Gulf of Lyon or Lyons, and the blunder was repeated on quite a number of school atlases. There is absolutely no authority for such an interpretation.

J. W. R.

Foxglove Spire.—I never half appreciated till this season the beauty of this Tennysonian expression. In my garden the foxglove-stalks, laden with quaint, down-hanging blossoms, have exactly the general outline of a well-proportioned church-spire.

ILDERIM.

PENNSYLVANIA.

Phantomnation.—An amusing illustration of the mechanical way in which dictionaries have been made is furnished by the word *phantomnation* which appears in Webster, Worcester, the Imperial, and "Cassell's Encyclopedic Dictionary." Webster solemnly defines it thus: "Phantomnation, *n.* Appearance as of a phantom; illusion. [*Obs. and rare.*] *Pope.*" Worcester says simply: "Illusion. *Pope.*" The Imperial and Cassell's repeat this bit of lexicographic wisdom; but the latter omits the reference to Pope, apparently suspecting that something is the matter somewhere. Now the source of this word is a book entitled "Philology on the English Language," published in 1820 by Richard Paul Jodrell, as a sort of supplement to "Johnson's Dictionary." Jodrell had a curious way of writing phrases as single words, without even a hyphen to indicate their composite character; thus, under his wonder-working pen, *city solicitor* became "citysolicitor," *home acquaintance* "homeacquaintance"—and so on indefinitely. He remarks in his preface that it "was necessary to enact laws for myself," and he appears to have done so with great vigor. Of course he followed his "law" when he transcribed the following passage from Pope:

"These solemn vows and holy offerings paid
To all the *phantom nations* of the dead."
(*Odyssey*, x, 627.)

Phantom nations became "phantomnations," and the "great standards of the English language" were enriched with a "new word!" There is a difference, however, between Jodrell and his followers: *he* knew what Pope meant. Webster's definition is entirely original. This appears to have been the best instance of a "ghost-word" on record.—*The Critic*, May 29, 1890.

Only English Pope (Vol. v, p. 4).—It surely ought not to be overlooked or forgotten that it was an English Pope who first assumed the right to give the sovereignty of Ireland to an English king. Henry II's claim to the lordship of Ireland rested upon a grant of the same from Pope Adrian IV.

G. P. O'HIGGIN.

COLUMBUS, O.

Canting Heraldry (Vol. v, p. 50).—Luttrell, otters (*l'oultre*); Herries, a hedgehog (*ericius*); Pawns, a peacock (*paon*); Starkey, a stork; Rooke, a rook; Swift, a dolphin or swift; Malbisse, a snake (*bisse*); Bottreaux, toads (*batrachus*, *botrace*); Drake, a drake or dragon (*wyvern*); Bowes, three bows; Cranston, a crane carrying a stone; *Set on* was a battle-cry of the Seton family; *Fare fac*, the motto of the Fairfaxes. There are very many other examples to be collected.

E. BRADLEY SIMS.

NEW YORK CITY.

Mainland.—The "Century Dictionary" does not notice the use of *mainland* for the principal island of a group. Yet we read of the *mainland* of Orkney and of Shetland.

G.

NEW JERSEY.

Clarenceux (Vol. iv, p. 137).—According to a paragraph in the *Saturday Review*, of May 31, the "New English Dictionary" must be right in deriving (with most other authorities), the title of the Duke of *Clarence* from *Clare* in Suffolk. The writer cites the opinion of Dr. Stubbs, who bases his views on the declarations of Mr. Finlay, the historian of Greece, that Klarenza did did not give name to the dukedom of Clarence. But did not the Villehardouins hold the duchy of Klarenza? And was not Clarence's mother a descendant of the Villehardouins? I do not deny that *Clare* in England was chosen as a local habitation for the name of *Clarence*, and that it was afterwards called *Clarentia*, to correspond with the title. But it does seem strange that in Edward III's time a little English town should give title to a duchy held by a prince of the blood, when most, if not all, other duchies were named from large territories. It also seems strange that the name *Clare* should be altered, for this special use only, into *Clarence*, unless there were some antecedent reason for the change. But in this country we are so far removed from the sources from which we must seek the needed information, that I feel compelled for the present to accept the authority of two such eminent historians as Bishop Stubbs and Mr. Finlay. I

am, however, inclined to think there is a mistake somewhere in their testimony on this point.

* * *

PHILADELPHIA, PA.

Shamrock (Vol. v, p. 84, etc.).—Friend's "Flowers and Flower-Lore," p. 171, states that shamrock or seamrog seems to be a generic word, and is applied as a name to white clover, purple clover, speedwell, pimpernell and wood-sorrel. The speedwell or *veronica* in particular was thought to bear in its bright and "darling blue" flowers some likeness of our Lord's face, like the kerchief of St. Veronica. Dr. Priors says (*op. cit.*, p., 385), that the Black Nonsuch or medic, and the Dutch clover, are both worn as the true shamrock in Ireland. Dr. Moore, of Dublin, says it is the Black Nonsuch. The author of "Plant-lore of Shakespeare" says: "At the present day the wood-sorrel is supposed to have the better claim to the honor" of being considered the true shamrock. See also Britten and Holland's "Dictionary," Art. "Shamrock." I have acquaintances from all the quarters and provinces of Ireland, and I find that there is a difference of opinion among them as to the true and original shamrock. From Mr. Duffy's description I think his shamrock is the *Medicago lupulina*, or nonsuch, which you will find growing abundantly near Boston. I have found it at North Andover, Mass., many and many a time. If he desires, and will so signify to the editor of the AMERICAN NOTES AND QUERIES, I can no doubt procure samples of the plant for him.

QUI TAM.

GERMANTOWN, PA.

Asoka and Banjula (Vol. v, pp. 59, etc.).—It is remarkable that neither the "Century" nor the "New English Dictionary" have either of these tree names, both of which have considerable literary interest. The tree itself (*Jonesia asoca*) to which these names belong figures prominently in Hindu legends and literature. As to whether the name *asoka* is in any way connected with the name of the benevolent and able Buddhist peasant-descended King Asoka (264-223 B. C.), I cannot say anything at present.

J. E. ESTABROOK.

NEW YORK CITY.

Market Jew.—This is one of the names of the Cornish chough, a European species of crow. The "Century Dictionary" does not explain the origin of the name. Market Jew is properly a place name. It is a designation of the town of Marazion in Cornwall, called *Marghashiewe* in the sixteenth century. The bird is also called Market-Jew Crow. Compare *Royston Crow*, *Aylesbury Duck*. * * *

PHILADELPHIA.

Weathercocks Musical (Vol. v, p. 62).—Hawes has another allusion to what appear to be musical weathercocks, in the description of the "Tower of Doctrine:"

"The little turrets with ymages of golde
About was set, whiche with the wynde aye moved,
With proper vices that I did well beholde,
About the towers in sundry wyse they hoved,
With goodly pypes in their mouthes ituned,
That with the wynde they pyped a daunce,
Iclipped, *Amour de la hault plesance*."

("Percy's Reliques.")

E. G. KEEN.

WARWICK, Pa.

Lender (Vol. iv, pp. 312, etc.).—I confess I do not quite see how Irish *lenn*, pl. *lenna*, a shirt, can become *lender*, an under-shirt, in English. Could not the German *lende*, the loin, give us *lender*, a loin-cloth? I do not, however, for a moment share Dr. Murray's extreme (and, as it seems to me, unreasonable) suspicion of *all* Celtic derivations. If we can find early examples of *lender* in this use, we may be able to trace its origin.

R. S. S.

DAYTON, O.

The Word "The" in Place Names (Vol. v, pp. 70, etc.).—"The California" occurs in J. Chilton's account of his travels (1569) in Mexico, published in "Hakluyt's Voyages."

P. R. E.

OHIO.

Kitchen Cabinet (Vol. i, p. 44).—In Sumner's "Life of Jackson," there is a list of the members of the kitchen cabinet which differs considerably from the one you have given.

W. P. RODEN.

LITTLE ROCK, ARK.

Cold as Charity (Vol. iv, pp. 179, etc.).—

"Well, well, my friends! when beggars grow thus
bold,
No marvel, then, tho' charity grow cold."

(Drayton's "Idea" (1624) Sonnet.)

P. R. E.

OHIO.

Men as Things (Vol. v, pp. 68, etc.).—A Dahlgren (gun); a Coehorn (mortar); a Berdan (rifle); a Gatling (gun); a Paixhan (gun).

H. P., JR.

PHILADELPHIA, PA.

Jenkins' Ear (Vol. iii, p. 88).—It would seem that the blind goddess of justice has dealt with the reputation of this much-maligned individual. Mr. J. K. Laughton, in the *English Historical Review* (October, 1889), states that amongst other old documents which he has unearthed is one which "confirms the story of Jenkins' ear, which, for certainly more than a hundred years, has been generally believed to be a fable" (p. 741). In a list of British merchant ships taken or plundered by the Spanish, is this entry: "*Rebecca*, Robert Jenkins, Jamaica to London, boarded and plundered near the Havana, 9th April, 1731."

Mr. Laughton comments as follows: "The 9th April was the 20th (new style), which definitely, besides the other allusions, identifies the *Rebecca* as the ship whose master had one ear cut off. It is satisfactory to know that Jenkins really had his ear cut off, and not in the pillory" (p. 747).

A. F. CHAMBERLAIN.

TORONTO, CAN.

Eating Cake (Vol. iv, p. 102).—Some authorities ascribe the saying that "the people should eat cake when they have no bread" to the Princess de Lamballe. Whether it was the queen or her thoughtless favorite, it was a heartless and stupid thing to say. (But very likely it never was said at all.) For if they could not get bread, it is not likely that they could get meat; and if they could get no meat, they would surely have no occasion to prepare *croûtons* of any sort for encrusting their meat.

O. M. M.

A Question in Grammar (Vol. v, p. 83, etc.).—If "Mary sings a musical part," in the case considered by W. J. R., there must be others singing with her. Part-singing implies more than one singer. Therefore W. J. R., I conceive, cannot be right in his parsing of the sentence. For if we conceive that there were other singers, as the fire, or the water, or the birds, bearing other part or parts in the singing, we violate the Law of Parsimony, which forbids an explanation by the introduction of any fresh actors when those whose names are expressed are sufficient for the purpose.

The word *part*, occurring in the seventh line of the quotation on p. 27, is, in my view, correlated with the word *some* in the fifth line. Indeed, the word *some*, I think, calls for a correlative word, which we have in the word *part*; but W. J. R.'s explanation leaves *some* without any expressed correlative.

We fly pigeons, when, in reality, it is the pigeons who do the flying; and, in like manner, Mary sings the water, when, in reality, it is the water that does the singing. Indeed, I am inclined to think that the words *simmer* and *sing* are cognate; and we use *simmer* both as a transitive (or causative) and an intransitive verb; we *simmer* prunes, and at the same time the prunes *simmer*.

G.

NEW JERSEY.

Basket.—If I read the "Oxford Dictionary" aright, Dr. Murray rejects *all*, or, rather, does not accept any of the derivations thus far proposed for the word *basket*. I notice in Hunter's "Bengal Gazetteer," (Vol. xi, p. 253), that the Doms, or Hindu gypsies, make reed baskets, called *bashkar*. I do not offer this as the source of the word *basket*. It is doubtless a mere coincidence.

E. J. NEEDHAM.

BUFFALO, N. Y.

Key of Death (Vol. i, p. 71, etc.).—The iron key that "shuts amain," in Milton's "Lycidas," is also the key of death. See the Apocalypse, i, 18, where the keys of death and hell are spoken of.

R. P. L.

ATHENS, N. Y.

Humming-Bird (Vol. iv, pp. 206-208).—*Addenda and Corrigenda.*—In the Tonika language of Eastern Louisiana the humming-bird is called *Kia-ti* (i. e., little bird; see "Trans. of Am. Philol. Soc.," xx, 168). In Wallace's "Tropical Nature," there is a chapter on humming-birds and their names. On p. 206 read *Pluvianus*; p. 207, col. 2, l. 11, *ciseau-mouche*; p. 208, for "Peru" read "*Spanish Peru*." The latter part of second line from bottom, on p. 208, col. 1, should read: "(Lübeck, 1754), Tesdorpf celebrates." On page 214, under *Plaque-mine*, read "*prune de Damas*," and on p. 215, "*Bayou*."

A. F. C.

TORONTO, CAN.

BOOKS AND PERIODICALS.

The Chautauquan, for July, contains a novelette of nine chapters, "The Golden Calf," by Hjalmar Hjorth Boyesen. It is a forcible study of human nature and an admirable piece of literary work. The August and September numbers also will contain novelettes by brilliant and well-known writers.

The July number presents the following table of contents: "The Golden Calf" (a novelette complete in one number), by Hjalmar Hjorth Boyesen; "Summer Health: How to Keep It," by Felix Oswald, M.D.; Sunday Readings, selected by Bishop Vincent; "The Newer Parts of Canada," by Cyrus C. Adams; "The House of Representatives," by Eugene L. Didier; "The Follies of Social Life," by Charles Ledyard Norton; "Picturesque Dalmatia," "Altruism and the Leprosy," by Frances Albert Doughty; "Mr. Bryce as a Mountaineer," by Elizabeth Robins Pennell; "Original Packages and Prohibition," by Joseph Shippen, Esq.; "How to Conduct a Round Table," by Edward E. Hale; "What Women should Wear," by Mary S. Torrey; "Homesteads for Women," by Kate Carnes; "Madam Blavatsky," by Frances E. Willard; "New Birds for the House," by Olive Thorne Miller; "Summer Resort Acquaintances," by Felicia Hillel; "The Growth of a Home," by Mrs. Hester M. Poole; "Dinners and Dinner Giving," by Mrs. Emma P. Ewing. The Summer Assemblies of 1890 are liberally noticed, and the usual space is devoted to editorials. The poetry of the number is by Cora B. Bickford, Jessie F. O'Donnell, and Lucy C. Bull.

Ancient Norombega; or, The Voyage of Simon Ferdinando and John Walker to the Penobscot River, 1579-1580. By B. F. De Costa. Albany: Joel Munsell's Sons, 1890.

This pamphlet of twelve pages favors the view that the "city" of Norombega stood on the banks of the Penobscot; but the author conceives that it "perhaps was never anything more than an Indian village carrying on a trade with the French and English in peltry."

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NOTES.

THE EVIL EYE.

(VOL. IV, PP. 296, ETC.)

The belief that death could be caused, or mischief wrought, by the power of the eye, has prevailed almost universally from the earliest times. In ancient Egypt we find this power attributed to the gods, as in the Fourth Sallier papyrus: "On the 23d of the month Choiak, a man is blinded if the eyes of certain deities fall upon him." Similar allusions occur in the papyri in all periods. The natural result of such prescriptions would be that this power would soon cease to be the exclusive possession of divinity; Prof. Renouf says ("Rel. Anc. Egypt," Lect. iv): "The Egyptian proper names bear distinct witness to the existence of the superstition of the evil eye."

In Babylonia and Assyria, where superstitions of all kinds were rife, and the universe was thought to be peopled with evil spirits, whose mission seems to have been to afflict mankind in every conceivable way, this idea was still more prevalent. Reference is made to it in exorcisms of the primitive Accadians, and in an incantation tablet of the later Babylonish period. Among other petitions to the good spirits, is an entreaty for protection against the evil eye.

Among the Parsis, witchcraft could be exercised as well by the eye as by the voice. The wicked Angra-Mainyu exerts this power in the creation of diseases. The Zend-Avesta (Veudidad, Fargard xxii, 1) has: "Then the ruffian looked at me; the ruffian Angra-Mainyu, the deadly, wrought by his witchcraft nine diseases, and ninety and nine hundred and nine thousand, and nine times ten thousand diseases." A note to this passage explains that it was by casting the evil eye on the good creatures of Ormazd, that Ahriman corrupted them. A method of averting this maleficent influence, by certain positions of the hands, differing from the Italian mode described in AMERICAN NOTES AND QUERIES (Vol. iv, p. 272), was in use among the Jews. The Talmudic prescription is as follows: "If one enters a town and is afraid of the effects of an evil eye (from the townpeople looking at him), let him put his right thumb into his left hand, and his left thumb into his right hand, and say: 'I, so and so, the son of so and so, am a descendant of Joseph, who is not affected by an evil eye, for it is said, "Joseph is a fruitful bough rising above the eye" (said to be a variant of Gen. xlix, 22). Rabbi Yosi ben Chanena said: "Joseph's insusceptibility to the effects of an evil eye is proved from Gen. xlviii, 16;" as the fishes are sheltered by the sea from the effects of an evil eye, so is the seed of Joseph sheltered from its effects'" (Hershon's "Gen. Talm. Comm.>"). According to another passage from the Talmud, whenever the wise men fixed their eyes in displeasure on any man, the consequence to him was either death or destitution. An instance is given in which a sneering disciple is reduced to ashes by Rabbi Yochanan fixing his eyes upon him. Much of this superstition among

the Hebrews was undoubtedly imbibed during the captivity, from the extremely credulous inhabitants of Babylonia. Mr. Layard found on the site of ancient Babylon, a number of bowls inscribed in the Chaldean language, with characters thought to be the most ancient Hebrew. These vessels were inscribed with "bills of divorce to the devil," and other talismanic devices against "evil spirits both male and female, and the evil eye" ("Nineveh and Babylon," p. 442).

The fox's tail fixed between the eyes of a horse counteracted the power of the evil eye also, but the Talmud forbids the animal going into the public thoroughfare so equipped on the Sabbath. The passage in Matt. vi, 23, "If thine eye be evil, etc.," is scarcely admissible in this connection, as no power of harm is implied, and was explained by Gregory Thaumaturgus as "the pretended love;" the passage, Matt. xx, 15, is, of course, of much the same import, as noted (AMERICAN NOTES AND QUERIES, Vol. iv, p. 272). That the Romans were familiar with the power of the eye for evil is shown by Virgil's shepherd attributing the diseased appearance of his flock to the malicious glance of an enemy (Eccl. iii). Douce (Illust. Shakesp.) has several illustrations of Roman amulets against fascination in general, but in particular against the evil eye (quoted by Brand).

According to Pliny, some persons among the Triballi, in Moesia, possessed two pupils in each eye; these persons could cause death by gazing fixedly at any one, but young children were particularly susceptible to their influence. The same thing is noted of the Illyrii, and in Scythia are certain females called Bythiæ, who have the same appearance and power. On the authority of Phylarchus, Pliny tells us that a tribe of the Thibii, in Pontus, and many other persons, have a double pupil in one eye, and the figure of a horse in the other. These persons have the characteristics of witches, as one of the tests applied in later times would show, inasmuch as their bodies will not sink in water. Pliny also credits Cicero with the expression that "the glances of all women who have a double pupil are noxious," but this saying is not found in any of Cicero's extant works. Every one remembers

the terrible eye of the Caliph Vathek, in Beckford's tale, and his account is supported by the Arabian authors quoted by D'Herbelot ("Bibl. Orientale," Tome iii), who relates an incident of its fatal effect when the caliph was in his death agony. Through the middle ages this superstition continued rather to increase than diminish until it reached its culmination in the fifteenth century. The bull of Pope Innocent VIII, in 1484, formally instituted the persecution of witchcraft in Germany, and special inquisitors were appointed. Five years later the publication of Sprenger's celebrated "Witch Hammer" followed. From this work we learn that witches are necessary to the corporeal actions of the devil; "many of them have greenish eyes, the glance of which injures." Again: "The witches bewitch and sometimes by their bleared eyes. These bleared eyes are inflamed eyes; these inflame the air, and even sound eyes, but especially when these bleared eyes fix themselves in a direct line with the healthy ones." Rydberg, quoting the same volume, says the children needed for the witches' kettles and Sabbath banquets are killed while in their cradle by looks (or by a certain powder), and the simple people believe their death was from natural causes.

(To be concluded.)

E. G. KEEN.

WARWICK, PA.

THE GOOSE IN HISTORY.

The goose figures largely in the history, the legends, and the proverbial lore of our own and other lands. In ancient Egypt it was an object of adoration in the temple and an article of diet on the table. The Egyptians mainly took beef and goose flesh as their animal food, and it has been suggested that they expected to obtain physical power from the beef and mental vigor from the goose. To support this theory it has been shown that other nations have eaten the flesh of wolves and drank the blood of lions, hoping thereby to become fierce and courageous. Some other nations have refused to partake of the hare and the deer on account of the timidity of these animals, fearing lest by eating their flesh they should

also partake of their characteristic fearfulness and timidity.

Pliny thought very highly of the goose, saying "that one might almost be tempted to think these creatures have an appreciation of wisdom, for it is said one of them was a constant companion of the peripatetic philosopher Lacydes, and would never leave him, either in public or when at the bath, by night or by day."

We gather from the quaint words of an old chronicler a probable solution of the familiar phrase, "To cook one's goose." "The kyng of Swedland," so runs the ancient record, "coming to a towne of his enemyes with very little company, his enemyes, to slyghte his forces, did hang out a goose for him to shoote; but perceiving before nyghte that these few soldiers had invaded and sette their chiefe houlds on fire, they demanded of him what his intent was, to whom he replied: 'To cook your goose.'"

In the days when the bow and arrow were the chief weapons of warfare, it was customary for the sheriffs of the counties where geese were reared to gather sufficient quantities of feathers to wing the arrows of the English army. Some of the old ballads contain references to winging the arrow with goose feathers. A familiar instance is the following:

"Bend all your bows," said Robin Hood;
"And with the gray goose wing,
Such sport now show as you would do
In the presence of the king."

To check the exportation of feathers a heavy export duty was put upon them.

The goose frequently figures in English tenures. In a poem by Gascoigne, published in 1575, there is an allusion to rent-day gifts, which appear to have been general in the olden time:

"And when the tenants come to pay their quarter's
rent,
They bring some fowle at Midsummer, a dish of fish
in Lent,
At Christmasse a capon, and at Michaelmasse a
goose."

A strange memorial custom was kept up at Hilton in the days of Charles II. An image of brass, known as Jack of Hilton, was kept there. "In the mouth," we are

told, "was a little hole just large enough to admit the head of a pin; water was poured in by a hole in the back which was afterwards stopped up." The figure was then set on the fire; and during the time it was blowing off steam, the lord of the manor of Essington was obliged to bring a goose to Hilton and drive it three times round the hall fire. He next delivered the goose to the cook, and when dressed he carried it to the table, and received in return a dish of meat for his own mess.

In bygone times Lincolnshire was a great place for breeding geese, and its extensive bogs, marshes, and swamps were well adapted for the purpose. The drainage and cultivation of the land have done away with the haunts suitable for the goose; but in a large measure Lincolnshire has lost its reputation for its geese. Frequently in the time when geese were largely bred, one farmer would have a thousand breeding geese, and they would multiply some sevenfold every year, so that he would have under his care annually some eight thousand geese. He had to be careful that they did not wander from the particular district where he had a right to allow them to feed, for they were regarded as trespassers, and the owner could not get stray geese back unless he paid a fine of two-pence for each offender.

Within the last fifty years it was a common occurrence to see on sale in the market place at Nottingham, at the Goose Fair, from fifteen to twenty thousand geese, which had been brought from the fens of Lincolnshire. A street on the Lincolnshire side of the town is called Goose-gate.

The origin of the custom of eating a goose at Michaelmas is lost in the shadows of the dim historic past. According to *Chambers' Journal*, Saint Martin was tormented with a goose, which he killed and ate. He died after eating it; and ever since Christians have, as a matter of duty, on the saint's day sacrificed the goose. We have seen from the preceding quotation from Gascoigne, that the goose formed a popular Michaelmas dish from an early period.

It is a common saying, "The older the goose the harder to pluck," when old men are unwilling to part with their money. The barbarous practice of plucking live geese

for the sake of their quills gave rise to the saying. It was usual to pluck live geese about five times a year. Quills for pens were much in request before the introduction of steel pens. One London house, it is stated, sold annually six million quill pens. A professional pen-cutter could turn out about twelve hundred daily.

Considerable economy was exercised in the use of quill pens. Leo Atticus, after writing forty years with one pen, lost it, and it is said he mourned for it as for a friend. William Hutton wrote the history of his family with one pen, which he wore down to the stump. He put it aside, accompanied by these lines:

"THIS PEN.

"As a choice relic I'll keep thee,
Who saved my ancestors and me.
For seven long weeks you daily wrought,
Till into light our lives you brought,
And every falsehood you avoided,
While by the hand of Hutton guided."

JUNE 3, 1779.

In conclusion, it may be stated that Philemon Holland, the celebrated translator, wrote one of his books with a single pen, and recorded in rhyme the feat as follows:

"With one sole pen I wrote this book,
Made of a gray goose quill;
A pen it was when I took,
A pen I leave it still."

S. S. R.

LANCASTER, PA.

QUERIES.

America.—Are there any good reasons for accepting Marcou's theory that the name *America* is of native (Central) American origin? The approach of the 400th anniversary of the first landing of Columbus in the Western Hemisphere gives fresh interest to the subject of the origin of the name *America*. ISLANDER.

MAINE.

There are very few persons indeed, we believe, who reject the opinion that the name *America* was derived from that of Amerigo Vespucci. We know of no valid reasons for accepting the other view.

Fool Hay.—I see in a far Western newspaper some notice of the gathering of "fool hay" by ranchmen. What kind of hay is meant?

S. L. A.

PROVIDENCE.

Certain kinds of grass (as *Panicum vulgare*) in the far West produce such light hay (in proportion to its great bulk) that their product is called fool hay by the ranchmen, because they are *fooled* or deceived in estimating its weight.

Woodhouselee Ghost.—What was the Woodhouselee ghost? Where and at what time was it supposed to have existed?

WILLIAM S. WARNER.

COLUMBUS, O.

See AMERICAN NOTES AND QUERIES, Vol. i, p. 139.

Mother Carey's Chickens.—Can you tell me whence came the name "Mother Carey's chickens?"

MARY OSBORN.

CHICAGO, ILL.

See AMERICAN NOTES AND QUERIES, Vol. iii, p. 51.

Stilts.—I remember reading somewhere of the habitual use of stilts in walking. In what part of the world is stilt-walking regularly practiced?

A. O.

ALEXANDRIA, VA.

The shepherds of the *Landes*, or sandy plains of the south-west of France, use lofty stilts in watching their flocks. This custom gives them a better outlook over their flocks, and increases their speed in cases of necessity. A long resting pole enables them to stand without losing their balance; and the shepherds often stand on their stilts and knit while there is no occasion for actively following their sheep. In Samoa and some other Polynesian groups the natives have handsomely-carved stilts, on which they can run with great speed. This is one of their amusements; indeed the old-time native life of many Polynesian groups seems to have been principally a long series of amusements.

Gilsonite.—What are Gilsonites? A religious sect or a sort of mineral—or?

Q. UERIE.

WASHINGTON, D. C.

Gilsonite is a mineral wax found in Utah, and mined to some extent. It was named from its discoverer, a Mr. Gilson. There is a Gilsonite Company in Salt Lake City, which handles the commercial product.

REPLIES.

Plucke-Buffer (Vol. v, p. 66).—A precise definition of this strong compound is hard to find. The term goes without explanation in Halliwell and in Nares, although both quote the stanza in question as an illustration of a peculiar use of the word *pluck*. Wright, the only lexicographer I have found to attempt a definition, says: "Plucke-buffet is a term in archery."

Shult, in "Sports and Pastimes of the English People," makes no reference to plucke-buffet in connection with archery or any other sport.

Prof. Child gives the following note on Stanza 424 of "A Geste of Robyn Hode:" "The sport of 'Plucke-buffet' is a feature in the 'Romance of Richard Cœur de Lion' (762-798). Richard is betrayed to the king of Almayne by a minstrel, to whom he had given a cold reception, and put into prison. The king's son Ardour held the strongest man in the land, visits the prisoner, and proposes to give an exchange of this sort:

"Art thou Richard, that strong man,
As man sayn in every lond?
Wilt thou stand a befet of my hond,
Anon I gyfe thè leve,
Another buffet thou me geve?"

"The prince gives Richard a clout which makes fire spring from the eyes, and goes off laughing, ordering Richard to be well fed, so that he may have no excuse for dealing a feeble blow when he takes his turn.

"The next morning the prince comes for his payment, and Richard, who has passed the previous evening in waxing his hand,

"And took wax fayr and bright;
Be the fer he waxed his hond,"

delivers a blow upon the cheek bone of his princely antagonist, who, falling, expires instantly. Similarly in the 'Robin Hood Romance,' Stanza 408:

" 'And sych a buffett he gave Robyn,
To ground he yede ful sure.'

"For this popular romance of the thirteenth century, refer to Vol. xi, 3, Ellis' 'Met. Rom.' or Weber's ditto."

Prof. Child points to another instance of the exercise of this thirteenth century pastime in the romance of "The Turke and Gowin," in the Percy Folio MS., Vol. i, Hales & Farnival ed.:

"He was not hye, but he was broade,
And like a turke he was made,
both legg & thye,
And said, 'is there any will, as a brother
to give a buffett & take another,
giff any soe hardy bee?'

"Then spake Sir Kay, that crabbed knight,
And said, 'man seemest not soe wight
if thou be not adread,
for there been knights within this hall
with a buffett will gave thee fall
And grope thee to the ground.'

"In this romance the proposed exchange of 'buffetts' is apparently forgotten as the story proceeds" (Childs' "Eng.-Scot. Pop. Ball.," Part v, p. 55). F. T. C.

HARTFORD, CONN.

Ruskin (Vol. v, p. 89).—The wife of Sir John Millais is the divorced wife of Ruskin. Millais was a frequent visitor at Ruskin's house, and indeed the critic made him famous. Ruskin noticed the flame between his wife and the young painter, and, with rare self-abnegation, smoothed the way by allowing her to have a divorce. He has continued to be Millais' best friend, and is on the best of terms with Lady Millais.

J. O. G. D.

PHILADELPHIA, PA.

Ruskin was married and divorced. His divorced wife afterwards marrying, I think, an artist named Whistler. H. P., Jr.

PHILADELPHIA, PA.

Goose-bone (Vol. v, p. 6).—A mode of foretelling the weather by the bones, especially the breast-bone, of a goose, is in use

in Europe. If the bone is red it betokens continuous cold for the coming winter; if clear and transparent the weather will be milder. The Martinmas goose, which replaces on the continent the Michaelmas goose of England, was particularly in repute. Ennemoser ("Hist. Magic") quotes a passage: "Ye good old mothers, I consecrate the breast-bone to you, that you may from it become weather-prophets. The foremost part by the throat betokens the early part of winter; the hindmost part, the end of winter; the white indicates snow and mild weather, the other great cold." From what I can learn, I think this is about the same as the popular belief in this country.

E. G. KEEN.

WARWICK, Pa.

Adam of St. Victor (Vol. iii, p. 259).—Adam de St. Victor, who died in or near the year 1180, was the most fertile and one of the greatest of all the Latin hymn-writers of the middle ages. Dr. J. M. Neale and Archbishop Trench each greatly admired his poetry; and Trench's collection of hymns contains some excellent examples of Adam's work. He was one of the Victorines, or monks of the Augustinian monastery of St. Victor, near Paris. This monastery was, in the twelfth century, the headquarters of that pietistic mysticism which arose as a protest against the dialectical and dry scholastic divinity of the time. It had a wide influence in promoting popular devotion throughout Western Europe. The other principal Victorine writers were the eminent Hugh de St. Victor (1096-1141—whose writings greatly influenced St. Bonaventura—1221-74—Pierre d'Ailly and John Gerson), Richard of St. Victor, and Walter de St. Victor. Hugh was a Fleming or Walloon, and was the founder of the "Summists," a set of theologians so named from his "Summa Sententiarum." Richard (d. 1173) was the prior of his abbey, and a Scotchman by birth. Walter was distinguished by the hatred and contempt he exhibited for the dialecticians and "Summists" alike, the principal of the Summists of his time being the celebrated Peter Lombard, called "the master of sentences."

ERIE, PA.

RYLAND JONES.

Ff in Proper Names (Vol. v, p. 90).—The spelling of such names as Ffrench, Ffolliott, and Lloyd with double letters is a survival of the early days of printing from Roman-faced type. There were no capitals used and for proper names two lower-case letters were employed where a capital was required. In a few cases, families have retained that spelling, especially in Ireland.

J. O. G. D.

PHILADELPHIA, PA.

War of the Axe (Vol. v, p. 66).—In 1846, a Kaffer thief in South Africa stole an axe, and was being conveyed to Grahamstown for trial. His friends killed the Hottentot to whom the Kaffer was chained, and rescued the thief. The English then made war upon the Gaika and Tambuki tribes of Kaffers, who had refused to surrender either the thief or the murderer of the Hottentot. The war lasted twenty-one months and was very severe; indeed, warfare was kept up pretty steadily until 1853, by which time the brave Africans were pretty thoroughly subdued.

ISLANDER.

MAINE.

Marteno (Vol. v, p. 89).—My recollection is that Mrs. L. M. Child's good old-fashioned cook book, "The Frugal Housewife," contains an account of pickled *martenoes*. The word occurs in no dictionary.

M. C. B.

LIMA, O.

REFERRED TO CORRESPONDENTS.

Yoked with a Lamb.—What is meant by the lamb in the familiar passage in "Julius Cæsar," "O Cassius, you are yoked with a lamb," etc.? Does it refer to the temperament or disposition of Cassius, or does Brutus mean himself? * * *

Cacoëthes Scribendi.—Who will suggest a good *American* substitute for this useful but pretentious-looking hybrid? Correspondents of *Notes and Queries* (London) are busy coining an *English* rendering.

A. ESTOCLET.

NEW YORK.

Qui Vive.—"Webster's Dictionary" says that this expression means, "For whom do you cry *vive*?" corresponding to our "Who goes there?" but conveying the idea of the question, "To which party do you belong?" Is this a correct explanation?

F. W. P.

PORTSMOUTH.

The Captain of My Dreams.—To what does this expression refer in Tennyson's "Dream of Fair Women?" The stanza reads:

"With that sharp sound the white dawn's creeping beams,
Stolen to my brain, dissolved the mystery
Of folded sleep. *The captain of my dreams*
Ruled in the eastern sky."

Q.

The Dragon Fly in Tennyson's "Two Voices."—Will some reader of AMERICAN NOTES AND QUERIES explain the third, fourth, and fifth stanzas of "The Two Voices" (describing the emergence of the dragon fly from the chrysalis) in their relation to the argument of the poem?

X.

Greek Boy.—What Greek boy exclaimed on receiving news from his father: "My father will leave nothing for me to do?"

???

SAN FRANCISCO, CAL.

General arose from Sick-bed.—What general arose from a sick-bed to lead his troops in a battle in which he was killed?

???

SAN FRANCISCO, CAL.

COMMUNICATIONS.

Pillars of the Church (Vol. iv, pp. 120, etc.).—Compare Rev. iii, 12: "Him that overcometh will I make a pillar in the temple of my God," etc. According to Swedenborg, by a pillar is signified the Divine Truth of the Word, which is that which sustains the church and makes it firm.

R. M. V.

SALEM, MASS.

A Question in Grammar (Vol. v, p. 96, etc.).—A person may be said to "sing a musical part"—to sing soprano or tenor, for instance—when singing a solo. In the passage in question, however, the meaning is, as I have said in substance before, that Mary helps in the singing of the kettle by attending to it, and this is prettily compared to singing a part in its music. "With some" in the preceding lines may be explained in more than one way—let the reader choose—but for myself I cannot conceive of an explanation that will make it correlative to *part*. Will "G" be so good as to give a paraphrase of the passage showing this relation between *some* and *part*? It will be amusing at least, and I will promise to find no fault with it. Indeed, my part in the dispute must cease with this present writing.

W. J. R.

Camelot (Vol. v, pp. 72, etc.).—I am informed by a gentleman who has made a special study of Celtic history, and who is becoming recognized as one of the most promising of the younger scholars of this country, that almost all experts concede Camelot to have stood at Queen Camel, near South Cadbury, in Somerset; and that the best critical opinion at present regards the earlier Arthurian stories as having a large basis of fact.

RYLAND JONES.

ERIE, PA.

Whipping as a Punishment (Vol. v, p. 73).—This article recalls my school days—between 1819 and 1822. My last teacher was deeply impressed with the maxim involving, "if spare the rod you are sure to spoil the child," and he seemed determined not to sin in that direction. He had three implements (or instruments) of "torture" according to the *weight* of the crime, besides a *few* for ordinary cases. The most "potent, powerful, and painful," was *Toby Scratchem*, although that term is tame, compared with the pain it inflicted. It had a smooth, round handle, about two feet in length, and about an inch in diameter at the thickest end, tapering down to about half an inch; to this end was firmly attached three leather thongs, rolled round as a cord, or rope, ending with three silken

lashes, or "crackers," with, it was said, three "duck-shot" concealed in them. This was the testimony of those who *felt them*, but others said they were merely ordinary knots. The *second* in potency was *Doctor Blue*. This was merely about seven inches of the small twisted end of a blue raw-hide, or "cowskin," as it is usually called, attached to a handle about six inches in length. I felt it *once*, and I can bear testimony to its prolonged agonizing effects. The *third* was the common "cat o' nine tails." He never inflicted punishment without real or presumed *cause*, but the certainty with which punishment followed the slightest "infraction of the rules," lead many to believe that he, in a measure, enjoyed it. But he was absolutely humane, when compared with a contemporary, who punished some of his pupils where a *doubt* existed; on the ground that if not guilty then and there, he certainly would need it before the setting of another sun. His "invitation" invariably was, "Stand up, Bill, I'll score you anyhow." How deeply the world has been, and still is, infused with that sort of leaven is almost daily reflected through the columns of the secular press.

S. S. R.

LANCASTER, PA.

Oregon (Vol. ii, p. 58).—I wish to call your attention to two other proposed derivations for the name Oregon. One is from the Spanish *oregano*, origanum, or thyme; some say that the region was named from a thyme-like plant abundant there. Another guess (old but not likely to be true) makes it equivalent to *Horicon*, a lake name, *said* to signify "hollow" in some Algonquin language; but, except the Cheyennes and Blackfeet, there were no Algonquins within a thousand miles of Oregon.

B. E. VAN BUSKIRK.

TROY, N. Y.

T. D. Pipes (Vol. ii, p. 114).—I have often been told that T. D. pipes were of Scottish manufacture. If this be true, it does not seem probable that they took their name from that crazy and semi-idiotic Yankee, Lord Timothy Dexter.

L. V. SHAW.

SYRACUSE, N. Y.

The State of Franklin (Vol. v, p. 77).—"The State of Tennessee originally belonged to North Carolina, whose boundaries extended indefinitely westward. The territory had been opened to settlement through the treaty of Fort Stanwix, 1768. The settlers on the Watauga framing a code of laws signed by each person, became a body politic, the Watauga Association. Their numbers and their spirit of independence were both increased by immigrants driven from North Carolina by the tyranny of the royal governor Tryon, and conventions of Jonesboro, August 23, and December 14, 1784, formed a separate State government, variously called Frankland and Franklin in its official documents. The Constitution was ratified by popular vote; a legislature and a governor, John Sevier, were elected, and a civil war between two State governments seemed imminent. The North Carolina party in Tennessee overthrew the Franklin party, May, 1788. North Carolina legislature passed an act of oblivion, and admitted John Sevier as Senator." (Lalor's "Cyclo. Pol. Sci.," Vol. iii).

Refer., "Encyc. Brit.," "Tennessee;" "John Sevier," "Appleton's Cyc."

AMER. BIOG.

WATKINSON LIBRARY, HFD., CT.

Branch, River, Creek, Run, et al. (Vol. v, pp. 54, etc.).—The great river that cuts Eastern Pennsylvania through from north to south-east, is the *Susquehanna* with its *North* and *West* branches. We never hear the North or West branches of the *Susquehanna* mentioned in connection with either of these streams, when spoken of by those who reside on them; it is simply the North branch, or the West branch; of course *Susquehanna* is always understood. In Lancaster, the Conestoga cuts the county through from north to south, but the term branch is never applied to that stream, although it has *two* branches—it is always mentioned as the "Big" and "Little Conestoga." Perhaps at one period of its history, it was known as a *creek*, or "krick," but since the building of the "Conestoga Navigation" an effort has constantly been made to dignify it into a *river*, and had not that enterprise been

superseded by railroad improvements, it might have been crowned with success. But still its dams, and water stretches, and pleasure crafts, which every season ply its placid bosom, retain the name of *river* half the time, and with about half the people.

It is nearly the same in regard to the *Chiquesalunga* creek, about twelve miles west of the city of Lancaster, which has also *two* branches, but we never hear the term branch applied to either of them—it is always either the "Big" or "Little Chiques," which *now*, through the suggestions of the late Prof. Haldeman, is generally rendered "Chickies." On the extreme west of Lancaster county we have the *Conewago*, and on the extreme east the *Octorara* creek, as boundary lines; but *Donegal* and many others have never gotten beyond the dignity of *Runs*, although many of them are amply worthy of a more pronounced cognomen.

Many of the runs, rivulets, and rills of my boyhood have become entirely obliterated—as much so as if they never had been.

S. S. R.

LANCASTER, PA.

Gulf of the Lion (Vol. v, pp. 93, etc.).—So this gulf was named in this fashion because its waves roar. But is there any gulf (except it may be some little land-locked basin) whose waters do *not* roar? Some say that the north wind, here called the *mistral*, or master wind, is the lion in the case. But the same wind blows in the near-by parts of the Mediterranean. The city of Lyons is 170 miles away. I think the only way to determine the true origin of this name is to trace it back by the historical method. Keith Johnston's "Atlas" puts it *Gulf of Lyons*. Surely he was not an ass. The map in "Encyclopædia Britannica" also calls it *Gulf of Lyons*.

F. H. S.

SALEM, MASS.

Losh (Vol. v, p. 70).—*Heth* and *feth* I should think were minced forms of *faith*; *losh* may stand for *lord*; *teth* for *'sdeath*. For *lovenenty* I can think of no probable meaning.

A. L. R.

CHESTER, PA.

Parallel Passages (Vol. v, p. 69).—The passage quoted as above from the "Phillis and Flora," of 1598, imitates the following passage in the "De Phillide et Flora," printed with the *Golias* series, Verses 297-210, etc., as follows:

"Equus fuit domitus Pegaseis loris,
Multum pulcritudinis habet, et valoris;
Pictus artificio varii coloris;
Nam mixtus nigredini candor est oloris,
Pulcre fuit habilis, ætatis primævæ,
Et respexit paululum munde non sæve;
Cervix fuit ardua, sparsa coma leve,
Auris parva, prominens pectus, caput breve.
Dorso pando jacuit virgini cessuræ
Spina quæ non senserat aliquid pressuræ,
Pede cavo, tibia recta, largo crure,
Totus fuit sonipes studium naturæ, etc."

G.

NEW JERSEY.

"A moment while the bugles blow,
He sees his brood around thy knee;
The next, like fire he meets the foe,
And strikes him dead for thine and thee."

(Tennyson's "The Princess.")

"And when on foote he fight doth try,
While his fayre squire his horse holds by,
Mine thinks on me, and then they dy."

("Phillis and Flora," by R. S., 1598.)

G.

NEW JERSEY.

Names of Boats and Ships.—*Caique* and *kayak*, *pitpan* and *sampan*, *lugger* and *nuggur*, *prow* and *snow*, *flute*, *float* and *fluve*, *cog*, *barge*, *lymphad*, *hulk* and *holcad*, *balinger*, *ballahoo*, *carack*, *crayer*, *dogger*, *hoy*, *lodeship*, *snake*, *sneak*, *galley*, *galleas*, *galliot*, *galleon*, *hock-boat*, *bumboat*, *pursuer*, *pickard*, *pinnace*, *bark* and *barkentine*, *brig* and *brigantine*, *sloop* and *shallop*, *punt*, *pinnace*, *gig*, *launch*, *jolly-boat*, *long-boat*, *cutter*, *yacht*, *schooner*, *junk*, *flyboat*, *prahu*, *proa*, *drogher*, *fire-ship*, *frigate*, *frigatoon*, *gondola* and *gundelow*, *corvette*, *settee*, *felucca*, *polacre*, *canoe*, *woodskin*, *ketch*, *monitor*, *pink*, *chebacco-boat*, *chebec*, *din-ghy*, *bugeye*, *cat-boat*, *coracle*, *scow*, *shell*, *sharpie*, *skiff*, *bateau*, *piroque*, *yawl*, *pungy*, *dory*, *wherry*, *broadhorn*, *budgerow*, *schooner*, *dahabeyah*, *ark*, *tartan*, *catamaran*, *balsa*, *raft*.

MARY OSBORN.

CINCINNATI, O.

Lyons and Lyon (Vol. vi, pp. 93, etc.).—Let me right here enter my demurrer against the statement that *Lyons* is an erroneous spelling for *Lyon*. Is *Munich* an erroneous form of *München*? Is either of the spellings *Geneva*, *Genève*, or *Genf*, erroneous? Cf. *Ratisbon* for *Regensburg*; *Prague*, *Praha*, and *Prag*; *Vienna* and *Wien*; *Roma* and *Rome*; *Marseilles* and *Marseille*; *Orléans* and *Orleana*, etc.; *Coruña*, *Corunna*, *La Coroyne*, and Old English *The Groyne*; *Aix* and *Aachen*; *Anvers* and *Antwerp*; *Mecklin*, *Meckeln*, and *Malines*; *Livorno*, *Livourne*, *Liorna*, and *Leghorn*; *London*, *Londres*, *Londra*, etc.; *Cantorbéry* for *Canterbury*; *Genova*, *Gènes*, *Genua*, *Genoa*; *Mediolanum*, *Mailand*, *Milano*, *Milan*; *Douvres* for *Dover*; *Edimbourg* for *Edinburgh*; *Copenhagen* for *Kjöbenhavn*; *The Hague*, *Haag*, *La Haye*, and *Aja*, for *'S Gravenhage*, etc. One could easily find fifty analogous examples.

JAMES THOMPSON.

BALTIMORE, MD.

Washwoods.—This is the name of a place on the coast of North Carolina, near the Virginia line. I am informed by a gentleman who is familiar with the place, that a year or two since the sea made some encroachment upon the land at this point, laying bare a great forest of fallen trees which was not known to exist there before. But it occurred to me that the people who named the place must have known of the existence of the fallen forest, for that must have suggested the name "Washwoods."

E. N. C. T.

NORFOLK, VA.

Charivari (Vol. i, p. 8).—There have been many derivations suggested for this French word; one of the most remarkable is from the Gr. *χαλιδάρια*, kettles; but this is, also, most unlikely. The French have many similar words with similar meanings; as *taribari*, *chanavari*, *queriboiry*, *chalivali*, *caribari*. Cf. Eng., *tilly-vally*. These words, as a rule, seem meaningless of themselves. But the French *tohu-bohu* (for chaos, rout, confusion), is borrowed directly from the Hebrew. This was originally a book word.

NEW YORK.

REMOND.

Highbelia for Lowpo.—The use of the term *hypo*, as an abbreviated form of the word *hypochondriasis*, has actually led many people, by no means all of them rustics, to call extreme depression of spirits by the remarkable name *lowpo*. Country folk have great faith in the medicinal virtues of the plant *lobelia*, and for a larger species of the same genus of herbs, the name *highbelia* has been invented. I have even heard it said that just as *lobelia* is a sovereign remedy for *hypo*, so *highbelia* is equally good for *lowpo*. The *Lobelia inflata* is the plant ordinarily called lobelia, and *L. syphilitica* is, I fancy, the *highbelia* of the rustic pharmacopœia.

FAIRFAX.

NEW JERSEY.

"The Ampulla."—The legend of the ampulla brought from heaven by a white dove, and containing the oil with which the Frank king Clovis was anointed by St. Rémy at his baptism, in 496, is, as every respectable legend ought to be, considerably younger than the fact it relates to. It is mentioned for the first time by Hincmar, Archbishop of Rheims, who was born in 806 and died in 882. The ampulla was always used thereafter at the coronation of the kings of France down to Charles X. It was kept at Rheims in the tomb of St. Rémy. It was a glass vial, forty-one millimetres high, with an aperture sixteen millimetres in circumference. It was filled with a kind of 'gruel thick and slab,' which, in the long run, had become solidified and of a reddish brown color. When it was time to use it at the ceremony of coronation, the High Prior of St. Rémy, from whose neck the rich shrine which contained it hung by a silver chain, scooped from it a particle by means of a golden needle, and this was mingled with the chrism (a compound of oil and balm), preparatory to the anointing of the king.

"The legend says that there was such relation between the holy phial and the life of the reigning king as for the bulk of the balm it contained to diminish if his health happened to be impaired. The ampulla was destroyed in 1793 by Ruhl, a member of the convention, then appointed com-

missioner in the department of the Marne. But before delivering the phial to that officer, Abbé Seraine, the curé of St. Rémy, took out of it a part, which was reverently kept in a crystal-vessel enclosed in a silver-gilt shrine, and was used for the last time at the coronation of Charles X, in 1825. I think it may be admitted that, in the phrase of the very old French writer here quoted, the word 'milk' refers to the oil, and the word 'honey' to the balm, which composed the chrism. Milk, indeed, can be an allowable substitute for oil, referring to the sweetness of the savor, and honey for the balm, referring to the sweetness of the odor" (*English Notes and Queries*).

Sunset on the United States (Vol. iii, p. 58).—Try the experiment with a globe, and I think you will find that even at mid-summer there is a time in every twenty-four hours during which night (excluding twilight) prevails on every part of the United States and its possessions. Eastport, Me., is in lon. $66^{\circ} 57' W.$; Attoo island, Alaska, is $187^{\circ} 34' W.$; the difference is much less than half a circle. The westernmost American guano island in the South Pacific lies farther east than does Attoo. At the latter island the longest actual daylight (June 21) is about eighteen hours long; at Eastport about fifteen hours. At the winter solstice, when the nights are longest in the North, darkness prevails at night, beyond any question, over all the United States and its possessions; and unless I have made an error in my simple but rough computation, there is a short time during every period of twenty-four hours at which there is no part of the United States or its possessions upon which the sun, even at the summer solstice, is not actually invisible. In other words, the sun actually is set to every place belonging to the United States during a longer or shorter part of each of the earth's diurnal revolutions. Of course, exception must be made with regard to the part of Alaska which lies north of the Arctic circle. There, during the time near the summer solstice, the sun does not set at all, but throughout the greater part of the year the sun sets there.

EDWARD BROWN.

SAN FRANCISCO, CAL.

Nix's Mate (Vol. ii, p. 160).—Nix's Mate is not yet entirely submerged—at least not in ordinary tides. Like all the islands in Boston harbor, it has for many years been subject to rapid erosion from the sea. Nearly all these islands are now protected by sea walls, which, with proper care, will probably serve their purpose, and keep the islands from being washed away altogether.

R. A. STARBIRD.

BROOKLYN, N. Y.

Alleluia Victory (Vol. ii, p. 137; Vol. iv, p. 126).—There is a curious misprint in the first notice given of this battle in your columns. The Christian victors were the British, and the vanquished heathens were the Anglo-Saxons.

ROBERT P. BROWNE.

MACHIAS, ME.

Inland-Flowing Streams (Vol. v, pp. 87, etc.).—With regard to inland-flowing streams of Argostoli (mentioned Vol. iii, p. 209), I would remark that so eminent a geographer as Élisée Reclus calls one of them *a river*. Mr. W. J. Stillman, in the *Century* magazine, two or three years ago, gives an account of his visit to Argostoli. His guide, much to his disgust, took him to see this river. Mr. Stillman saw nothing remarkable about the river, and he seems to have looked upon it as an ordinary stream. At the time his article was written he evidently did not know that he had witnessed one of the most remarkable phenomena on the face of the earth. The only explanation I have ever read of this curious anomaly is this: The water is absorbed by porous or fissured rocks, and given out again in salt springs, much as a towel left with one end in a basin of water, and one end hanging out, will in time empty the basin of its contents. This does not seem a satisfactory explanation. The inflow is probably not tidal, for, excepting at a few points, the Mediterranean has only a very slight tidal vibration. The island of Kephallenia, where these inland-flowing streams occur, is said to have no permanent streams of fresh water, and indeed its water supply for ordinary needs is but scanty. I suppose that a deposition of rock salt is going on in the cavernous rocks of the island, sufficient to cause an inflow of

salt water, much like that which takes place across the bar of the Kara-Boghaz. What becomes of the desalinated water I cannot tell, unless it be exhaled through the porous stony soil. It may, perhaps, be evaporated by volcanic heat.

RYLAND JONES.

ERIE, PA.

Corycian Cave (Vol. v, p. 5).—This noted grotto or basin, which is celebrated in the mythology and poetry of antiquity, is described by a writer in a very recent number of the *Athenæum*. The neighboring parts of Cilicia abound in caves, often of much historical and scientific interest. But this particular cave is merely a sheltered hole in the rocks, having a fertile floor on which the ancients cultivated saffron, and at present various crops are grown there. Nearly all parts of the Anatolian peninsula are now being minutely explored, and the results are of singular interest to the archæologist and to the philologist as well, for many rich finds are made of Greek and semi-Greek inscriptions, often of considerable promise to the student of word development.

ANAX.

Rushlights.—We often read of rushlights, but seldom see them, if ever. An ingenious lady of my acquaintance made some rushlights on the following plan: Large rushes were peeled to their pith, leaving a slender strip of the bark or cortical layer running up one side, to give some tensile strength to the pith. This pith was treated as a candle-wick, being dipped into melted tallow a few times. The light given by this primitive candle was a mere glimmer at the best. Probably a better rushlight might be made than these were; but the absence of capillarity in the wick would, no doubt, in any case make the resulting light a dim one.

RODNEY WILLIAMS.

NEWARK, DEL.

Oxford (Vol. iv, pp. 201, etc.).—Permit me to call the attention of your correspondent N. S. S. to the undoubted fact that *ford* in place names very often indeed, signifies *fjord*, and not a fording-place. Thus in Waterford, Wexford, Haverford, and I know not how many more.

G.

NEW JERSEY.

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NOTES.

THE EVIL EYE.

(CONCLUDED.)

Coming down to the sixteenth and seventeenth centuries, we find this belief still held by the more ignorant classes of nearly all nations, and, in not a few instances, by those making pretension to enlightenment. In Egypt mothers ascribed the ill health of their children to some evil eye, and we read of one preventative which consisted in frequently spitting in the child's face; the same mode of preventing harm from a person who squinted was practiced in London, in 1839 (Brand, "Pop. Antiq.," Vol. iii, p. 50). A vulgar saying, common in the north of England, "No one can say black is your eye," originated, in Brand's opinion, from the popular superstition of the evil eye. A curious form of this superstition is shown in the belief that persons possessed of this power must go through certain

forms before their object can be effected, and during this time the evil they wish is seen by them in some mysterious way. An individual suspected of having cast an *ill e'e* can be frustrated by turning a coal on the fire; this will cause the evil-disposed person to feel as though the coal was placed upon his heart, and they have often been seen to put their hand to their breast, exclaiming, "Oh!" While the coal is held by the tongs this person is unable to move. Throughout Scotland and the neighboring islands the evil eye was firmly believed in. A charm against it was the Virgin Mary's Nut, called, also, Molluka Beans; we hear of its use when cows, being bewitched, gave bloody milk. Another charm to be used in this case was to bind into the cow's tail a small piece of the wood of the mountain ash. A remedy for a person under the evil influence was to borrow an *old* six-pence from a neighbor; as much salt as can be taken on the coin is put into a tablespoonful of water, and melted; the six-pence is then put into the solution, and the soles of the feet and palms of the hands of the patient moistened three times; it is then tasted three times, and afterwards the patient is "scored aboon the breath," that is by the operator dipping his forefinger into the salt water and drawing it along the brow. The contents of the spoon are then thrown behind and over the fire, the thrower saying, "Lord preserve us frae a' scathe." This ceremony completed, the patient will recover, provided he has been under the influence of an evil eye; if he does not recover, something else must be the trouble. If you can "draw blud aboon the breath," the fascinating power of a witch's eye will cease (Brand's "Pop. Antiq.").

A talisman against this baneful influence was lately in use in Yorkshire, consisting of a necklace of "lucky stones," *i.e.*, small stones with a hole through them. From the same district comes a description of the method of attaining the power of fascination: Nine toads are to be collected at night, then hang them up on a string, afterwards bury them in the ground, and as the toads pine away, so will the person pine on whom the evil glance has been cast.

In Aubrey's "Miscellanies," we find:

"The glances of envy and malice do shoot also subtly; the eye of the malicious person does really infect and make sick the spirit of the other." He adds that these glances are "more subtle than the spirits drawn by the chymist." In Ireland, this fascination was known, also, as *eye-biting*. In Spain and France nurses are very shy to let people look upon their children, for fear of fascination, as "infants are very sensible of these irradiations of the eyes." In Spain they take it ill if one looks on a child and make one say, "God bless it" (Aubrey, "Misc. "). A traveler in Turkey, in the last century, found the country filled with devices to divert this sinister influence. Passages from the Koran, globes of glass, and a part of the superfluous caparison of their horses were in use. A quotation from Borrow's "Zincali," says: "In the Gitano language, casting the evil eye is called *Querelar nasula*, which simply means making sick. After receiving the evil glance, they fall sick, and die in a few hours." In Spain, an amulet in the shape of a stag's horn tipped with silver, was suspended from a child's neck by means of a cord braided from the hair of a black mare's tale. Among uncivilized races the belief in the evil eye is everywhere found. In the oasis of the north of Africa, a method of averting its influence from the gardens, was to hang up the skull, or some of the bones, of an ass. Not alone to humans was this power confined. The catoblepas of Pliny, which would soon destroy the entire human race but for a fortunate circumstance, killed with its eyes the wolf, deprived men of speech, and with the fabled power of the basilisk and cockatrice every one is familiar. With a later instance from the personal observation of a writer in the London *Spectator*, I will close this note, already far too long. Speaking of an agent of the Emperor Napoleon, he says: "This man had eyes absolutely different from any I ever saw, and probably one-third of the Italians who passed before him, threw out their fingers to counteract their malefic effect." He adds, "I will remember them at the Judgment Day; one of my companions said, 'My God, that is Mephistopheles alive!'"

E. G. KEEN.

WARWICK, PA.

CASTES.

(VOL. V, P. 85.)

I have no doubt whatever that caste distinction in India was at first in part a race distinction. But at present there are many castes, some of them merely hereditary trades unions, whose members are delimited from the rest of society.

There are many errors in the literature of the castes. For instance, it is commonly said that the *Chandalas*, or Chandals, of Bengal, are an out-caste group, descended from the union of Brahman fathers with Sudra mothers. But Dr. Hunter unhesitatingly declares that the *Chandalas* are the descendants of some Hinduized and non-Aryan subjugated race. Neither are they an out-caste nor a set of people without caste. In many parts of India they are far more numerous than any other caste. Nor are they (though despised) by any means the lowest of the castes. In Daccag, they rank as the forty-fifth of the ninety-five castes enumerated by Hunter. Locally, the *Chandalas* are divided into various sub-castes. Often they acquire considerable wealth and some share of respectability. Once upon a time, the *Chandalas* of a certain district struck for recognition and for a higher place in the social scale; and the high-caste people felt constrained to grant them, locally, all they demanded. It is often said that persons who are expelled from a high caste sink to the level of the *Chandalas*; but this is not correct; out-castes, at least in Bengal, are usually regarded or received as members of the degraded *Vaishnav* sect, which does not recognize caste.

Another error is that of regarding the *Pariahs* as the lowest of Hindu outcasts. This is not quite true. The true *Pariahs* are the drummer caste of Southern India, who rank very low in the scale, but there are other castes still lower; and there are various subcastes among the *Pariahs* themselves. Several of the leading Tamil poets, like Tiruvalluvar, and his sister, Auveiyar, have been of Pariah stock.

Another error of Europeans is that of regarding the *Sudras* as low-caste people. True, the *Sudras* are the lowest of the four original, or pure, castes, but they are rela-

tively high in the social scale. In Southern India, to call a man a *Sudra* is to confer a compliment upon him. Even in Northern India, a pure *Sudra* is a man of thoroughly respectable rank.

A *fourth* error is the belief that all Brahmins are priests. They are of the priestly caste, but not all are priests. They may be of any respectable profession. There are, locally, even plough Brahmins, who till the soil with their own hands. But these are "off color" with their fellows. There also are actually low-caste Brahmins, those who act as priests for the low castes. These are treated with much scorn by the lordly Kulin Brahmins. Indeed, there are everywhere many, or at least several, grades of Brahmins.

A *fifth* error is the supposition that the Brahmins are all of Aryan descent. The true Aryans, or twice-born Brahmins, have deemed it politic to accept as true Brahmins many who are assuredly of Dravidian descent. This is especially the case in Travancore, a country which is regarded as the peculiar and special seat of the Brahman caste.

A *sixth* error is to regard Indian caste as inflexible. Low-caste kings were reigning in India in Alexander the Great's time. Even now, the Maharajahs of Travancore are of a low caste; and because they are not of "twice-born" stock, they have to be born the second time, of an artificial cow, before they can reign. RYLAND JONES.

ERIE, PA.

POPULAR SUPERSTITIONS.

Your readers probably have no idea how much attention is paid to what are called "signs," in reference to planting, etc., by the old "set" of farmers hereabouts. Onion sets, I have been solemnly assured, must be planted when the moon's horn points up, or they will come out of the ground instead of taking root, as they should. The same person declared that potatoes must be planted in the sign of the "foot," whatever that is, to insure a good crop. Another neighbor, if ready to plant a crop, always waits for the full of the moon to put in the seed.

It is remarkable how tenacious are these

and kindred superstitions in this particular locality. Sometimes when I have argued such points with believers and tried to show their absurdity, as I imagined, with some success, the discussion has been closed with the sage remark, "Well, it is possible that there is nothing in it, but I shall continue as I have been doing and get the benefit, if there is any." ELLWOOD ROBERTS.

NORRISTOWN, PA.

QUERIES.

Author of Catechism.—Who was the author of the good old English Catechism? I mean the one in the Prayer Book.

B. N. E.

NEW YORK.

Tradition ascribes its authorship, in part, to Dean Nowell; but Canon Luckock, in his "Studies in the History of the Prayer Book" (1882), rejects this opinion, as exceedingly improbable. He believes that Goodrich, afterwards Bishop of Ely, wrote the first part, as far as the paraphrase of the Lord's Prayer. Bishop Goodrich built, in 1552, the Long Gallery attached to his episcopal palace; and in it he placed two tablets, one inscribed with the "Duty to God," and the other with the "Duty to our Neighbor;" and beside them he placed the armorial bearings of the see, with his own initials. He was one of the translators of King James' Bible. In 1604, the remaining part of the Catechism (by Bishop Overall) was added; this part is explanatory of the Sacraments (*op. cit.*, pp. 185, 224). In the American Prayer Book a few verbal changes have been made in the Catechism.

State of Maine.—Why is Maine so often spoken of as "the State of Maine?" It is not usual to speak of the other States in this way.

P. O. D.

PENNSYLVANIA.

Because it was formerly "the Province of Maine" and part of Massachusetts. Some write on letters, "State of Washington," to avoid any possible error in the sending of a letter.

Flying Spider.—Are there any flying spiders? This question is the outcome of a dispute after dinner.

E. P. D.

MAURICETOWN, N. J.

A handsome Australian spider, *Attus volans*, has a parachute arrangement like that of the flying squirrel, by means of which it can take long leaps through the air. Many kinds of spider are wont to float in the air upon filaments of gossamer of their own spinning, but their gossamer floats are not steerable.

St. John's Day.—Why is the summer solstice taken as a time for honoring St. John Baptist?

L. F. N.

VERMONT.

St. John said, "He must increase, but I must decrease." At St. John's day, the length of the days begins to decrease. This explanation is, at least, as old as St. Augustine's time; but it is probably fanciful.

REPLIES.

Mother Earth (Vol. v, p. 90).—I once heard a Chinese cook say, "The sky is my fader, the earth is my mudder." Gaia, Tellus, and Demeter all represent Mother Earth. Some say that Demeter literally means *Ge meter*, Mother Earth. The giant Antæos, when wounded, was healed by contact with the earth, his mother. The origin of the expression is far too remote to be traced.

E. D. R.

CHICAGO, ILL.

Captain of My Dreams (Vol. v, p. 103).—Tennyson refers to the morning star, which is mentioned four times in this poem, "The Dream of Fair Women." Chaucer, the "morning star of song," sets him to dreaming after having read the "Legend of Good Women." Before his first interview, that with Helen of Greece, is recorded, "The maiden splendours of the morning star shook in the steadfast blue;" and when he woke, "the captain of his dreams [still] ruled in the eastern sky."

G.

NEW JERSEY.

The Dragon Fly in Tennyson's "The Two Voices" (Vol. v, p. 103).—The *first* voice is urging the poet to take a pessimistic view of life. "Thou art so full of misery. Were it not better not to be?" The voice goes on to cite the example of the dragon-fly. While in "his old husk" within the "wells where he did lie," the dragon-fly by "an inner impulse rent the veil" and came forth a far more glorious creature than he had been. Why not imitate his example, and put an end to this life, "so full of misery," in the hope of thereby ridding the soul of its material burdens, and attaining a happier mode of existence? G.

NEW JERSEY.

Lowy of Tunbridge (Vol. v, p. 6).—The word *lowy* or *lowy* does not appear in any of the ten or twelve dictionaries, either of archaic or modern words which I've examined; it is nevertheless employed in histories of the county of Kent, and in topographical works relating to the same. John Harris' "History of Kent" gives the following explanation of the term, which is the only one met with:

"Round about this Town of Tunbridge, for about a League, as some say, Two Miles, or rather, One Mile and a half Distance, is a compass of Land, which anciently was called *Districtus Leucæ de Tonbridge*; now the Lowy of Tunbridge, Leuga, Leuca, and Leucata, was the ancient French League, by which the old Gauls journeyed; as the Romans did by the Mille Passus. This League of theirs was MD Paces or a Mile and a half; and Spelman in his Glossary, under the word Leuca or Leuga, shows that such a distance as this round a Monastery or Religious House was frequently called by this name of the Leucata, Leugate, or Lowy."

The author relates much that's interesting about the Town of Bridges, on the Medway, beginning with the occasion and Rise of this Lowy of Tunbridge, as follows: "In Normandy there was a Town and Lands about it called Briony, which anciently was under the Dukes of Normandy." This had been seized by Robert, eldest son of the Conqueror; but Richard de Clare, Earl of Gloucester, put in a claim for it, believing he had a better right. At last, William

Rufus promised Richard, as a recompense for the loss of Briony—the Town of Tunbridge, and just as much Land as was about Briony. "And this was actually done by measuring the Land about Briony Castle and laying out just as much about Tunbridge; and some say that he brought over with him from Normandy the very same Rope with which he measured the Land of Briony; and this being what they called the Distance of a Leuca every way gave the District the name of the Leucata or Lowy of Tunbridge." (Refer, Harris' "Hist. Kent," London, 1719, Vol. i, p. 319; Spelman's "Glossary," pp. 356-7; Hasted's "Kent," Map, "Lowey of Tunbridge." F. T. C.

HARTFORD, CONN.

Cacoethes Scribendi (Vol. v, p. 103).—I submit the following as proposed substitutes for these words: *pen-fad* and *graphomania*.

S. L. A.

PROVIDENCE.

Mother Earth (Vol. v, p. 90).—The idea at all events is in Livy's account of the Tarquins and Brutus—how the oracle told the Tarquins that he who first kissed his mother should rule Rome, and how, while the brothers were quarreling about kissing their own mother, the clever Brutus pretended to fall and kissed the earth, the "common mother of us all."

R. G. B.

NEW YORK CITY.

Fanacle (Vol. v, p. 90).—If I mistake not, all our words in *icle* and *acle* are spelt with *i* or with *a* in strict accordance with their Latin prototypes. Thus we say *obstacle*, *tabernacle*, *spectacle*, *oracle*, *pinnacle*, *receptacle*, *miracle*, on the one hand, and *article*, *curricule*, *funicle*, *cuticle*, *vehicle*, *reticle*, *radicle*, etc., on the other, after our Latin models.

(*Manacle* is a corruption of what our forefathers correctly spelt *manicle*; *treacle* is an anomaly; and *icicle* has nothing to do with the case.)

If so, *fanacle* should follow the example of its brother *fanatic*, and adhere to the *a* of their common mother-root *fanari*.

A ESTOCLET.

NEW YORK.

Days of the Week (Vol. v, p. 67).—The week of seven days is not of strict Jewish origin; in Exod. xx, 11, its origin is referred back to the creation; in Deut. v, 15, to the exodus from Egypt. Like so many of the rites and customs of the Jews (notably, circumcision), the seven-day week was adopted by the Jews from the races by which they were surrounded. N. S. S. will find a short but explicit account of the week in the "American Cyclopædia," xvi, 535, with references to other books. R. G. B.
NEW YORK CITY.

Eyre or Bore (Vol. v, p. 87).—A late number of the Portland (Me.) *Advertiser* described a remarkable "bore" on St. John River, Bay of Fundy.

I am not unaware that this river is outside the United States, but it is nearer Pittsburgh, Pa., than the Colorado or the Hugli.

A. ESTOCLET.

NEW YORK.

REFERRED TO CORRESPONDENTS.

Colen and Bootle.—A writer in the *Nation*, of June 26, calls the attention of readers to two plant names, not found in any of the dictionaries as yet. Both occur in "The Culprit Fay," of J. R. Drake. *Colen-bell* occurs twice, *colen-goblet* once, and *bootle-blade* twice in this poem. It appears from the tenth stanza that the *colen* has a crimson flower. Do these words designate any real plants?
F. R. D.
PORTSMOUTH.

Lake Drained.—What large lake in the United States has lately disappeared, from the use of the water of its afferent streams in irrigation?
J. K. W.
WHEELING, W. VA.

Palace of Forty Pillars (Vol. v, pp. 82, etc.).—There is a fifth building of this name. It stands on the caravan road from Bokhara to China, and is described in some of the old books of travel. I am sorry not to be able to name any authorities for this statement; but probably some of your readers may be able to make good the defect of my memory.
J. K. M.
CLEVELAND.

Garments Following Drowned Corpse.—The following is a clipping from a daily:

"The mystery attending the disappearance of Sallie Wilkins was dispelled by the finding of the body floating in the Rancocas creek, about three miles from Mt. Holly, N. J. Miss Wilkins was last seen standing on the Bispham street bridge, about dusk on Wednesday evening, and the supposition is that she fell or jumped overboard there. In accordance with an old superstitious belief, an old dress worn by the missing woman was procured and thrown in the water at the spot where the woman was supposed to have jumped overboard.

"The theory is that the garment will follow the same course taken by the body, and will stop as soon as it reaches the corpse. Two men followed the floating dress in a boat, while crowds watched them from the shore. Just below Washington street the dress stopped, and it was confidently believed the body had been found, but it proved to be a mistake, as the most persistent dragging failed to discover any trace of the woman. This morning, however, the body was discovered as related above."

Can any correspondent of AMERICAN NOTES AND QUERIES tell me the origin of this belief?
MARY OSBORN.

CINCINNATI, O.

Tantrum Bogus.—Who or what is meant by this expression? I have frequently heard from my mother and grandmother when the conversation turned upon wishing for death, "I'll live till I die, like Tantrum Bogus," or what sounded like the words I have quoted. They had it, I am told, from my great-grandmother, who was Irish or Welsh, it may be. Was "Tantrum Bogus" a character in some play, and what is the origin of the apparently unmeaning phrase?

NORRISTOWN, PA. ELLWOOD ROBERTS.

Allyballycarrick O'Shaughlin.—This is the name of an Irish bog in one of Miss Edgeworth's stories. Is it the *real* name of a *real* bog? A friend insists that it is. I have always believed it a name invented by the novelist.
ISLANDER.
VERONA, ME.

Putrid Sea.—In what book of travels can I find a description of the Sivash, or Putrid Sea, of Southern Russia? I do not care for a description in any book of reference. I desire an account of personal observations and impressions. IPSICO.

PENNSYLVANIA.

Verses Wanted.—Can any of your correspondents complete for me the following rhymes? I heard them many years ago from an Irishman; I have forgotten the greater part of the story with which they were associated:

"I saw a jackdaw at Dundalk,
And he mending old shoes;
I saw a skylark at Dunkirk
With spectacles reading the news;
I saw a buck flea saving hay—
For the Earl of Tyrone,
And Kilkenny town going down
To visit Athlone.

ISLANDER.

MAINE.

Jo-jo (Vol. i, p. 31).—Apart from the origin claimed for this name, as above indicated, I have been informed that some small animal, probably of the monkey tribe, has long been called, at least locally, by this name. Can any of your readers indicate the species of animal known by this name?

RYLAND JONES.

ERIE, PA.

Swimming Pig.—It is commonly said that a pig while swimming cuts its own throat by the strokes of its fore-feet. Is this belief in accordance with the facts? Coleridge, in his poem, "The Devil's Thoughts," alludes to this supposed fact. (The poem is in part by Southey.)

ISLANDER.

VERONA, ME.

COMMUNICATIONS.

Dialect Forms (Vol. iv, pp. 249, etc.).—Among other expressions I have noted down since sending you a former list, are the following: "Coppo woods," for a small grove; "Quait," for quoit; "outen," in the sense of to extinguish, as a fire.

ELLWOOD ROBERTS.

NORRISTOWN, PA.

Pretzel, or Bretzel—Which?—It has been a very long time since I first saw a "pretzel," and almost as long since I first saw the word in print—not much less than seventy-five years ago. At that period, and for many years afterwards, that popular *confection*, cake, or "New Jersey handcuff," as it was facetiously named, was universally called and printed, or written, *Pretzel*; at least in hamlets, villages, and inland towns, where it was manufactured, or kept for sale. But, for a quarter of a century or more, I have noticed the gradual innovation of the term *Bretzel*, both among the intelligent and the illiterate, as well as the ignorant; and, perhaps, on a fair average, both names are about equally used. Now, although not of a life-and-death importance, yet, from the popularity of this article of human consumption, it has occurred to some persons that this is one of the questions that might be ventilated or determined by AMERICAN NOTES AND QUERIES, as within its legitimate domain.

Some have imagined the pronunciation hinges merely upon a Pennsylvania Germanism, especially that peculiar class who habitually indulge in consonantal transpositions; but others entertain a different view.

S. S. R.

LANCASTER, PA.

Buddhism in Lapland (Vol. v, p. 36).—Max Müller, in a note to his review of Julien's "Buddhist Pilgrims" ("Chips from a German Workshop," Vol. i, p. 233, N. Y., 1881), says: "The only trace of the influence of Buddhism among Kudic races, the Fins, Laps, etc., is found in the names of their priests and sorcerers, the Shamans. 'Shaman' is supposed to be a corruption of 'Sramana,' a name applied to Buddha, and to Buddhist priests in general."

E. G. KEEN.

WARWICK, PA.

The Ampulla (Vol. v, p. 107).—There is also an ampulla, or sacred phial, for the oil used in the coronation of the British sovereigns. It is preserved among the crown jewels in the Tower of London.

ILDERIM.

PENNSYLVANIA.

Gilsonite (Vol. v, p. 101).—Mr. S. H. Gilson was the discoverer, it is said, of Gilsonite, which is an asphalt, rather than a mineral wax. It appears to be the same as *Uintahite*. In the United States report on "Mineral Resources of the United States," for 1887, p. 795, its name is misprinted "Gibsonite." It finds no place in the "Century Dictionary" under either name. The Gilsonite Manufacturing Company, of Salt Lake City, is said to control it in some degree; but the deposits are very large. It is used to some extent in preparing varnishes and lacquers.

RYLAND JONES.

ERIE, PA.

"Survivals of the Stone Age.—Universal as was the use of arrowheads in primitive times, their real purpose is now so generally unknown that they are popularly believed to be 'elf-darts' or 'elf-bolts' hurled by the fairies in their efforts to injure man and beast. This singular belief is still more or less widely prevalent in Great Britain and Ireland, in Scandinavia, Italy, and France. Other peoples, such as the Japanese, account for their origin by imagining that they are showered from heaven by an army of spirits that fly once a year through the air in the rain and the tempest. This idea may possibly have arisen from the fact, which I have more than once verified, that arrowheads are often found after a storm in places where the day before there was no trace of them, the rain having in the meantime washed away the mold and laid them bare.

"But if the arrows of the elfin spirits could do harm, they were also supposed to possess the virtue of removing or averting evil. In the remoter parts of Ireland, Scotland, and England the peasantry still believe that water in which 'elf-darts' and coins have been placed is an infallible remedy for cattle that have been shot at by the fairies. Arrowheads, when used as amulets, were further accredited with the power of preserving the wearers from danger and from the influence of malignant spirits. It is almost certain that it was for this purpose they found a place in the necklaces worn by the ancient inhabitants of Egypt and of Etruria. In Italy they are still in common use as preservatives against evil; and in our

own land it is only within the present century that they have ceased to be carried as charms.

"As might be expected, the deluded creatures, who professed to practice witchcraft, set a high value on arrowheads. They averred that they were manufactured for their special use by the arch fiend and his imps, and that so fatal was their power that whoever was struck by them must die, even though he were protected by a coat of mail. In 'The Ancient Criminal Trials' of Scotland there are many references to this absurd idea. There it is stated that the witches sometimes made 'a picture of clay' representing the person whose death they wished to bring about, and that they threw 'elf-darts' at this clay image until it was broken" (*Good Words*).

Superstitions of Gamblers (Vol. v, p. 25).—I find that in the *National Zeitung*, an article upon the "Superstition of Gamblers," says that "the gambler has a traditional reverence for hump-backed persons. The French Deputy, M. Nacquet, the intimate of Boulanger, is notably a hump-back, and during his stay at Monte Carlo the little gentleman was in great request with the players on account of this valuable physical endowment. Any person gifted with a respectable outgrowth upon his back, but down on his own luck, might possibly earn his bread by going to Monte Carlo, and charging a fee to the superstitious luck-hunters at the green table."

E. BRADLEY SIMS.

NEW YORK CITY.

Blind as a Beetle (Vol. v, p. 76).—The American "Dor-beetle" (*Copris carolina*) has the same habit. But there are beetles which are actually blind. The *Erythrophthalma telkempthii*, a carabidinous beetle, found in the Mammoth cave, Kentucky, like the fishes and crustaceans found in that cave, are all blind, of which there are various species. The small chestnut-colored beetle, which we have always found in rice, is the *Sitophilus oryzae*, or "Rice weevil," but we know nothing about a blind species, if one is found there.

S. S. R.

LANCASTER, PA.

Horicon (cf. Oregon, Vol. v, p. 104).—According to Hough's "Gazetteer of New York," the name *Horicon*, as applied to Lake George, is said to have been an invention of the novelist Cooper, and not a true Indian name at all. The assertion of some is that it means "the smile of the Great Spirit." The same meaning is assigned by some guide-books to *Winnepiseogee*, the name of a lake in New Hampshire. *Horicon Lake* is also the name given on some maps of Wisconsin to what is called, on other maps, *Winnebago Marsh*. Where can I find a good description of this lake, or marsh, as it exists at present?

N. S. S.

GERMANTOWN, PA.

Pets of Distinguished People (Vol. iv, pp. 274, etc.).—Matthew Arnold's dogs, cat and canary bird. It would be hard to find another company of pets for whom the need of poetic verse has been dispensed so bountifully. Although "Goss" and "Rover" died unsung, the poetical tributes addressed to the favorite dogs "Geist" and "Kaiser," and to the canary "Matthias," count up 375 verses.

"They had no poet, and they died,"

cannot be said of Matthew Arnold's pets; their poet-master insured for all of them that fame which he so fondly desired for the little friend, Geist of

"That liquid melancholy eye,
From whose pathetic soul-fed springs
Seem'd surging the Virgilian cry,
The sense of tears in mortal things."

The special tributes already alluded to belong to the later years of the poet's life, when poetical production had almost entirely ceased:

"And so there rise these lines of verse
On lips that rarely form them now."

Geist lived but four years, and the lines on "Geist's Grave" (January, 1881), was the first of the tributes the poet addressed to his pets. The little dachs-hound was named in memory of a remarkable conversation between his master and a Berliner visiting England in the summer of '66, while Prussia was at war with Austria; the Prussian's

parting words to Arnold were "Get Geist" (see *Every Saturday*, Aug., 1866).

In December, 1882, appeared the second of the group of tributes, "Poor Matthias."

"Sigh for daily song of yore
Silent now for evermore."

Poor Matthias, "songster of many a year," the golden-liveried pet like the Cardinal in Shakespeare, "dies and makes no sign," or rather his human keepers hard were

"Unable to divine
Our companion's dying sign."

In this connection occur, perhaps, the most significant lines in the poem:

"What you feel escapes our ken—
Know we more our fellow-men?
Human suffering at our side,
Ah, like yours is undescried!
Human suffering, human fears,
Miss our eyes and miss our ears,
Little helping, wounding much,
Dull of heart and hard of touch,
Brother man's despairing sign
Who may trust us to divine?"

Although "Rover with the good brown head" and "Great Atossa" "had been dismissed without a word," or rather "had died and died unsung," some time before the other pets, they come in for beautiful words of remembrance in connection with the canary, as

"Nearer human were their powers,
Closer knit their life with ours."

Of sage Atossa sitting for hours beside the bird-cage the poet says:

"Down she sank amid her fur—
Eyed thee with a soul resigned,
Cruel, but composed and bland,
So Tiberius might have sat,
Had Tiberius been a cat."

Of Max and Kaiser the poet had said in "Poor Matthias:—"

"Much I doubt if they shall have
Dirge of mine to crown their grave."

But:

"Kaiser with his collie face,
Penitent for want of race,"

died of a fit, April 6, 1887, a few days more than one year before his master. The following July, in the last summer of Arnold's

life, "Kaiser Dead," was published in the *Fortnightly*.

Of the several pets referred to, the only one left is—

"Max a dachs-hound without blot,
Max with shining yellow coat,
Prinking ears and dew-lap throat."

Regarding the outstretched form of his lifeless companion—

"Full well Max knows the friend is dead,
Whose cordial talk,
And jokes in doggish language said,
Beguiled his walk."

(See *MacMillan*, Dec., 1882; *Fortnightly*, Jan., 1881, July, 1887.) F. T. C.
HARTFORD, CONN.

Whifle-tree (Vol. v, p. 77).—When we were a boy and worked on a farm, the large bar with a hook at each end, and an iron-bound hole in the middle, through which an iron pin was run to attach it to base of the tongue, was called a *double-tree*. To each of these hooks was attached a smaller bar, called a *single-tree*, or *whifle-tree*, and this, without regard to the kind of tree they were made of; but white oak or ash was generally used for that purpose. Now, if *uipul* was a name formerly used in England for the dogwood, then it may be possible that *whipple-tree* has had the origin suggested, but it don't seem likely.

S. S. R.

LANCASTER, PA.

Gulf of the Lion (Vol. v, pp. 93, etc.).—If Mr. Keith Johnson, or any other geographer, should deliberately attempt to change an established name in order to foist one of his own coining, I should conclude, in my own opinion at least, that he had written himself down an ass of the most hopeless kind. But I fail to find that either he or the author of the article in the "Encyclopædia Britannica" has laid himself open to any shadow of criticism. In Keith Johnson's "Imperial Atlas," recently published, and also in his "London Geography," I am able to find but one form, namely, "'GULFE DU LION' ('Gulf of the Lion')," just as it is here printed. So far as the "Encyclopædia Britannica" is con-

cerned, I can vouch for but one edition—that issued by Messrs. Black & Co., of Edinburgh. That is the only *genuine* edition, and there the name appears, GULF OF LIONS—no Lyon or Lyons about it. This is a solemn warning to "F. H. S." to hereafter abjure all pirated editions. J. W. R.

PHILADELPHIA, PA.

A Question in Grammar (Vol. v, pp. 104, etc.).—What are called practical men, or "Philistines," look upon all minute verbal criticism as mere waste of time. I believe that W. J. R. belongs to a class of persons who take a wiser-view of such questions.

I take much pleasure in answering W. J. R.'s request for a paraphrase which shall exhibit the correlative quality of the words *some* and *part* in the case before us. I trust it will prove instructive, if not amusing.

Some is here used partitively, or distributively; and in such a case it is often followed by another partitive or distributive word. *Some* may be correlated with *other*, *another*, *some*, *some other*, or the archaic *other some*. Almost any partitive will serve, as for example:

"With *some* of the water she scours the dressers; *some* she puts into the kettle and boils." Or this: "A *part* of the water she uses in house-cleaning; *another part* she boils in the kettle for tea." *Some*, in the verses quoted, means a *part*; and a *part* means *some*.

Every distributive expression has at least two members, like the one before us.

I am sorry that W. J. R. declines to extend this discussion. I hope to have the opportunity of discussing larger questions with him in future.

Many persons can explain correctly easy passages of English verse; but no wise man will engage to make everybody understand them alike. *Quidquid recipitur*, says Boethius ("De Cons.," v, pr. 4), *recipitur ad modum recipientis*. G.

NEW JERSEY.

Foxglove Spire (Vol. v, p. 93).—Another little point in the simile is this: The foxglove stalk is laden with what Tennyson elsewhere calls "dappled bells." There

may be a hint of a likeness between these and the church bells. I do not, however, think it best to push the parallelism too far, and thus read into the poet's lines a meaning which he never thought of. P. R. E.

OHIO.

Good Old Etymologies. (Vol. v, p. 71).—One of the most luminous of these blessed old-time derivations is that of Africa from the Greek *a*, not, and *φρίκη*, cold. This is so realistic that our grandfathers are not to be blamed for having accepted it without a question or a quibble. G.

NEW JERSEY.

John Dory (Vol. v, p. 79).—The legend of this person is that, being a sea captain, or, rather more likely, a pirate, he made an agreement with the king of France to bring to Paris the crew of an English ship bound as captives; and that, accordingly, he attempted to make prize of an English vessel, but was himself taken prisoner.

This hero of the fourteenth century (?) is celebrated in the famous old song, "John Dory," in which the king of France intended, is John, who died in England (1364), and the captor Nicholas, the Cornish man, son to a widow near Fag, Cornwall.

The song is classed with the "Freemen's Songs for Three Voices," and has nine stanzas, beginning:

"As it fell upon a holy day,
And upon an holy tide-a,
John Dory bought him an ambling nag
To Paris for to ride-a."

Both music and words may be found in several collections of the seventeenth century, the earliest being "The Deuteromelia" (1609); but the song is older than any of these works. In "Gammer Gurton's Needle," printed in 1575, the second act opens with the song, "I cannot eat but little meat," to be sung to the tune of "John Dory."

Richard Carew, the poet-antiquarian, refers to the same "Three Men's Song," in his "Survey of Cornwall," published 1602, but written sometime in the preceding century, during Elizabeth's reign.

In seventeenth-century literature there are numerous references both to the legend and

song, particularly in dramatic works, of which none is more interesting than that one in the "Chances" (Beaumont and Fletcher), where Antonio insists that "John Dory" be sung while his wound is being dressed:

"I'll have John Dory;
For to that war-like tune I will be opened."

The song was parodied, and satires were written to the tune of it until, at last, through excess of popularity, John Dory became at once a by-word with the poets, and to future generations the name of a fish. Chappell says: "The name of the fish called 'John Dory,' corrupted from *dorée* or *douré*, is another proof of the popularity of the song" ("Pop. Mus. Old. Time").

F. T. C.

HARTFORD, CONN.

This is the name of the hero, as well as the title, of a popular old song, from a book entitled "Deuteromelia" (1609). He was a French piratical captain who was conquered by Nicholl, a Cornish man, his downfall being related in the song. It begins thus:

"As it fell on a holiday,
And upon a holy tide-a,
John Dory bought him an ambling nag,
To Paris for to ride-a."

Bishop Corbet's allusion is obvious. The tune was also in favor for dancing, to which, doubtless, Earle refers.

E. G. KEEN.

WARWICK, PA.

The Goose (Vol. v, pp. 99, etc.).—The following passage in praise of the goose comes from Ascham's "Toxophilus" (1545): "Yet welfare the gentle gouse which bringeth to a man euen to hys doore so manye excedynge commodities. For the gouse is man's comforte in war and in peace, slepyng and wakyng. What prayse so euer is gyuen to shootynge the gouse may chalenge the best parte in it. How well dothe she make a man fare at hys table? Howe easelye dothe she make a man lye in hys bed? How fit euen as her fethers be onelye for shootynge, so be her quyilles fitte onelye for wrytyng," etc. P. R. E.

Tree Lists (Vol. iv, pp. 249, etc.).—"The earliest *Silva* of New England is contained in the following lines, which may interest some of your readers," writes a correspondent of *Garden and Forest*. "They were printed in 1670, in London, in 'A True and Faithful Account of the Chiefest Plantations of the English in America, to wit, of Virginia, New England, Bermudas, Barbadoes.' The name of the author does not appear, but the remarks which he adds upon the value and use of some of the New England trees, and their fruits are copied, with a few verbal changes, from Wood's well-known 'New England Prospect,' published in 1634:

"Trees both on Hills and Plains in plenty be,
The long-liv' Oake, and mournful Cypress Tree,
Sky-towering Pines, and Chefnuts coated rough,
The lafting Cedar, with the Walnut tough;
The Rofin-dropping Fir for Masts in use,
The Boatmen feek for Oars, light, neat-grown Sprufe;
The brittle Afh, the ever-trembling Alpes,
The broad spread Elme, whose concave harbours
Wafts;

The watry, spongy Alder good for nought,
Small Elder by th' Indian Fletchers fought,
The knotty Maple, pallid Birch, Hawthorns,
The Horn-bound Tree that to be cloven scorns;
Which from the tender vine oft takes his Spoufe,
Who twines embracing arms about his Boughs;
Within this Indian Orchard Fruits be fome,
The ruddy Cherry and the jetty Plumb,
Snake murdering Hafel with sweet Saxafrage,
Whofe fprouts in Beer allayes hot Feavers rage,
The Diars Shumack, with more trees there be,
That are both good for ufe, and rare to fee."

E. BRADLEY SIMS.

NEW YORK CITY.

Part of the above has already appeared in Vol. iv, p. 249.—[ED.]

Blind as a Bat.—Although this is a very common phrase, yet it is still farther fetched than "Blind as a beetle;" because bats have eyes, and some of them quite conspicuous ones. When a bat enters an illuminated chamber through an open window, he is not impelled thither by the same impulse that influences the beetle. The former is in pursuit of his insect prey, and if he comes blunderingly in contact with any object, it is because his sight is dazed by the excess of light, which he is trying to avoid; but the latter is attracted by, and drawn into, the light itself, by an instinct which seems to be common to the insect

world, without regard to its alimentary wants. A bat will pass through a maze of stretched strings or threads, in an inclosure where no blinding light is present, without disturbing or touching one of them. Still, "Blind as a bat" must have had its origin in some semblance which was misinterpreted by the uninformed in the "long, long ago."
S. S. R.

LANCASTER, PA.

BOOKS AND PERIODICALS.

The Century for July has a striking feature in the long-expected debate on "The Single Tax," by Edward Atkinson and Henry George. Mr. Atkinson opens the discussion in a paper on "A Single Tax upon Land;" Mr. George replies in "A Single Tax on Land Values," and there is a rejoinder by Mr. Atkinson.

Another article that marks this number of *The Century* is the beginning of *The Century's* "Prison Series," the first paper being a thrilling account of the life of "A Yankee in Andersonville," by Dr. T. H. Mann, accompanied by a plan, and pictures made from rare photographs.

The first of two papers on "Provence" describes and brilliantly illustrates an unhackneyed region of the Old World; that part of France which is like Italy—with its splendid Roman remains, its palace of the Popes, and its associations with Petrarch and Laura. Miss Preston, who wrote the article, is the well-known translator of "Miréio," by the great Provençal poet Mistral.

Dr. Edward Eggleston in an illustrated article tells the story of "Nathaniel Bacon, the Patriot of 1676"—and prints for the first time certain details obtained from manuscripts recently acquired by the British Museum and the Congressional Library.

John Burroughs, who has not lately appeared as often as usual in the magazine, prints a characteristic out-of-door paper entitled "A Taste of Kentucky Blue-grass." The pictures are by a Kentucky artist, W. L. Maclean.

Joseph Jefferson, in his charming Autobiography, describes his early experiences in Peru and Panama; he also tells how he revived the play of "Rip Van Winkle," in London, with the literary assistance of Dion Boucicault. He also has an amusing chapter on some English relatives.

Mrs. Amelia Gere Mason describes the "Women of the French Salons of the Eighteenth Century;" and the engraver Cole presents us with one of his most exquisitely engraved blocks—the frontispiece of the number—after a painting by Filippino Lippi.

The fiction of the number consists of the second part of the anonymous "Anglomaniacs;" the ninth part of Mrs. Barr's "Olivia;" a story, "The Reign of Reason," by Viola Roseboro' (a young Southern writer with a rapidly growing reputation); and a complete novelette, "Little Venice," by Grace Denio Litchfield, with a full-page illustration by Mary Hallock Foote.

The Editorial Topics are: "On Lack of Conscience as a Means of Success," "New York's Reformed Electoral System," "A Recent Sermon," and "Tom-Toms in Politics." There is an Open Letter on "The Inside Facts of Lincoln's Nomination."

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NOTES.

SNOB.

The word snob originally meant a shoe-maker. Exactly when it assumed the modern meaning, made familiar to all of us by Thackeray, is still a matter of philological dispute. But one of our correspondents in "The Keepsake" for the year 1831 ("The Keepsake" was one of those annuals which were popular with our grandfathers, but are now entirely superseded by the Christmas books) lit upon the following verse:

"Sir Samuel Snob—that was his name—
Three times to Mrs. Brown
Had ventured just to hint his flame,
And twice received—a frown."

Here the word is used as a surname, but it is evidently a name that is meant to express a characteristic, the presumption being that the word had even at that date acquired its present significance. E. BRADLEY SIMS.

NEW YORK CITY.

LAKE NAMES.

In New England nearly all small *lakes* and some large ones are called *ponds*. A mill-pond is called a *dam* in Pennsylvania; the "Century Dictionary," however, says that this use of the word *dam* is obsolete. I think it is not unknown in Scotland. *Loch* is Scottish for *lake*, as also for a lake-like arm of the sea; *lochan* is a small *loch*. *Lough* is the Anglo-Irish form of lake. *Tarn* and *tairn* are small mountain lakelets. *Mere* is now mostly poetical. Two lakes of Palestine (Tiberias and Dead Sea) and two on the Asiatic steppes (Caspian and Aral) are called *seas*. There is a Billington *Sea* in Massachusetts. Two of the above *seas* are of fresh water. A *lagoon* is usually near a sea beach or in a marsh, and is generally shallow. A *broad* is an East-Anglian lagoon. A *haff* is a German coast lagoon. In Scotland, the *Pow* of Errol is said by some to mean the *pool* of Errol. R. S. C.

PORTSMOUTH, O.

CAT ISLAND.

It is well known that California, Brazil, the Antilles, Seven Cities (in the Azores), and the Avalon peninsula (in Newfoundland) were named from fabulous places, their names being taken from old romances. May it not be possible that Cat Island, in the Bahamas, was named from the Isle of Cats described in the stories of St. Brendan's voyages? During one of those voyages a visit was made to the Isle of Cats—an island which is mentioned in other Irish legends. A great sea-cat also figures in some of these stories—can he be the Sanskrit *markata* of which Mr. Chamberlain has told us?

Cat Island (by some called San Salvador and Guanahani, names which seem to belong properly to Watling's Island) can hardly have been named from any native American cats. There are no native species of cat on any West Indian island, except, possibly, Trinidad. Cat Island is forty-two miles long in its *leg* portion; the *foot* part extending fifteen miles more. It is the highest and one of the most fertile of the Bahama islands, its highest point being four hundred feet. Port Howe is the chief har-

bor. Not far away is the island of Little Cat, only five miles long. In another part of the Bahamas are the Cat Cays, two narrow, woody islands, about forty feet high, and each, perhaps, four miles long. North Cat affords well water to mariners, besides some timber. Dollar harbor, on the South Cat, is the best anchorage in that part of the Bahamas.

I have a fancy, however, that the Celtic Isle of Cats was no myth. There is in the Atlantic a group of unpeopled islets that actually swarm with cats. They are called Las Desertas, and are in lat. 32° 31' N., lon. 16° 30' W., about thirty miles S.E. of Madeira. The islands are sharp, steep, high, and narrow; and they and their natural history deserve careful expert study. Why may not these isles of cats have been known dimly to the ancient Irish bards?

B. S. B.

BURLINGTON, N. J.

BUCK BEER, OR BOCK BEER.

The "Century Dictionary" states that the name Bock beer is a contraction of *Eimbeck* beer. But what is sold in this country as Eimbeck beer is a very light-colored and mild table-beer, while Bock beer is dark, strong, and heady. Of course, it is possible that some old-fashioned brand of Eimbeck beer may have been strong, or that old-fashioned Bock beer may have been mild. The historical method of word study alone can settle such points as these.

GERMANTOWN.

QUI TAM.

QUERIES.

Stift.—What is a stift?

A. S. K.

NEW YORK CITY.

A stift is an institution peculiar to North Germany, for the maintenance of destitute ladies of high birth. For females of an exalted class honest labor, of course, is a degradation, and as the number of noble paupers is very large, benevolent men have built and endowed many a stift in Silesia and Saxony for their reception. The beneficiaries are appointed by a committee, the conditions of candidature being that they must

have a certain number of armorial quarterings. They need not be orphans, and if their parents are alive, they spend so many months in the year with them; if they marry a suitable dowry is provided for them. At their head is a *stifthofmeisterin*, who is appointed by the crown, and in virtue of her office, takes high rank in courtly precedence. She has absolute control over the others, and probably often finds it very difficult to maintain order among a dozen idle women. The most palatial of all the stifts is just within the Saxon border, its inmates being half Saxon and half Prussian. It was built more than two centuries ago in the Italian style, with a grand approach of steps and terraces; within is a great marble hall, with magnificent staircases on either side. The ladies furnish their rooms themselves; they have their private laundry, their maids, and their carriages; everything, in short, to which their birth entitles them, but there seems to be a sad lack of interest and occupation. It must be a dreary life to enter on at eighteen; the chances of marriage are not many, and no other career is open to them.

Super Grammaticam.—In General Dick Taylor's "Destruction and Reconstruction," there occurs this paragraph: "On a celebrated occasion a certain emperor of Germany proclaimed himself above grammar." Who was this emperor?

W. M. G.

BANGOR, ME.

Sigismund, King of Hungary and Bohemia and Emperor of Germany, who was familiarly known as Super Grammaticam. The story is well told by Carlyle in his "History of Frederick the Great," Vol. i, Book 2: "At the opening of the council he officiated as deacon, 'actually doing some kind of litanying with a surplice over him,' though kaiser and king of the Romans. But this passage of his opening speech is what I recollect best of him there: 'Right Reverend Father, date operam ut illa nefanda schisma eradicetur,' exclaims Sigismund, intent on having the Bohemian schism well dealt with, which he reckons to be of the feminine gender. To which a

cardinal mildly remarking, 'Domine, schisma est generis neutrius (schism is neutral, your majesty),' Sigismund loftily replies, 'Ego sum Rex Romanus, et super grammaticam (I am King of the Romans, and above grammar!),' for which reason I call him in my note-books Sigismund Super Grammaticam, to distinguish him in the imbroglia of kaisers." It was this Sigismund who held the Council of Constance, and was instrumental in the martyrdom of John Huss, the forerunner of Luther.

The Red Sea.—Why is this sea so called?
JOHN S. SIMPSON.

ATLANTA, GA.

Smith's "Bible Dictionary" expends a great deal of learning on this question, surmising that the name was derived from the red western mountains, red coral zoöphites, etc., but gives little weight to what is the most probable solution, viz., that under certain conditions the waters of the sea assume a distinct ruddy tinge. An American submarine diver not long ago described how, on one occasion as he looked upwards, the sea assumed the light, tawny, or yellowish hue of sherry wine. Anon, this wine color grew indistinct with richer radiance; and, flashing in the crystalline splendor of the Arabian sun, was glorious as a sea of rose. The surface, on examination, proved to be covered with a thin brickdust layer of infusoria slightly tinged with orange. Placed in a white glass bottle, this changed into a deep violet. They were diatomaceæ, minute algæ, which, under the microscope, revealed delicate threads gathered in tiny bundles, and containing rings, blood disks, of the curious coloring matter in tiny tubes.

Old Bald Mountain.—Some years since the newspapers were full of the accounts of smoke seen ascending from the top of the Old Bald mountain of North Carolina, and many expected a great eruption. Was the subject ever investigated? P. M. EDEN.

RAHWAY, N. J.

The common belief is that the smoke seen ascending from the top of the mountain in question was produced by illicit distillers of

"mountain dew," who were so hard pressed by Government inspectors that they fled to the more inaccessible mountain peaks, where they could prosecute their peculiar line of industry with some degree of safety.

Armenean Wall.—What is the meaning of this expression? W. J. LACK.

The inhabitants of Armene, or Harmene, a town of ancient Paphlagonia, built a wall to shut out the cold from their city. Hence an Armenean wall is a costly and stupid experiment. Expressions of the above sort are not so common as they were a century or two since, when schoolmasters larded their speech and their letters with allusions to *Lacratidian cold*, and to *Melean* or *Calagurritan hunger*, and called their bald-headed friends *Myconians*.

REPLIES.

Lady Compton's Letter (Vol. v, p. 90).—

MY SWEET LIFE:

Now I have declared to you my mind for the settling of your state, I suppose that that were best for me to bethink or consider with myself what allowance were meetest for me. [For considering what care I ever had of your estate, and how respectfully I dealt with those which, both by the laws of God, of nature, and civil polity, wit, religion, government, honesty, you, my dear, are bound to.] I pray and beseech you to grant me, your most kind and loving wife, the sum of £1600 per annum, quarterly to be paid.

Also, I would, beside that allowance for my apparel, have £600 added yearly (quarterly to be paid), for the performance of charitable works, and these things I would not neither will be accountable for.

Also, I will have three horses for my own saddle, that none will dare to lend or borrow; none lend but I; none borrow but you. Also, I would have two gentlewomen, lest one should be sick, or have some other let. Also, I believe that it is an undecent thing for a gentlewoman to stand mumping alone, when God hath blessed their lord and lady with a great estate. Also, when I ride, a hunting or a hawking, or travel from one house to another, I will have them attending; so for either of those said women, I must and will have for either of them a horse.

Also, I will have six or eight gentlemen; and I will have two coaches, one lined with velvet for myself, with four very fair horses; and a coach for my women, lined with sweet cloth; one laced with gold, the other with scarlet and lined with watched lace and silver, with four good horses.

Also, I will have two coachmen, one for my own coach, the other for my women. Also, at any time when I travel, I will be allowed not only carriages and spare horses for me and my women, but I will have such carriages as shall be fitting for all, orderly; not

posturing my things with my women's, nor theirs with chambermaids', nor theirs with washmaids'. Also, for laundresses, when I travel, I will have them sent away before, with the carriages, to see all safe; and the chambermaids I will have go before with the grooms, that the chambers may be ready; sweet, and clean. Also, for that it is undecent for me to crowd up myself with my gentleman usher in my coach, I will have him to have a convenient horse to attend me either in city or in country. And I must have two footmen.

And my desire is that you defray all the charges for me. And, for myself, beside my yearly allowance, I would have twenty gowns of apparel, six of them excellent good ones, eight of them for the country, and six of them very excellent good ones.

Also, I would have to put in my purse £2000 and £200; and so you to pay my debts. Also, I would have £6000 to buy me jewels, and £4000 to buy me a pearl chain.

Now, seeing I have been and am so reasonable unto you, I pray you to find my children apparel and their schooling, and all my servants, men and women, their wages.

Also, I will have all my houses furnished, and all my lodging chambers to be suited with all such furniture as is fit; as beds, stools, chairs, suitable cushions, carpets, silver warming-pans, cupboards of plate, fair hangings, and such like. So for my drawing chamber in all houses, I will have them delicately furnished with hangings, couch, canopy, glass, carpets, chairs, cushions, and all things thereunto belonging.

Also, my desire is that you would pay your debts, build Ashby House, and purchase lands, and lend no money, as you love God, to the Lord Chamberlain, which would have all, perhaps your life from you. [Remember his son, my Lord Walden, what entertainment he gave me when you were at the Tilt-yard. If you were dead he said he would be a husband, a father, a brother, and said he would marry me. I protest, I grieve to see the poor man have so little wit and honesty, to use his friends so vilely. Also, he fed one with untruths concerning the Charter-house; but that to the last, he wished me much harm; and you know him, God keep you and me from him, or any such as he is.]

So that, now that I have declared to you what I would have, and what that is that I would not have, I pray, when you be an Earl, to allow me £1000 more than now desired, and double attendance.

Your loving wife,

ELIZA COMPTON.

In Knight's "London," the portion within brackets is omitted from the letter. The directions as to the coach trimmings differ, while the yearly allowance is £2600, and the extra final demand is £2000.

Lady Compton was daughter and heiress of Sir John Spencer, called "rich Spencer," Lord Mayor of London, 1594. He died in 1609-10, leaving three hundred thousand pounds sterling or, as some say, eight hundred thousand pounds. This vast accession of property threw Lady Compton's husband at first into a state of distraction (refer,

Bishop Goodman's "Court of James I,"
Vol. ii).

F. T. C.

HARTFORD, CONN.

Horicon Lake (Vol. v, p. 117).—Horicon marsh or lake *was* formerly in Wisconsin, but I believe it has no existence at the present time, having been reclaimed by drainage several years ago. It is entirely distinct from Winnebago lake, several miles to the northward, and from Winnebago swamp (of which there are two or more) in Illinois, about two hundred miles to the south-west. Horicon marsh, like Calumet lake—now also drained, wholly or in part—is one of a series of shallow basins lying near the shores of Lake Michigan. It is not unlikely that during the Champlain period these lakes were included in the area covered by the then Great lake, of which the five great lakes are now remnants. At that time there was a discharge of water from what is now Lake Michigan, through Des Plaines river southward into a tributary of the Mississippi. At the close of the Champlain period there was a diminution of the volume of water in the Great lake, and a consequent recession of lacustrine shores. These old basins, among them Horicon marsh, were left partly drained on slightly higher land, and since that time they have been but little else than playa lakes or swamps. None of these lakes bear any evidence of glaciation, but old gravel-choked channels are numerous.

J. W. REDWAY.

PHILADELPHIA, PA.

Priscian's Head (Vol. v, p. 90).—"Hic Priscianus est, dans palmis verbera" ("The Apocalypse of Goliath," v, 37). "Then sawe I Priscian first, beatinge his scoler's hand" (*ibid.*, 16th Cent. Trans., MSS. Harl.).

G.

NEW JERSEY.

The expression to "break the head of Priscian" is an expression used against ungrammatical persons on account of Priscianus, who was a celebrated grammarian of antiquity, having lived in the fifth century. The expression simply means to violate the rules of grammar. THOS. LOUIS OGIER.

WEST CHESTER, PA.

Tantrum Bogus (Vol. v, p. 114).—If Mr. Roberts will consult the "New English Dictionary," edited by Dr. Murray, under the entry "Bogus," he will find something about *Tantribogus* which may interest him.

ILDERIM.

GERMANTOWN, PA.

Lake Drained (Vol. v, p. 114).—During the summer of 1889, the waters of Sevier lake, Utah, nearly or quite disappeared. This was mainly from the diversion of the feeders for irrigation, but not wholly from that cause, inasmuch as the lake in question has had several periods of desiccation in recent times. Great Salt lake is diminishing in size, and Tulare lake, California, in 1884, was less than one-third its normal size. During very recent times, Humboldt and Carson sinks, Pyramid lake, and Winemucca lake have undergone desiccation, but are now filling its basin. From the old shore lines visible in many parts of the Basin region, I believe, most if not all of the lakes in this region are subject to periods of desiccation, and the existence of several large lakes without outlets, whose waters are comparatively fresh, strongly confirms this opinion, inasmuch as a salt lake cannot well become fresh except by desiccation.

J. W. R.

PHILADELPHIA, PA.

Greek Boy (Vol. v, p. 193).—Alexander the Great is said to have made the expression, "My father will leave nothing for me to do." It was a lament over the triumphs of his father, Philip of Macedon.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

REFERRED TO CORRESPONDENTS.

Archdeacon.—Can any of your readers state *exactly* what an archdeacon's duties are? I have read that once upon a time the question was asked derisively in the House of Lords, "What is an archdeacon?" To which Bishop Blomfield replied: "He is *oculus episcopi*"—the bishop's eye. In what sense is this true?

LUCIUS.

TRENTON, N. J.

Rockall.—Where can I find a good description of the uninhabited island of Rockall, in the North Atlantic? B. S. B.

BURLINGTON, N. J.

COMMUNICATIONS.

Holtzelster (Vol. v, p. 67).—At the above reference the question is asked whether, in reading *holfelster* in Captain Edward Thompson's edition of Andrew (not *Andreas*) Marvell's works, I have not mistaken a long *s* for an *f*. My answer is: "No; I have not."

I am not ready to propose any etymology for the word, whether it be *holselster* or *holfelster*; but before we try to find one, it is perhaps as well to ascertain what the word really is.

Now in publishing the first, and, I believe, the only complete edition of Marvell's works in 1776, Captain Thompson had before him "a volume of Mr. Marvell's poems, some written with his own hand, and the rest copied by his order" (p. vi of Preface, Vol. i). This, it seems, obliges us to give some attention to his reading.

Had Little, Brown & Co., whose edition is objected to Captain Thompson's, the same documents at their disposal in publishing "Marvell's Poems?"

And may not Little, Brown & Co. have mistaken an *f* for a long *s*?

A. BELJAME.

PARIS, 29 Rue de Condé.

Duke of York (Vol. iv, pp. 310, etc.).—R. G. B. states that the dukedom of York has never been conferred upon any prince not "in line of succession to the throne." Let us examine this statement briefly. The first Duke of York was Edmund Langley, fifth son of Edward III, created Duke of York in 1385, by his nephew, Richard II. He had several older brothers, with their sons, between him and the crown. His son, the second Duke of York, had no better claim to the crown, and was never a claimant. The third Duke, a grandson of the first, laid claim to the throne, not as a descendant of the first Duke, but through Anne Mortimer, his mother, who was heiress-of-line to Lionel, Duke of Clarence, third

son of Edward III. George I created his brother, Ernest Augustus, Duke of York in 1716; but at that time, the future George II was Prince of Wales; and he, too, had a son Frederick, afterwards Prince of Wales; so that there were two princes nearer the throne than the Duke of York. I find record of seven Dukes of York (eight if we include the future Edward IV)—three of whom were never thought of as heirs presumptive of the crown, being clearly out of the line of succession. In the time of Henry IV, V, VI, the third Duke was fully recognized as Duke of York, but never (except by his own following) was he considered to be heir presumptive.

The only Duke of York who was heir presumptive (standing next to the throne) was afterwards James II. Other Dukes of York, *once* removed from the throne, were the one who became Henry VIII, and the brother of George IV.

Of course any member of a royal family is in the line of succession, *provided* all those nearer the throne die before him.

G.

NEW JERSEY.

Underground Streams (Vol. v, pp. 31, etc.).—Reports from Yucatan represent that peninsula as having a very great number of underground streams. M. B. F.

MASSACHUSETTS.

Blind as a Bat (Vol. v, p. 120).—S. S. R. does not seem to recognize how well he shows the propriety of this simile in saying: "When a bat enters an illuminated chamber * * * and comes blunderingly in contact with any object, it is because his sight is dazed by the excess of light, which he is trying to avoid." The animal is blinded by the very light which is necessary for us to see and in which we usually observe him.

H. L. B.

MEDIA, PA.

Marshy Tracts (Vol. v, p. 70).—*Maskeag* or *Muskeg* is a rather common Canadian name for a swamp; it is of Algonkin origin.

K. W. C.

CHELSEA.

Gyaros.—Every school-boy knows "the lofty Gyaros" by name; even the ancient Greeks probably knew but little more about it, although it was only a short sail from Athens. The Romans used it for a prison. It is only a very few years since some naturalist found upon it a new species of wild goat or ibex—of course, not really new, but only new to science.

BALBUS.

PHILADELPHIA, PA.

Deserted Village (see "Allaire," Vol. iii, p. 247).—Besides the "deserted village," described as above, New Jersey once had at least one more place thus designated. Glenside, near Fanwood, N. J., was once called Feltville, and had some manufactures; but these declined, and the village for a considerable time was dispeopled. It is now a pleasant and thriving place of residence.

M. W. O.

PLAINFIELD, N. J.

Bottomless Ponds.—In New England there are a great number of little lakes, vulgarly held to be bottomless. For examples, see Thoreau's "Walden." Near my native place there was a little lake of this kind, called Bottomless pond by many; but some of the old people held that its true name was Bottomly's pond, and that its name was derived from one Bottomly, who once lived near it. But I always suspected that this particular Mr. Bottomly was a myth.

K. W. C.

CHELSEA, MASS.

Fanacle (Vol. v, p. 90).—As fanacle is neither in the "Century" nor in any other of the twelve dictionaries within reach, it seems safe and quite in keeping with the context, to consider the word a diminutive of *fane* = temple. The Latin of *fane* = *fanum*, has *fānulum* for a diminutive = little temple. The derivation of fanacle from *fanum* seems analogous with that of *manacle* from Latin *manus*, through *manica*. Prof. Skeat says *manacle* should be *man-icle*; if so, then, perhaps, *fan-icle* would be better than fan-acle (Earle's "Philology, Eng. Tongue," p. 362).

F. T. C.

HARTFORD, CONN.

Once (Vol. iv, p. 46).—A late writer in the *Saturday Review* condemns the use of the word *once* in the sense of *if once*, *if only*, or *as soon as*, as being a solecism. With this view I, for one, wholly concur. Quite as objectionable, or more so, is the cockneyism of using *directly*, or *immediately*, in the sense of *as soon as*. *Once*, in this objectionable sense, finds a place in a few of the later dictionaries.

G.

NEW JERSEY.

"The" in Place Names (Vol. v, pp. 70, etc.).—Seamen usually call Cape Horn "The Horn." Perhaps, however, it is partly a metaphor suggested by the horn-like contour of the extremity of the continent.

H. L. B.

MEDIA, PA.

Isle of Glass.—The Irish legends tell about an island of glass, full of every enjoyment, and the abode of perpetual youth. Writers have identified it with the Germanic "Glasberg," a kind of heavenly abode described in old legends—likewise with Glas-tonbury, in England, where King Arthur sleeps.

F. E. P.

SYRACUSE, N. Y.

Ruskin (Vol. v, p. 89).—Since Trois Étoiles wrote his query, the *Sun* corrected its answer. Mr. Ruskin married, some thirty-eight or forty years ago, Euphemia Chalmers Gray; but the marriage was never consummated, and was declared null and void. Miss Gray then married, in 1855, Mr. John Everett Millais.

R. G. B.

NEW YORK CITY.

Whiffle-tree (Vol. v, pp. 118, etc.).—In nautical language, "to whip a rope" is to wind yarn around it at or near the end to prevent fraying; a "whip" is a light tackle for hoisting, and "whip-staff" was an old name for the tiller. In the first, the movement is rotatory; in the second, up and down, and in the third, oscillatory. May not this term represent the word of which "whiffle" or "whipple" is the frequentative?

H. L. B.

MEDIA, PA.

Fjord or Ford.—In old Saxon chronicles the word Ford is attached to many places. The following is a list of a few, with their Saxon names, meaning, and English name:

<i>Saxon Name.</i>	<i>Meaning.</i>	<i>English Name.</i>
Ægeles ford	Egel's ford	Arlesford
Bedan ford	Beden's ford	Bedford
Beorg ford	Hill ford	Burford
Brent ford	Brent ford	Brentford
Cerdices ford	Cedric's ford	Charford
Cynemæresford	Kings-famous ford	Kempsford
Heort ford	Hart's ford	Hertford
Here ford	Army's ford	Hereford
Hlida ford	Lid's ford	Lidford
Ottan ford	Ottan's ford	Orford
Oxan ford	Oxen's ford	Oxford
Sliowa ford	Sliow's ford	Sleaford
Stan ford	Stone ford	Stamford
Stret ford	Street ford	Stratford
Temes ford	Thames ford	Temsford
Theod ford	People's ford	Thetford
Wealing ford	Wall ford	Wallingford
Welmes ford	Sole-foot ford	Walmsford

There might be other interesting and quaint names added, as Ace-man's Ceaster, which, being translated, means Sick-man's City, but now called Bath; this city, also, was called Bathan Cester, the meaning being Bath City, the association between sick man and bathing, looks as if the doctors of those old days sent their patients to some watering places. Buckingham of to-day was called by the Saxons Buccingham, the meaning being Beech-tree town. Glassenbury was Glasting byri, meaning glass town. Montgomery was Muntgumni, meaning Gomer's mount. Waeltingstraet, in Saxon, meant Beggars' street, it is now called Watling street. The Saxon words, "byri" and "byric" is the "bury" of to-day, but then meant town, and the word "scire," after such words as Bedan-ford, meant "division," answering to the present "shire."

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Ff in Proper Names (Vol. v, p. 193).—I have seen before the explanation given by J. O. G. D., but have always had my doubts about its being entirely correct. Is not Ff and Ll rather the result of a misunderstanding of the nature of the *Gothic* capitals **ƿ** and **ll**, which are practically made by a repetition of the lower-case letters, as a glance in any old black-letter

book will show? Or can anybody cite an example of a book in *Roman* type, in which capital F or L is printed ff or ll?

K. A. LINDERFELT.

MILWAUKEE, WIS.

J. O. G. D.'s explanation with regard to the initial Ff may be correct, but I cannot see why the survival of the old practice occurs with no other consonant except F. The case of the initial Ll (as in Lloyd, Llewellen, Llanthony) is very different. Ll represents a peculiar Welsh consonantal sound which most English-speaking people find it difficult to utter, though it is as easy a sound to produce as any, when once you understand the mechanism of it.

FRANK LLOYD PORTER.

MADISON, WIS.

Brewer says that Ff is "a corrupt way of making F in Old English (**ƿ**). Mr. Barbour's conjecture, that it is "simply an aristocratic spelling," seems to be correct; the names he mentions are spelled with a single initial quite as properly, though not so fashionably, as with the double initial.

R. G. B.

NEW YORK CITY.

A Question in Grammar (Vol. v, pp. 118, etc.).—I did not intend to refer to this matter again, but I do not like that "G." should think I drop it because I "look upon all minute verbal criticism as a mere waste of time." I have sometimes been accused of giving too much attention to such criticism. I was disinclined to continue the discussion, simply because it seemed to be of interest only to "G." and myself; and neither of us seemed likely to convert the other. The explanations given by "G." appear to me such "tricks of desperation" that I am only the more convinced that my own exegesis is correct.

I doubt whether "G." himself would ever use *some* and *part* with reference to something only obscurely implied in the second clause. He writes too well to be guilty of a lapse which no teacher would tolerate in a school-boy's composition.

W. J. R.

CAMBRIDGE, MASS.

Gulf of the Lion (Vol. v, pp. 71, etc.).—The leading French "Dictionnaire Universel" of the day, Larousse, says:

"Golfe du Lion, le *Gallicus sinus* des anciens, improprement appelé quelquefois Golfe de Lyon."

Elisée Reclus, in his magnificent standard work on "Géographie Universelle," calls this the Golfe du Lion, and does not even hint at any other name. He speaks of "la furieuse houle poussée par les vents du sud-est qui sont les plus violents de ces parages;" describes how this "furieuse houle" gradually beats its way into the mainland, and instances, among others, the case of the *Faraman* lighthouse which was erected fifty years ago at a distance of seven hundred yards from the sea, and the site of which is now under water.

A. ESTOCLET.

NEW YORK CITY.

J. W. R. (p. 93) thinks the name "Gulf of Lyons" a recent innovation. But I have been studying geography forty-five years, and in my early days it was almost always "Gulf of Lyons," no doubt by error. My Black's "General Atlas" puts it "Gulf of Lyons."

E. B.

PHILADELPHIA, PA.

As to your controversy concerning "Gulf of Lyons," or "of the Lion," that interests me. In Spruner's "Historical Atlas," it is inscribed "Golfe du Lion."

On the grand "Special Railroad Map of France," 1870, it is "Golfe du Lion."

In Richard's "Guide du Voyageur" on France, 1866, it is "Golfe du Lion."

I have seen it "Golfe du Lion" on other maps, and I have heard it so styled, and if memory serves, this name was explained, *while on* or *by it*, in the winter of 1852, as conferred from its sudden and violent tempestuousness, to which I can testify feelingly.

On the other hand, Bouillet, in his "Dictionnaire d'Histoire et de Géographie," says "Lion (Golfe de) nom donné souvent mais à tort, au Golfe de Lyon."

I say Bouillet is wrong himself. It was "Golfe du Lion," and only latterly was known as "Gulf of Lyons," since Lyons has grown so greatly. What had the name of

an inland city to do with a portion of the Mediterranean hundreds of miles distant, with which it reasonably had nothing to do, especially as to nomenclature.

On some of my maps, and I have a number, no name at all is affixed to the indentation of the coast affected by the disputed title, "Gulf of the Lion or of Lyons."

ANCHOR.

TIVOLI, N. Y.

Popular Superstitions (Vol. v, p. 110).—In the *Popular Science Monthly* there is an article on popular superstitions, which will no doubt be of interest to readers of AMERICAN NOTES AND QUERIES:

"There is a supposition of wide range, based upon I know not what, that it is very healthful for children to play with dogs. A weak child, it is thought, may gain strength by being with a dog, or, if diseased, the child may be cured by having the animal 'take the disease'—for example, inflamed eyes or any disorder of the skin. Within a year a college graduate told me, in perfect good faith, of acquaintances, a Boston doctor and his wife, whose little girl had been greatly afflicted with some form of eczema which they all hoped would disappear, as the parents had purchased a fine dog to play with the child.

"When a dog is teething, the upper incisors, according to a New England superstition, must be removed as soon as they become loose, or he may 'swallow them and have fits.' Perhaps even more generally received is the fancied danger of allowing a child's milk-tooth after extraction to fall into the possession of a dog or cat, lest the animal swallow it, and the child have a dog's or cat's tooth grow in the place of the lost one. The Mexicans and Indians in Texas say that every animal has brains enough to tan its own skin; and so the latter, in the case of the wolf, panther, wild cat, and some other animals, is mainly prepared by rubbing into the flesh side of it the brains of its former wearer. A somewhat common fancy among children, perhaps too adults as well, is that 'every part strengthens a part'—that is, that the liver, heart, brains, and so on of animals, when eaten, go directly towards nourishing the corresponding organs in the

eater. A similar doctrine was worked out in great detail by the American Indians, and is, I believe, held by many other savage tribes. It seems altogether probable, that such beliefs, wherever found among civilized people, old or young, are survivals from some remote antiquity, and that they are closely akin in their nature and origin to the well-known doctrine of signatures which has played so great a part in the systems of medicines of primitive peoples."

E. BRADLEY SIMS.

NEW YORK CITY.

Horicon Marsh (Vol. v, p. 117).—"Horicon Marsh," formerly designated the "Winnebago Marsh," though that name disappeared years ago, extending from the south line of Fond du Lac county to the village of Horicon, in Dodge county, Wisconsin, a distance of about sixteen miles, by five or six miles in width, is a basin formed by a slight dip or inclination from the ordinary surface level, towards the north branch of Rock river, and has now the usual appearance of a large marsh, with open water in pools and creeks here and there. Some years ago, however, a dam at Horicon flowed the water back over most of the area occupied by the marsh, forming what was known as "Horicon lake." It has lately been proposed to restore this lake on a larger scale, as a storage reservoir for the Rock river, which drains it.

The name "Horicon" is not indigenous to this region, having been transplanted there by Judge Hiram Barber and other early settlers, who were all from the Lake George country about Fort Henry.

K. A. LINDERFELT.

MILWAUKEE, WIS.

The Captain of My Dreams, etc. (Vol. v, p. 112).—It is true, as "G." remarks, that the morning star is mentioned several times in "The Dream of Fair Women;" but there appears to be no connection between the references. The first (to Chaucer) is purely figurative. The second is *in the dream*, when he fancies that he sees Helen early in the morning. The third (which "G." does not quote) is where Jephtha's daughter departs "toward the morn-

ing star," that is, eastward. The fourth, if "G." is right as to the allusion in "the captain of my dreams," is *after the poet awakes from his dream* in the morning. I see no propriety, therefore, in assuming that "still" is to be understood with "ruled in the eastern sky."

Prof. Corson, in his edition of the poem, explains the "captain" as "the sun," but adds no comment. It is not easy to see in what sense the sun can be the *captain* of his dreams. On the other hand, *captain* seems a strange term for the planet Venus; and, even if the word can be feminine, in what sense is Venus the captain of his dreams? If it be said that *Lucifer* is meant, the same question recurs.

Will "G." or somebody else give us further light on the passage?

I am incidentally interested in the explanation of the other passage from Tennyson (in "The Two Voices"), which "G." also comments upon. If he is right, what is the point of the next speech, which says, in substance, "Man is the masterpiece of Nature, being endowed with reason and moral sense?" This would appear to *approve* the hope of a happier existence beyond the present life, instead of being in any sense an *objection* to what the Voice had said; but the Voice replies, "Self-blinded are you by your pride," etc.

Mr. Tainsh, in his "Study of Tennyson," paraphrases the first part of the dialogue thus:

"Voice: You are so miserable, why not die?"

"Man: This being of mine is too wonderful to be wantonly destroyed.

"Voice: A dragon-fly is more wonderful than you.

"Man: Not so. The preëminence of man lies in his intellectual and moral nature."

This is at least consistent and logical. Is it not to be preferred to the explanation that "G." gives? Q.

Sunken Islands (Vol. v, pp. 35, etc.).—"It is to East (or German) Friesland that the island of Heligoland belongs by every right. Within historic times it was connected with that province by dry land. For

the coast of Northwestern Europe, which in prehistoric times was a prolongation of the coast-line of Scotland to Norway, was in Roman times a prolongation of the coast-line of Belgium to a point in Danish Jutland. The Zuider Zee was an inland lake, and the whole province of North Friesland lay where now roll the shallow and sluggish waters of the German ocean, and Heligoland was a hill within that province. It was about the beginning of the ninth century that the province was submerged, leaving Heligoland and a few other island fragments, but carrying down a considerable population of seafarers and cattle tenders with their villages. The other islands lay nearer the Holstein coast, and several of them were swept away in later times" (*The American*, June 28).

The North Frisian tradition is that Hengst and Horsa set sail in the fifth century from the island of Sylt to the conquest of Britain. There is (so far as appears) no local tradition, and, I feel sure, there is no extant history of any moment that turns all the south-eastern parts of the German ocean into dry land until the ninth century. If the shallow waters of that ocean were "sluggish" (which they are not—witness the fierce storms that sometimes sweep their spray over the "Halligs" of North Frisia), is it likely that the sea would engulf the land so suddenly? Many traditions testify to the encroachments of the sea along all the Frisian coasts; and it is generally conceded that the range of islands running eastward from Texel marks an ancient coast-line. It is not unlikely that the Elbe and Weser may have once reached the sea through many bayous and spill-channels. More than this our present knowledge will not enable us to affirm.

ERIE, PA.

R. J.

Evil Eye (Vol. v, pp. 109, etc.).—In the poem called "Goliath in Raptorem suæ Bursæ," vs. 17, 18, we read:

"Excommunicatus sit in agro et tecto!
Nullus eum videat lumine directo!"

The evil eye is mentioned in the early Anglo-Saxon poem of Beowulf. G.

NEW JERSEY.

Good Old Etymologies (Vol. v, p. 119).—Among the good old etymologies thumped into me with the aid of a crab-stick, I recall none more blood-cruddling than that by which *crypt* was shortened from *cryptit*, the latter deriving its awfulness from the groans of wicked children who were unfortunate enough to have been tumbled into the Gehenna. I had long supposed this derivation to have been the invention of my teacher, but a few months ago I saw an allusion to it by the late Dean French. Another highly moral derivation was that which evolved *sincere* from *sine cera*. Another one which was regularly made the subject of a sermon to all unbelievers, was the extraction of *idiot* from *a deo*. I have forgotten just how the derivation was fetched about, but there were no missing links—and the moral was that the Almighty made idiots for his own glorification!

J. W. R.

PHILADELPHIA, PA.

Floating Islands (Vol. v, p. 30).—Map's "Cambriæ Epitome," vs. 317-324, speaking of certain mountains in Wales called *Eryri*, reads as follows (translated): "On the very top of these mountains there are two lakes, one of which contains a wandering island, moving to and fro by the winds, * * * the other lake affords perch and trout, all one-eyed. According to 'Nicholson's Guide,' one of these lakes is called 'the Lake of the Sod;' the moving isle being composed of 'a piece of the turbary undermined by the water, and detached from the shore.'" G.

NEW JERSEY.

Inland Flowing Streams (Vol. v, p. 108, etc.).—This discussion recalls the accounts, published a few years since in the newspapers, of a vast chasm in or near the Pentland Firth, Scotland, into which the sea water was said to be pouring at an enormous rate. But such a turbulent sea as generally prevails in that region must render it difficult to make trustworthy observations. I have not much faith in the existence of chasms which engulf vast quantities of sea water.

W. P. RODEN.

LITTLE ROCK, ARK.

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NOTES.

GREVILLEA.

This word, the name of a genus of plants, is said in the "Century Dictionary" to be formed from the name of the late R. K. Greville. I once made the same mistake myself in an article that I wrote about Greville; but I soon got a note from the late Dr. Asa Gray containing these words: "*Grevillea* was named fifteen years before R. K. Greville was born." Dr. Gray did not tell me for whom the genus was named, but he was exceedingly well informed on such points. Mrs. Ketchum's "Botany" says the genus was named from one Greville, a patron of botanical science; R. K. Greville was an enthusiastic worker in science, but was no "patron." The scientific journal called *Grevillea* was named from R. K. Greville.

G.

NEW JERSEY.

MONEY IN ALL AGES.

Period.	Country.	Substance used as Money.	Authority.
B. C. 1900	Palestine..	Cattle, gold and silver, by weight	The Scriptures
	Arabia..	Gold and silver coins	Jacob.
	Phœnicia..	Gold, silver, and copper coins	Anonymous.
	Phœnician colony in Spain..	Same (some still extant)	Carter.
1200	Phrygia..	Coins, by Queen of Pelops..	Julius Pollux
1184	Greece..	Brass coins	Homer.
862	Argos..	Gold & silver coins by Phidon	Dictionary of dates.
700-500	Rome..	Brass, by weight	Jacob.
578	Rome..	Copper coins	Ibid.
Uncer'n	Carthage..	Leather or parchment money, first "paper bills" known	Socrates, Dial on Riches, Journal des Economistes, 1874, p. 354.
B.C. 491	Sicily..	Gold coins, by Gelo (some still extant)	Jacob.
480	Persia..	Gold coins, by Darius (two still extant)	Ibid.
478	Sicily..	Gold coins, by Hiero (some still extant)	Ibid.
407	Athens..	Debased gold coins, foreign	MacLeod, 476.
400	Sparta..	Iron, overvalued	Boeckh.
360	Macedonia..	First gold coins coined in Greece, by Philip	Jacob.
266	Rome..	First silver coins coined in Rome	Ibid.
54	Britain..	Pieces of iron	Ibid.
50	Rome..	Tin and brass coins	Dic. of Dates.
Uncer'n	Arabia..	Glass coins	N. Y. Tribune, July 2, 1872.

PERIOD FOLLOWING THE FAILURE OF THE ANCIENT MINES.

A. D.	Rome (Caracalla)	Lead coins silvered and copper coins gilded	Anonymous.
1066	Britain..	Living money, or human beings made a legal tender for debts at about £2 16s. 3d. per capita	Henry's Hist. of Great Britain, Vol. iv, p. 243.
1160	Italy..	Paper invented; bills of exchange introduced by the Jews	Anderson.
1240	Milan, It.	Paper bills a legal tender	Arthur Young.
1275	China..	Paper bills a legal tender	Marco Polo.
	Africa, pt. of	"Machutes" (ideal money; this view doubted)	Montesquieu.
1470	Granada, Spain	Paper bills a legal tender	Irving.
1574	Holland..	Pasteboard bills, representative	Dic. of Dates.
Uncer'n	Iceland..	Dried fish	Anonymous.
"	Norway and Greenland	Seal skins and blubber	Anonymous.
"	Hindustan and pts. of Africa	Cowry shells	Jacob, 372.
"	N. America and Indian tribes	Agate, carnelian, jasper, lead, copper, gold, silver, terra cotta, mica, pearl, lignite, coal, bone, shells, chalcodony, wampunpeag, etc.	Anonymous.
"	Orient's pastoral tribes	Cattle, grain, etc.	Anonymous.
"	Abyssinia	Salt	Anonymous.
"	China and India	Rice	Anonymous.

Period.	Country.	Substance used as Money.	Authority.
A. D.			
Uncer'n	India..	Paper bills	Patterson, 13.
"	China..	Pieces of silk cloth	Ibid.
"	Africa..	Strips of cotton cloth	Ibid.
"	Not stated..	Wooden tallies or checks	Ibid.

PERIOD FOLLOWING THE DISCOVERY OF THE AMERICAN MINES.

A. D.	Massach'tts	Corn a legal tender at market prices	Macgregor.
1631			Anonymous.
1635	Massach'tts	Musket balls	Macgregor.
1690	Massach'tts	Paper bills, colonial notes	Ibid.
1694	England..	Bank notes	Voltaire's Charles XII.
1700	Sweden..	Copper and iron coins	Macgregor.
1702	S. Carolina.	Colonial notes	
1716	France..	Inconvertible paper bills a legal tender	Murray.
1723	Pennsylv'ia	Paper bills, colonial notes	Macgregor.
1732	Maryland..	Indian corn a legal tender at 22d. per bushel	Anonymous.
1732	Maryland..	Tobacco a legal tender at 1d. per pound	Anonymous.
1776	Scotland..	Tenpenny nails for small change	Adam Smith.
1785	Franklin, State of (now part of N. Carolina)	Linen at 3s. 6d. per yard, whisky at 2s. 6d. per gallon, and peltry as legal tender	Wheeler's History of N. Carolina, 94.
1810-'40	All commercial countries	Great era of bank paper bills	
1826	Russia..	Platinum coins (discontinued in 1845)	App. Encyc.
1847	Mexico, pts. of	Cocoa beans; and Castile of Perote, soap	Anonymous.

PERIOD FOLLOWING THE OPENINGS OF CALIFORNIA AND AUSTRALIA.

A. D.	California	Gold dust by weight, also minute gold coins for small change, coined in private mints	
1849			
1855	Australia..	Gold dust by weight	
185-	Communist settlement in Ohio, called "Utopia"	Paper bills, each representing "one hour's labor"	Private information.
1862	Unid States	Paper bills a legal tender	Act of Feb. 25.
1863	N. Carolina.	Tenpenny nails at 5 cts. each for small change	Anonymous.
1863	Camp at Florence, S. C.	Potatoes for small change	Yorkville Enquirer.
1863	Unid States	Postage stamps for small change, temporary	
1865	Phila., Pa.	Turnips for small change, temporary and local	Philadelphia Ledger, Apr.
1865	Unid States	Nickel coins for small change, overvalued	Act of Mar. 3.

"AMERICA."

ENGLISH VILLAGE NAMES.

English people often laugh at the odd names of American towns. Matthew Arnold even went so far as to assert that no nation could be quite civilized that yielded itself to such cacophony of urban nomenclature. But he might have turned his attention to similar barbarisms in his own country. Without going very far from London, he might have found himself at the villages of Great Snoring and Little Snoring in Norfolk. He would hardly have considered Fighting Cocks in Durham an evidence of high civilization, nor Frog's Gutter in Salop, nor Dirt-Car in Yorks, nor Fool's Nook in Chester, nor Little Fryup in Yorks, nor Blubberhouses in Suffolk, nor Chittlesham-bolt, nor Knoctopper. Quaint names that are less offensive to the ear, but still bulky and unwieldy, are Styrrup with Old Coates, Talk o' the Hill, Who'd a thought it, Addlewith Eccup, Labor in Vain, Carry Coats, and Hard to Come by. Baring Gould was censured for choosing such an affected patronymic as Pennycomequicks for the leading characters in his novel of that name; yet Pennycomequick is the actual name of a town in Devon. Soberton might seem a sorry jest if the inhabitants are only as sober as the average Englishman. Hungry Hill, Mount Misery, London Smoke and Noisy Town do not hold out alluring possibilities. Plum Pudding Island and Strong Beer Centre are appetizing, however. World's Wonder is near Canterbury, but the world seems unconscious of the surprises it has missed. Scampton appears to cast a doubt on the honesty of the Lincolnshire people who live there; Rotherfuld Peppard suggests a vinegar cruet; Poorton can of course have no wealthy residents; Shaver's End and Læher-brush should suit barbers; Cullercoats, dyers; Charing, charwomen; Bow, lovers of archery; Blisland, honeymoon couples; Angle, fishermen; and Pickwell, careful choosers. Porington might be full of boys who love their books; Gnosall would express the result of their researches, and Dunse would be the town for such as shirked their studies. Cock crow might be recommended to the sluggard, Bat and Ball to the lover of cricket, Tongue End to the henpecked hus-

band, Traveler's End and Welcome Stranger to the tramp. Starve-all and No Man's Land should be shunned by every one. When you come to Wales the names become absolutely appalling. Who would care to stop at Llanfihangel-yng-Nghlwfa? Who would not be alarmed at finding himself in Llantaipr-wllgyngyllgogerpwlllandypilwgogo? And Scotland is not so far behind with its Drim-taidhvrickhillichatan, in the Island of Mull.

M. L. R.

CINCINNATI, O.

BOGUS VOLCANIC ERUPTIONS.

The alleged eruption of Old Bald mountain (Vol. v, p. 123) is not the only instance in which eruptions have been asserted of extinct volcanoes. Time and time again the same assertion has been made of Mt. Hood, but in every instance the cloud banner formed by the condensation of moisture by a west wind has led to the supposition. The alleged volcano of the Colorado desert proved to be merely a sudden copious flow from a hot spring. The reputed eruption near Babispe, Mexico, was nothing more than an earthquake. The town was injured by fire, it is true, but it was first shaken to pieces, and afterwards partly consumed. There was no flow of lava; the "lurid glare" came from burning timber. The rumored eruptions of Tacoma were also due to forest fires in the mountains.

J. W. R.

PHILADELPHIA, PA.

COLOR NAMES FOR SEAS.

Besides the Red sea (Vol. v, p. 123) we have a Vermilion sea, Black sea, White sea, Yellow sea—all probably named for some peculiarity in the appearance of their waters. Tennyson speaks of "dark purple spheres of sea;" Homer tells of the wine-faced deep; Moore sings of "Oman's green sea." The Japanese *Kuro-siwo* signifies "the black stream." The color of the sea, as is well known, changes often in the course of a voyage. I myself, years ago, witnessed a surprising appearance which I have never read of. I was crossing the Gulf of Mexico on a steamer. The sea was as smooth as a mirror, but presented a singularly dull appearance. It occurred to me that the

surface of the water appeared to be covered with particles of floating dust. The ship's captain informed me that my observation was correct—the sea was actually covered with dust, probably blown seaward from Western Texas or some other dry region.

N. S. S.

GERMANTOWN, PA.

AUTOGRAPH HUNTING.

It may cool the ardor of certain persistent autograph hunters to know that one distinguished American writer turns over all autograph-begging letters to an obscure second cousin of his who happens to have the same name. The second cousin answers the letters of the autograph fiends, and signs his own name. Thus all parties in the transaction are satisfied.

D. A. A.

BROOKLYN.

QUERIES.

Browning's Descent.—Some of the newspapers have published the statement that the poet Browning had a dash of African blood in his veins. Is this statement correct?

P. CONARD.

CAIRO, ILL.

Mr. Browning came of a family which had been for a time West Indian, and a remote cross of African blood has been more than hinted at. If it existed at all it must have been remote, indeed—if we may judge from the published likenesses of the poet.

Perpetual Earthquake.—At what place is the earth continually agitated by an earthquake tremor?

E. B.

BOSTON.

This has been affirmed of Caldera, a seaport in Chili. We are not prepared to affirm the absolute truth of the statement. Earthquake shocks are exceedingly frequent in Chili, in Japan, and in various other volcanic regions. The seismometer often records earth-vibrations which are not perceptible by the unaided senses.

Half-English Pope.—What pope was the son of an Englishman?

N. S. S.

GERMANTOWN.

It is said that Pope Urban V (d. 1370), a native of Grisac, in Languedoc, was the son of William Grisaunt, an English physician; but there are grave reasons for doubt as to the truth of the statement.

Chair of Idris.—What is the Chair of Idris, mentioned by Tennyson in his "Ænoid?"

J. L. T.

WASHINGTON, D. C.

See AMERICAN NOTES AND QUERIES, Vol. i, p. 21.

Columbus.—Where do the bones of Christopher Columbus now repose? I know that the old belief was that the remains of the great admiral were translated from Santa Domingo to Havana; but that has been disputed.

S. E. S.

LONG BRANCH.

It seems to us that the arguments used to prove that the remains of Columbus are still at Santa Domingo are entitled to great consideration, but from lack of full knowledge we are not prepared to discuss so vexed a question.

Green Isle.—What is meant by the Green Isle of the Hebrides?

WALTER J. LACK.

LANCASTER, PA.

The people of the Hebrides believe that there is a Green Island in the West, which can sometimes be seen beneath the setting sun. As late as 1853, some maps have an (imaginary) Isle Verte, or Green Rock, in the Atlantic, 44° 48' N., 26° 10' W.

Serpents in a Mineral Spring.—In what mineral spring are living serpents found?

ISLANDER.

VERONA, ME.

In the thermal springs of Schlangenbad, in Germany, there are found (perhaps they are placed there) living serpents. Anciently the serpent was a symbol of health. It

is probable that popular fancy connects these snakes in some way with the healing qualities of the springs.

The serpents are of a harmless kind—the *Coluber flavescens* of Europe, called also *Coluber asculapii*, which is very easily tamed. Ladies greatly frequent these springs, which are thought to beautify the complexion in a marked degree.

Grain Coast.—Why was Liberia formerly called the Grain Coast?

J. R. B.

JERSEY CITY.

Probably from the former trade in Grains of Paradise, or Melaguetta pepper. Near it are the Gold coast, Slave coast, and Ivory coast (all named from former commodities); also the Calabar coast and the Wind coast.

Pyramid of Skulls.—Where was there once a pyramid of human skulls?

J. R. B.

JERSEY CITY.

On the island of Jerba, near Tunis, the Turks, in 1558, built a pyramid of the heads of the Spanish soldiers who fell in a battle there.

the deep pools formed by eddies, so a light substance floating on the current would be drawn to that part of the surface over the centre of the eddy hole.

In the last century, in England, a mode of discovering drowned bodies was practiced which consisted in putting a small quantity of quicksilver into a loaf of bread and setting it afloat on the stream; this would float about on the surface until it was over the body, when it would sink. There is an account, vouched for by credible witnesses, of the recovery of the body of a boy drowned in the Thames, at Eton, by one of the masters throwing a cricket bat into the river, which indicated the location of the body to the searchers. In Ireland, a wisp of straw to which was attached a strip of parchment inscribed with cabalistic characters, answered the same purpose. Among the North American Indians, drowned bodies were occasionally recovered by throwing a cedar chip into the water, which would stop and turn round over the exact spot. Sir James Alexander, who is the authority for this statement, mentions an instance of its successful use from his personal knowledge, when all other means failed.

E. G. KEEN.

WARWICK, PA.

REPLIES.

Poet-Laureate of the Nursery (Vol. iv, p. 126).—If I am not mistaken, Matthias Barr has also been called "the laureate of the nursery." All three of these names are those of Scotch writers.

N. S. S.

GERMANTOWN, PA.

Garments Following Drowned Corpse (Vol. v, p. 114).—The example cited by your correspondent is one form of a belief which probably was not originally a superstition at all, but later became tinged with the supernatural, as in the case of clothing worn by the person being used to find their dead body. In this instance, some subtle sympathy was no doubt thought to exist between the dead and their apparel. In fact, however, the successful cases may generally be accounted for by natural causes. As a drowned body would likely be drawn into

Camels in the United States (Vol. v, p. 126).—It is my impression that camels were recommended for use in the West by one of the Secretaries of War sometime between 1850 and 1855. There was a camel train carrying freight between Virginia City and Pioche, Nevada, in 1871, and I think the camels were imported a year or two before that time. In 1857, a train of camels was employed by Lieut. Beale in the exploration to locate a wagon road between Santa Fé and California. The experiment was highly successful, and the utility of the animals far exceeded the most sanguine expectations. Subsequently about one hundred and fifty animals were imported for use in Western Texas, New Mexico, and Arizona. As late as 1876, a train was employed to pack freight between Yuma and Tucson, Arizona. The animals thrived and grew fat on the mezquit and gamma grass, and while each

animal did about four times the work of a horse, it was maintained at about one-half the cost. There was but one reason why the camel should not entirely supplant all other pack-animals, namely, the "mule-whacker" or teamster. From the first, the teamster was the relentless enemy to the camel. His rifle was ever ready, and the deadly bullet soon thinned the number of animals until their use was abandoned. This hatred did not arise from fear of competition, but from the mortal terror all other carrying-animals exhibited in the presence of the camel. A pack train would instantly stampede at the sight of one, and a wagon train would commonly be left in a demoralized condition. As late as 1878, I saw a cow with her calf in the Gila desert, but I could not get near her. There may be a few animals still alive in this region, but I doubt it. The advent of the railway has rendered their services unnecessary.

J. W. REDWAY.

PHILADELPHIA, PA.

I believe that the late Jefferson Davis, while Secretary of War under the United States Government, recommended the introduction of camels for use on the great plains. The suggestion was carried out, and there are still some half-wild camels in Nevada.

MASSACHUSETTS.

OBED.

Adverb and Adjective (Vol. v, p. 4).—The answer given to "A Subscriber's" query is no doubt correct, but it might have been a little fuller. Goold Brown, in at least four places refers to this subject, which he discusses with some fullness, but with less, I think, than his usual clearness and decisiveness. The outcome of his reasoning appears to be this: We may say either "He feels bad," or "He feels badly," and violate no principle of grammar. I do not go into his reasoning, lest I give brain-fag to such of your readers as try to follow out this little refinement of discussion. Only thus far I think I may safely venture. Brown thinks that *feels* in the above examples stands for a *subjective experience*; and therefore with *bad* or *badly* does not exactly replace the copula and predicate-adjective. But in the case of "She seems pleasant," *seems*

pleasant expresses an *objective fact*, and therefore the adverb *pleasantly* could not be correctly used, the verb *seems* standing in a relation grammatically equivalent to that of the copulative verb *is*. In like manner, we say, "The country *looks inviting*;" and Scottish writers say, "The ship *bulks large*," that is, *seems* large, or larger than we might expect from her measurements—these being expressions of an objective fact. Brown, after all, does not condemn the idiomatic expression, "He feels bad," but he *does* defend the equivalent expression, "He feels badly." Yet we always say, "I feel weary," "I feel strong." The real difficulty, I imagine, is in the word *bad*, which has various meanings.

G.

NEW JERSEY.

General Shot for Disobedience (Vol. v, p. 77, etc.).—It was Frederick the Great, and the order was fatal to a young officer found writing to his wife when lights were forbidden under pain of death, and is related in detail in a history either English, French or German that I have read.

This incident forms the basis of a play called "St. Patrick's Eve; or, The Order of the Day," in which the famous and lamented Irish comedian, Power, made a hit as Major Phelim O'Dogherty.

In the drama, the result is not mournful but happy, as the letter writer is pardoned inasmuch as the king finds he had no right to issue "The Order of the Day."

It may be a mistake, but it is most likely the real order was issued the evening before Liegnitz, when Frederick, expecting Laudon's attempt to surprise him, allowed no lights, fires nor smoking in his bivouac, and Laudon is himself surprised and disastrously defeated (Carlyle ["Harpers"], vi, 49; Archenholtz, 1760, p. 349). The discovery of the officer writing a letter by forbidden light and shot next morning is related in one of the histories of the great king, "Alles in Allem."

ANCHOR.

TIVOLI, N. Y.

Killed by a Servant (Vol. iv, pp. 105, etc.).—The name of the servant that murdered Lord Brooke (Fulke Greville) was *Ralph Haywood*.

ISLANDER.

MAINE.

Fase (Vol. i, p. 296).—This word appears in the "New Century Dictionary," in the form *faze* or *phase*. It asserts the word to be an Americanism, but gives it as a variant of *feeze*, a good old Shakespearean word. TROIS ÉTOILES.

PHILADELPHIA, PA.

Skate Runners (Vol. v, p. 126).—An organization of Skate Runners, *Skjelobere*, rifle men on skates, was still maintained in Norway, in 1851, but is said now to be extinct. I doubt if the idea is dormant or abandoned among the local, not regular, troops.

Laing's "Journal of a Residence in Norway," 1834-6, may give some particulars of this corps. I have never heard they were abolished, and have seen allusions to them in more recent books. These skate runners may belong to the Militia or Landwehr, although that is not the technical term. The French, under Luxembourg, also put skates on their troops in the Netherlands winter campaign under Louis XIV.

ANCHOR.

TIVOLI, N. Y.

REFERRED TO CORRESPONDENTS.

Mount Abora.—Where is Mount Abora, of which the Abyssinian maid sings in Coleridge's poem of "Kubla Khan?"

ISLANDER.

VERONA, ME.

Last Words of Lord Breadelbane.—What were the last words of Lord Breadelbane ("Old Rags")? When dying, one of the servants dropped a lighted candle on his breast. He revived sufficiently to give her a scolding for her carelessness. Can any correspondent give me his remarks?

THOMAS CLEPHANE.

CINCINNATI, O.

Cup of Agathocles.—What was the Cup of Agathocles? I find it mentioned in one of Lamb's essays, wherein the author compares a poor relation to the pot of Agathocles.

J. T. L.

WASHINGTON, D. C.

Flagellants.—I have read somewhere that self-flagellation, by way of penance, is still common in New Mexico. Is this true?

A. L. R.

PROVIDENCE, R. I.

Shalott.—We have had some interesting communications about Camelot; can any one locate the Island of Shalott?

W. P. R.

LITTLE ROCK.

Isle of Serpents.—On the map of the Black Sea there is marked an Isle of Serpents. Is this island really infested by serpents? And if so, of what kind?

ISLANDER.

VERONA, ME.

Forms of Oaths (Vol. iv, p. 189).—In the various States of the Union there are remarkable differences in the words used in administering and taking oaths. Could not some of your correspondents who are learned in the law give your readers a collection of these verbal formulas?

BALBUS.

PHILADELPHIA.

COMMUNICATIONS.

Pretzel or Bretzel (Vol. v, p. 115).—In Hilpert's "Pocket Dictionary" (what huge pockets they must have in Germany!) I find both *brezel* and *prezel*, so you can take your choice. But the definition is given under *brezel*, to which there is a reference from *prezel*.

OBED.

MASSACHUSETTS.

Stift (Vol. v, p. 122).—In Norway we find *stifts* in quite another sense. The great dioceses of the country, each with a Lutheran bishop, are there called *stifts*.

P. M. E.

RAHWAY, N. J.

Priscian's Head (Vol. v, pp. 125, etc.).—Mr. Ogier's statement is certainly correct, but it does not touch my question: Why is a violator of the rules of grammar said to break the head of Priscian?

M. H. P.

AURORA, N. Y.

Precocious Children (Vol. iv, pp. 285, etc.).—Aldo Manuzio, the younger (1547-97), son of Paulo, and grandson of Aldo, founder of the Aldine press and the greatest printer of his time, at the age of eleven published a collection of choice specimens from Latin and Italian authors. Three years later he also produced a treatise on Latin orthography, founded on inscriptions, medals and manuscripts.

Notwithstanding his precocity, he did not prove the equal of his father, much less of his grandfather, either in mental capacity or in attainments.

Jeremiah Horrox, or Horrocks, was born 1619, in Taxteth, a small village near Liverpool, England. He is said to have predicted as a boy the first transit of Venus ever viewed by human eye, and to have observed the same himself, when just on the verge of manhood (twenty).

At seventeen years of age, Horrox undertook the revision of the Rudolphine Tables (Kepler, 1627), and in the course of his work became convinced that a transit of Venus must occur in 1639, an astronomical event which Kepler had failed to predict. It was then 1636, and three years must elapse before his prediction could be fulfilled. The young astronomer confided his secret to his most intimate friend, and purchased a telescope for 2s. 6d. This was a rude apparatus, but it enabled him, when the time came, to make the first observation ever made of the transit of Venus over the sun's disk, November 24, 1639 (O. S.). This transit was witnessed only by himself and William Crabtree, the draper, at whose suggestion Horrox had undertaken the study of Kepler. His own account of the event, "Venus in Sole Visa," was published (1662) by Helvetius, with his own observations on a transit of Mercury.

Horrox entered Emmanuel College, Cambridge, as a sizar, at thirteen years, and took orders in the Church of England before reaching the canonical age. He died at the age of twenty-two.

George Parker Bidder, the most wonderful of calculating boys, was born (1806) near Dartmoor, England, and was the son of a stonemason. As a child, he showed a power of mental calculation which, if it was ever

equaled, has never been surpassed. At six years of age, he learned to count up to ten, and when he was able to count one hundred, his teacher, an elder brother, thought it unnecessary to give him further instruction.

When Bidder was ten years old, he answered in two minutes the following question: "What is the interest of £4444 for 4444 days at $4\frac{1}{2}$ per cent per annum?" The answer is £2434 16s. $5\frac{1}{4}$ d. A few months later, when he was not yet eleven years old, he was asked, "How long would a cistern one mile cube be filling if receiving from a river 120 gallons per minute without intermission?" In two minutes, he gave the correct answer—14,300 years, 285 days, 12 hours and 46 minutes. A year later, he divided correctly, in less than a minute, 468,592,413,563 by 9076. No date is given to the following case: The question was put by Sir William Herschel, at Slough, near Windsor, to Master Bidder and answered in one minute: "Light travels from the sun to the earth in 8 minutes, and the sun being 98,000,000 of miles off (of course this is quite wrong; it was near enough to be accepted value), if light would take 6 years and 4 months traveling at the same rate from the nearest fixed star, how far is that star from the earth, reckoning 365 days and 6 hours to each year and 28 days to each month?" The correct answer was quickly given to this pleasing question, viz., "40,633,740,000,000 miles." The lad's peculiar gift of answering arithmetical questions demanding intricate calculation, with lightning rapidity, drew public attention to him, and his father found it more profitable to exhibit him about the country as the "calculating phenomenon" than to give him a schooling. At the suggestion of some eminent men, he was sent to school at Camberwell, and finished his studies at the University of Edinburgh (see "Dict. Nat. Biog.").

F. T. C.

HARTFORD, CONN.

Popular Superstitions (Vol. v, p. 111).—I have known farmers who believed that all root crops should be "planted in (during) the dark of the moon," and all crops fruiting above ground should be planted during the "light of the moon," that

the lower rails of a zig-zag fence built during the dark of the moon would sink into the ground much sooner than if built during the light of the moon.

Very many farmers believe in a much more intimate connection between the moon and the weather than scientific men are willing to recognize. It is not unusual to hear them say, "We will not have rain until the moon changes." "We will have no settled weather until the moon changes." "This will be a dry moon," etc.

Many persons put great reliance in the signs of the zodiac. The man who declared that potatoes must be "planted in the sign of the foot" meant that they should be planted during those days indicated in the almanac by the *pisces*. I have heard the statement by farmers that the right time for speying pigs is "when the sign is in the arm." Other farm operations should be performed when the sign is in the head, the back, or the knees. On what principle, if any, it was determined where the sign should be when any given duty or act is performed, I have not learned.

There are women who will not permit edged tools or implements to be carried through the house, such an act presaging death in the family. So, if a crowing hen is permitted to live about the homestead there will, "inside of a year," be a death in the family. An itching of the nose is a sign of a visit, the right or left side of the nose indicating whether from a man or woman. For a woman to drop a dish cloth while washing dishes formerly indicated more than carelessness—I think it was that a visitor was coming. At table to absent-mindedly take a supply of food which the plate already contains is a sign that "some one is coming hungry."

S. A. FRAZIER.

CENTRALIA, ILL.

Lake Drained (Vol. v, p. 125, etc.).—Lake Taguataga, as it is sometimes called, is not on the maps, nor is it mentioned in the "Gazetteer." Some years subsequent to Darwin's visit it was drained for the benefit of 8000 acres of land in its neighborhood (Austed's "Phys. Geog."). F. T. C.

HARTFORD, CONN.

Island of Buss (Vol. iv, p. 8).—Why do not deep-sea dredgers, like the men of the *Challenger* and the *Blake* expeditions, dredge the sea bottom, or at least take soundings at the alleged place of this island? If the island was destroyed by the action of the waves alone, the sea at that place must doubtless be a very shallow one, even now.
P. R. E.

OHIO.

Super Grammaticam (Vol. v, p. 123).—Somewhere or other I have read that the famous assertion of Sigismund was delivered at the Council of Constance, and that the injunction was against the Hussites. As I recall the quotation, it read: "Videte, Psatres, date operam ut illa nefanda schisma *Hussitarum* eradicetur." It is also interesting to note that the cardinal in criticising the emperor used the unusual genitive form *nutrius*.
TROIS ÉTOILES.

PHILADELPHIA, PA.

See also S. I. Capper's "The Shores and Cities of the Boden." See ("Lake of Constance") Chaps. xiv, xv and xvi.

ANCHOR.

TIVOLI, N. Y.

Trivium and Quadrivium (Vol. v, p. 40).—"According to Middle Age notions, Pythagoras first made known to the Greeks the *seven arts* of the schools, which, in two divisions, called *Trivium* and *Quadrivium*, were Rhetoric, Logic, and Grammar; Arithmetic, Astronomy, Music, and Geometry. According to the legend, Tubal Cain was the inventor of these arts, and apprehensive they might be lost in the destruction with which mankind was threatened by the flood, he caused them to be engraved on two pillars of stone. One of these pillars, we are told, was found by the philosopher of Samos; Hermes found the other" (see Halliwell, "Early Hist. of Freemasonry in England").
E. BRADLEY SIMS.

NEW YORK CITY.

Bottomless Ponds (Vol. v, p. 128).—There is said to be a bottomless pond in Madison county, N. Y.

ANCHOR.

TIVOLI, N. Y.

More Grammar.—Tennyson, in "The Miller's Daughter," speaks of "the mill-dam rushing down with noise." Does the mill-dam rush down? Is it not the water that rushes down? Is not this a catachresis? or, is it a hypallage? Somehow the poets will not be tied and hobbled by the red tape of the grammarians. G.

NEW JERSEY.

Cat Island (Vol. v, p. 122).—Cat island, or San Salvador, is mainly famous for being the supposed first landing place of Columbus. The researches of Capt. Fox and Prof. Schotte, U. S. Coast Survey, demonstrate that neither Cat nor Watling's island could have been the place of his first landing. OROG.

NEW YORK CITY.

Gulf of the Lion (Vol. v, pp. 130, etc.).—I lately asked a gentleman from Paris, a graduate of the Collège Bonaparte, about this name. He says he strongly suspects that *Golfe de Lyon* was the original form; for the commerce of Lyon, or Lyons, used to go down the Rhone to the gulf, and found sea-shipment at various places along its coast. But, after all, this is only one man's guess.

There is a work by Charles Pierre Marie Lenthéric, entitled "Les Villes Mortes du Golfe de Lyon," 1875, with fifteen charts and plans. This work was crowned by the French Academy. It ought to contain historical data as to the name.

RYLAND JONES.

ERIE, PA.

Dropping Wells (Vol. v, p. 79).—A dropping well in Yorkshire is thus described by Drayton:

" * * * Men "Dropping Well" it call,
Because out of a rock it still in drops doth fall:
Near to the foot whereof it makes a little pond,
Which in as little space converteth wood to stone."

E. G. KEEN.

WARWICK, Pa.

Slobbery Ponds.—Not very far from Chicopee Falls, Mass., there are certain swampy or shallow ponds, called vulgarly the Slobbery ponds—a sufficiently expres-

sive name. But some of the old folk there-away will tell you that the true name is Slaw-berry ponds, and that they are named from the cranberries that grow there. But I never have heard or read of *slaw*-berries in any other connection. But compare *sloe*, a kind of wild plum. K. W. C.

CHELSEA, MASS.

Inland-Flowing Streams (Vol. v, pp. 108, etc.).—Suppose the case of an island lying athwart an ocean current, the rocks of the island being fissured and traversed by cavernous passages. We may conceive that there would be currents flowing directly through the mass of such an island; and the *uncovered entrance* of such a current would be just such an inland-flowing stream as those of Argostoli. This is *my guess*, and nothing more.

There is an interesting notice of one of the Argostoli streams in Baedeker's "Greece." It appears that at least one of these streams is in part artificial.

G. H. G.

BROOKLYN, N. Y.

Evil Eye (Vol. v, pp. 132, etc.).—Perhaps the following may interest some of the readers of AMERICAN NOTES AND QUERIES, as showing the necessary times of birth of persons possessing "virtue" to dispell the baleful influence of the *Evil Eye*. In the "Novias y Novios," by Torcato Tarrago, a romance of Andalusia, as fascinating as an idyl of Moorish Spain, the author says, p. 72, on the indicated theme: "Persons born exactly at the stroke of 12 o'clock, midnight, of the 24-25th day, or rather night, of Christ's nativity, or precisely on the divide between the hours of 2 and 3 in the afternoon of Holy Friday (*Viernes Santo*), claim to cure Evil eye." These individuals, usually known as "El Zahori"—(double) seer—Tarrago states are usually recognized in the rural districts of Spain as endowed with infallible skill to detect hidden springs or subterraneous water courses. He asserts the "Zahori" in such researches has been uniformly successful, but does not mention their using the divining rod for this purpose. G. F. FORT.

CAMDEN, N. J.

Discoveries by Accident (Vol. v, pp. 44, etc.).—*Steel Pens*.—"Mr. Joseph Gillott was a Birmingham working jeweler in 1830. One day he accidentally split one of his fine steel tools, and being suddenly required to sign a receipt, not finding his quill pen at hand, he used the split tool as a ready substitute. This happy accident led to the idea of making pens of metal. It was carried out with secrecy and promptitude, and the pens of Gillott became famous. The manufacture of metal pens has been as important as any invention connected with business and education since that of printing. There are now numerous firms which produce as many pens every day as all the geese in England could have supplied in a year. There is still, however, a large demand for quills and quill-pens; but for common use, in these days of universal education, the importance of Gillott's first invention is incalculable."

—*The Argonaut*.

A Question in Grammar (Vol. v, p. 129).—I wish to assure W. J. R. that the feeling of desperation which he ascribes to me is something of which I am not at all conscious. If he can find any one scholar of repute who will sustain his view, I shall be satisfied to leave poor Mary where he puts her—in the kettle, above the crackling sticks, singing a solo part.

The use of *sing* as a causative verb may be catachrestic; if so, it is the poet's fault, not mine. But the grammarians cannot draw hard and fast lines by which the poet must walk.

C. W. G.

NEW JERSEY.

Brack (Vol. v, p. 39).—When I was a child, living in New England, the word "brack" was used to describe a small thin place in wearing apparel, especially in muslin or cotton goods. Many a time I have been told "there is a 'brack' which must be darned or mended immediately or it will become a hole." This use of the word agrees, I think, with the German, signifying to "divide or assort," as per three stars, * * *, of Philadelphia, Pa.

R. W. L.

NEW HAMPSHIRE.

Buddhist Priests in Mexico (Vol. iv, p. 34).—In the *Buddhist Ray* for July, 1890 (a periodical published at Santa Cruz, Cal.), there is a cut of what is supposed to be a figure of Buddha, found at Palenque, in Central America. It appears to be, in reality, a somewhat Mexicanized figure of Gautama Buddha. The paper, accompanied by this cut, is full of interest, but many of its statements seem crude and unscientific. For an illustration of this fault, I would refer to the discovery (quoted) of Gautama's name in *Guatemala* and in *Guatemozin*. A really scientific (and not *ex parte*) discussion of the various *seeming* finds of Buddhist material in Mexico is something much to be desired.

RYLAND JONES.

ERIE, PA.

Creeks (Vol. v, pp. 105, etc.).—A small map of New Hampshire shows, in Coos county, in the northern part of that State, the following: Nash's creek, Chickwolnepy creek, and Molnichwock creek, all apparently mountain streams. There is also a Pond creek in Grafton county. I wish to thank J. W. R. for calling the attention of us New Englanders to these creeks. We Yankees are in the habit of looking upon this use of the word *creek* as a Western vulgarism; and I, for one, have taken some pride in our New England exemption from this faulty practice.

M. R. B.

PHILADELPHIA, PA.

Captain of My Dreams (Vol. v, pp. 131, etc.).—I accept Q.'s amendment thankfully as to the use of the word *still*, which is not necessary and may mislead such as do not exactly apprehend my meaning, which is as follows: "Chaucer, the morning *star* of song," sets the poet adreaming; all through his dreams the morning *star rules* (just as we say the dog-star *rules*, when it is astrologically in the ascendant); and when he awakes he finds that the morning star is really in the ascendant, or ruling. The *real* captain of his dreams may possibly be Chaucer; in which case, by an extension of that figure which makes Chaucer a morning star, the morning star itself is said to be the captain of the

poet's dreams. But this would be a *conchetto*, rather than a legitimate figure of poetry.

NEW JERSEY.

G.

Floating Islands (Vol. v, p. 132, etc.).

—September 13, 1834, when Darwin was traversing Central Chili, he made a visit to the gold mines of Yaquil, which are situated near the top of a lofty hill. He says: "On the way we had a glimpse of Lake Tagua-tagua, celebrated for its floating islands, which have been described by M. Gay (see "*Annales des Sciences Naturelles*," March, 1833). They are composed of the stalks of various dead plants intertwined together and on the surface of which living ones take root. Their form is generally circular and their thickness from four to six feet, of which the greater part is immersed in the water. As the wind blows, they pass from one side to the other, and often carry horses and cattle as passengers" ("*Voyage of the Beagle*," p. 265).

HARTFORD, CONN.

F. T. C.

Tennyson's "Dragon-fly," etc. (Vol. v, pp. 131, etc.).—I think I can so paraphrase the first part of "The Two Voices" that "Q" will understand and approve my interpretation. As far as possible, I will use "Q's" words:

"Voice: 'You are so miserable, why not die?'"

"Man: 'This being of mine is too wonderful to be destroyed.'"

"Voice: 'Perhaps it would not be destroyed even if you were to die. I saw a larval dragon-fly burst its shell, and it came forth a creature of far higher rank than it was before.'"

"Man: 'But that would not be the case with me, if my body were to perish, for nature has given man the highest place in the scale of creation. There is no higher rank known to which I could aspire.'"

"Voice: 'Your pride blinds you. Is it likely that there are no beings of statelier rank than yours in all the hundred million spheres that surround this earth?'"

"'Moreover' (the voice went on), 'if you should perish utterly there would be plenty of men left as good as you,' etc."

This interpretation is, I venture to think,

as consistent and as logical as any; it also avoids one weak point in the other paraphrase, that in which the Voice is made to say: "A dragon-fly is more wonderful than you." This particular poem of Tennyson's is one of that interesting class of which much or little can be made, according to the receptivity of the reader. It is like wheat that is crushed and injured by over-threshing; or like grapes, which, if pressed too hard, will run lees instead of wine. The mind struggling with itself does not follow out logical lines of thought; suggestion follows tumultuously upon suggestion; a cloud of despair is for a moment lighted up by a gleam of hope and light. The poet is true to nature throughout; but he does not reason according to scholastic rules.

NEW JERSEY.

G.

BOOKS AND PERIODICALS.

Book News, for July, contains a carefully compiled "Suggestive List of Books to Read Before Going to Europe," prepared by Sarah W. Cattell, which is a summer-time feature of this number. The important books of the month have reviews, some with illustrations, and the descriptive price list of new books contains nearly two hundred titles. "With the New Books;" the sketch of Jules Verne (with the author's portrait); "A New Anglo-Indian Writer," Rudyard Kipling; the announcements, notes, and other miscellany are most attractive reading, and maintain, in this number, the *Book News*' reputation as a necessary guide book in the world of letters.

The Cosmopolitan Magazine, for August, will contain perhaps the most extraordinary article ever published upon "Hypnotism." It was secured from one of the two most celebrated professors of the weird art, the Frenchman Donato, and the illustrations were secured by having a number of the subjects taken to the photograph gallery of Mr. Kurtz, in New York, and there hypnotized under the camera by Donato himself. The illustrations show very fairly the frightful powers which the hypnotizer exerts; and the whole article makes plain a subject which is exciting much attention all over the world at this time. One who has not seen the facile movements of the hypnotizer and the change which takes place in the victim under his apparently simple action, cannot for a moment comprehend the wonderful powers exercised. One moment the subject looks you in the eyes, talks to you as any other person, is in his right mind in every particular; the next, under a motion of the professor, his mind is as completely lost to his body as if his head had been cut off, and in this condition, subject to suggestions of the operator, suggestions which may be carried to the most farcical or the most terrible results, he remains until recalled to life by the hypnotizer. Never before has a number of subjects been placed under the camera and operated upon in this way, and the article will doubtless be received with general interest throughout the country.

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NOTES.

COENTIES' SLIP, NEW YORK.

To the modern New Yorker this is a singular-looking word. The only two would-be explanations of it that I have yet found are equally peculiar.

One is, that *Coenties* is a compound (!) of *Coen* and *Antey*, Coen standing for Coenrad, the land-owner, and Antey, for his wife. Nothing short of an affidavit signed by all the Schouts and Schepens of New Amsterdam could make this combination be accepted by any serious student of etymology, of course.

The second is, that *Coenties* is a corruption of *Countess*, the slip having been so named in honor of the Earl of Bellomont's wife.

That the locality was thus officially named at the time, and for the reason just

mentioned, cannot be denied; that *Coenties* was afterwards derived from Countess is quite another thing.

One might perhaps get over the wonderful etymological transformation of *Countess* into *Coenties* (and its variants *Coenfes*, *Coenjes*); after all, it could not "hold a candle" to the distorting of *Verlettenberg* into *Flat-ten Barrack*, *Tuyn Paatje* into *Tin Pot*, *Kolk* into *Collect*, *Krom Messje* into *Gram-ercy*, *Burgher Jorisen* into *Boyer Jori's*, etc., etc. But there is a more serious difficulty in the way, for this suggested derivation would imply an anachronism worthy of the golden days of Topsyturnydom!

Now what does history say on this point?

1. That the land did belong to a worthy tanner, Coenrad ten Eyck, who died long before Governor Bellomont came to this city, and that the slip was known as *Coenrad's* as well as *Coentjes*, etc.

2. That the practice, not uncommon among us, of curtailing personal names in familiar language was carried out by the Dutch to an extraordinary extent.

Thus, among them, a noted skipper, *Bart-holomeus van Hoogeboom*, was called indifferently *Bat* or *Mees*, and left after him a relic of the head and of the tail of his name in *Bat-ten Kill* and *Meesen Kill*. *Rut* did duty for *Rutgert*; hence *Rutten Kill*, the property of *Rutgert Bleecker*, etc., etc. And to these abbreviations they were fond of adding a friendly little suffix, *je*, *tje*, just like our own *ie* or *y* in *Kate*, *Katie*; *Bob*, *Bobby*, etc. Hence we find *Nicolas*, *Claas* (dear old *San Claus!*), *Claasje*; *Sara*, *Saartje*; *Jacobus*, *Koos*, *Koosje*, etc.*

In the face of these two facts, is it necessary to write out the equation of Mr. Coenrad ten Eyck's shorter name, *Coen* + suffix *tje* + *s* of the possessive case = *Coenties*?

A. ESTOCLET.

NEW YORK CITY.

MAROON.

According to most of the dictionaries, this word, in the sense of an escaped negro slave, or a mountaineer-negro, comes from the Spanish *cimarron*, wild; but Brockhaus'

"Conversations-Lexikon" derives it from the river Maroni, in Guiana. It would seem to be easier to name the river from the maroons than the maroons from the river. There is an interesting paper on the maroons (runaway negroes) of Jamaica and Nova Scotia in the *Proceedings of the Canadian Institute* for April, 1890. These people submitted in 1798, not to the terrors of British arms, but to their fear of Cuban blood-hounds, which had been taken in considerable numbers to Jamaica to aid in the struggle. After two years of unthrift in Nova Scotia, the maroons were sent, in 1800, to Sierra Leone, where it appears that some of their descendants now occupy honorable positions. This exportation of the maroons should not be confused with the deportation of the colored Nova Scotia loyalists, whose departure for Sierra Leone occurred in 1792, eight years before that of the maroons. Quite a number of years later, Paul Cuffee, a half-negro, half-Indian shipmaster of Massachusetts, began a series of voyages to Sierra Leone, to which country he deported many negroes, chiefly from New England.

P. R. E.

OHIO.

A TRAVELING PLANT.

This is the "Adam and Eve," or "Putty-root," of the common people; but the *Aplectrum hymeale* of botanists; and is said to have the singular habit of shifting its locality to a degree, amounting to an inch annually; so that if a *corm* or *tuber* were planted in front of a person's house, in one hundred years thereafter, other things being equal, he would find that it had moved one hundred inches, in a westward direction. After the first year it gets a new corm annually, and one becomes dissipated annually. As the new corm makes its appearance, attached to a thick fibre, and about one inch from the old, that is about the meed of its annual progress—not very conspicuous, it is true, but still sufficient to demonstrate the fact. Nor must this fact be criticised too closely, because sometimes the old corm continues for more than a year. The locale of this plant is from Canada to Florida, but it is rare everywhere; in a life-time of eight-and-seventy years, I

* A column could be filled with abbreviations of this kind in daily use in modern Dutch.

only saw and handled a single plant, and that was forty years ago, in Donegal township, Lancaster county, Pa. S. S. R.

LANCASTER, PA.

CRUEL PLANT.

The *Proceedings of the Canadian Institute* for April, 1890, contain two papers upon the Cruel Plant (*Physianthus albens*), a native of tropical America. The flowers are provided with five pairs of jaws (leaflets) that close upon the proboscis of any moth which attempts to extract honey from the blossom; and the insect is held a prisoner until it dies. This plant belongs to the tribe of asclepiads (milk-weed family). The plant is highly ornamental in culture, having pure white, fragrant flowers, much like the tuberose in appearance. An instructive notice of this plant is to be found in Henderson's "Hand-book of Plants," Art. "Physianthus." P. R. E.

OHIO.

MOHA.

Webster and Worcester both define *moha* as *German* millet; the "Century Dictionary" and the "Imperial," as *Italian* millet; the distinction being varietal according to the "Century," but specific according to many botanists. *Mohar* would seem to be a better spelling, and, according to the Brockhaus "Lexikon," *mohar* is a popular (German) name for the German millet. *Moha* occurs in some French books. None of the dictionaries explain the origin of the name. Some say that the grain originally came from Thibet. * * *

GREEK ISLAND NAMES.

According to Rev. Mr. Tozer's late book on the Greek islands, the names *Stanco* (or *Stanchio*) for the island of *Kos*, *Scarpanto* for *Karpathos*, and *Stalimene* for *Lemnos*, are now totally forgotten in the islands, the old Greek names being completely restored. Yet many of our modern dictionaries and geographies go on repeating the Italianized *lingua franca* names as the present colloquial names of the islands. ILDERIM.

PHILADELPHIA, PA.

QUERIES.

American Cardinals.—It is commonly said that the late Cardinal McCloskey was the first American-born clergyman ever created a cardinal. Is this correct?

S. E. STEPHENS.

LONG BRANCH.

Cardinal McCloskey was elevated to the dignity of cardinal-priest in 1875. Cardinal Juan Ignacio Moreno, Bishop of Toledo, in Spain, who was born at Guatemala, in Central America, was created a cardinal-priest in 1868. We do not know of any earlier elevation of an American-born clergyman to the cardinalate.

Countries without Snakes.—What other country, besides Ireland, has no snakes?

ISLANDER.

MAINE.

New Zealand, Iceland, the Arctic and Antarctic regions, Newfoundland, and many sea-islands.

Robbing Peter to Pay Paul.—What is the origin of this phrase?

F. L. P.

HUDSON, N. Y.

See the *Magazine of American History*, Feb., 1890, p. 170, where it is stated that in 1540 the abbey church of St. Peter's, Westminster, was advanced to the dignity of a cathedral church; but in 1550 it lost its cathedral rank, and some part of its revenues was appropriated to make up a deficit in the income of St. Paul's Cathedral, London.

Breeching Scholar.—What does Bianca mean in "The Taming of the Shrew," when she says, "I am no breeching scholar in the schools?" F. O.

NEW ORLEANS.

A breeching scholar, in a narrow sense, is understood to have been a boy whose lot it was to receive the punishments due to a fellow-pupil of higher rank. Thus Barnaby Fitzpatrick is reported to have been the recipient of chastisements due

to Edward VI during their pupilage. In Samuel Rowley's play, "When You See Me You Know Me" (1613), this practice is described at length. When Charles I was a school-boy, one Murray used to take his floggings. When Louis XV was a child, being also king, he had, says Mme. du Defland, "un petit hussar" who was beaten when the king failed to say his lesson well. In Nichols' "Memoir of Henry Fitzroy, Duke of Richmond" (1855), this is recorded: "It appears that the duke was not educated alone, but several young noblemen were brought together to be his school-fellows * * * to excite him to emulation, and further by the punishments they received, to let him see what he deserved, that he might in some measure dread the like discipline, even if he did not sustain it in his own person." In a wider sense, it is probable that any pupil not of too high a rank to be flogged in school would be called a breeching scholar; probably Bianca uses the term in this sense. See note, "The Breeching Boy," in the work just cited, p. xcii.

Tomohrit.—What and where is Tomohrit, mentioned by Tennyson, in his lines "To E. L., on his Travels in Greece?"

OBED.

Tomohrit, called "vast Tomorit," by Byron, is a mountain in the Epirus; it may be the Mount *Tomarus* of the ancients, near which Dodona stood.

Line Islands.—Where are the Line islands?
T. L. T.

BAYONNE, N. J.

We understand that in Pacific-ocean commerce the islands near the equator are often called the Line islands.

Oriana.—Who was the Oriana that gives name to Tennyson's well-known ballad?

F. L. P.

HUDSON, N. Y.

Oriana was a favorite name in olden times. The literary courtiers of Queen Elizabeth called her "the fair" or "the matchless

Oriana." Anne, queen of James I, was also called Oriana. The renowned Amadis of Gaul, the hero of a whole cycle of romances, was the lover, and later the husband, of Oriana, daughter of Lisuarte, King of England. This Oriana was the fairest and most faithful of women, but not in every way the wisest. Another Oriana figures in the romance of "Florisel de Niquea" (1532), and marries Anaxartes the Strong. But we know of no connection between any of these Orianas and the one in Tennyson. Some of our correspondents may be able to help you further.

REPLIES.

Cup of Agathocles (Vol. v, p. 139).—Agathocles, the son of a potter, became tyrant of Sicily, and of course the pot reminded him continually of his own humble origin. Hence, like a poor relation, Agathocles' pot was a thorn in the flesh.

L. F. L.

CINCINNATI, O.

The allusion is to the famous or infamous tyrant of Syracuse, who was the son of a potter, and is believed to have himself worked at the same trade. According to Justin, "he attained greatness equal to that of the elder Dionysius, and rose to royal dignity from the lowest and meanest origin."

E. G. KEEN.

WARWICK, PA.

Jansonus (Vol. v, p. 65).—The "Mundus Furiosus," concerning which inquiry is made, was printed at Cologne in 1596. Its author is called *Jansenius Gallobelgicus*.

G.

NEW JERSEY.

Flagellants in Mexico (Vol. v, p. 139).—Flagellation, self-inflicted, is practiced to a considerable extent in Mexico by a class of religious enthusiasts called *Penitentes*. Whether these belong to any established order or not, I cannot say. It is my impression, however, that it is simply a custom that has become traditional. On one occasion I saw about a dozen ugly-looking villains going along the streets chanting and

striking their nearly naked bodies with switches made of twigs of *oquitilla*, a growth remarkable for its long sharp thorns. Almost every inch of their bodies was lacerated by the sharp spines of the *oquitilla*, and blood was streaming copiously from scores of wounds. I was informed that not infrequently death from loss of blood and exhaustion followed the observance of the custom. A suggestive feature of the procession was that each flagellant wore a crown of thorns. I was also told that the custom was not sanctioned by the Catholic Church.

J. W. R.

PHILADELPHIA, PA.

Self-flagellation is still practiced in New Mexico. A very interesting ten-page article on the subject, by Charles F. Lummis, appeared in the *Cosmopolitan* for May, 1889.

E. G. KEEN.

WARWICK, PA.

Stone Rivers (Vol. v, p. 126).—Of the geological phenomenon on the east coast of Patagonia, alluded to, Prof. Ansted remarks: "The Patagonian steppes are only of moderate elevation. They are at a dead level and covered with shingles to a considerable thickness. These stones have all been brought down from the Andes and are water-worn. Over them are innumerable boulders or stones of a larger size, which have probably been transported by ice" (see D. T. Ansted's "Physical Geography," p. 110).

Darwin makes three references in his "Journal" to the same phenomenon, as follows:

"From the Strait of Magellan to the Colorado, a distance of about eight hundred miles, the face of the country everywhere is composed of shingle; the pebbles are chiefly of porphyry, and probably owe their origin to the rocks of the Cordillera. North of the Cordillera, this bed thins out and the pebbles become exceedingly small" (1883, Chap. iv, p. 75).

"These beds of soft white stone, including much gypsum and resembling chalk, but really of a pumiceous nature, are everywhere capped by a mass of gravel, forming one of the largest beds of shingle in the

world. When we consider that all these pebbles have been derived from the slow falling of masses of rock on the old coast line and banks of rivers, that these fragments have been shaped into smaller pieces, and that each of them has since been slowly rolled, rounded, and far transported, the mind is stupefied in thinking over the long lapse of years necessary to the accomplishment of the work. Yet all this gravel has been transported, and probably rounded subsequently to the deposition of the white beds, and long subsequently to the underlying beds of gigantic oyster shells" (1833, Chap. viii, p. 171).

A third reference occurs in the chapter on Buenos Ayres, p. 329, "Voyage of the *Beagle*."

Darwin also describes the "streams of stones" in the Falklands, but does not account for their origin. He concludes his remarks by predicting that the progress of knowledge will soon give a simple explanation of this phenomenon, the counterpart of which it would be vain to seek in any historical record.

Darwin's prediction found its fulfillment about forty years afterwards in the observations of Sir C. Wyville Thomson (d. 1882), who says: "The origin of these 'stone rivers' is not far to seek. The larger hard beds of quartzite are denuded by the disintegration of the softer layers. Their support being removed, they break away in the direction of natural joints, and the fragments fall down the slope upon the vegetable soil. This soil is spongy, and undergoing alternate contraction and expansion, from being alternately comparatively dry and saturated with moisture, allows the heavy blocks to slip down by weight into the valley where they become piled up; the valley stream afterwards removing the soil from among and over them" (extract, "Falkland Islands," "Encycl. Brit.").

See, also, for more extended remarks on the phenomenon, "The Voyage of the *Challenger*," Sir Wyville Thomson, Vol. ii, pp. 245-8.

In this connection I am reminded of the Valley of Stones, Lynmouth, North Devonshire, England, of which Southey says: "Ascending from Lynmouth up a road ser-

pentining perpendicularly, you reach a lane which, by a slight descent, leads to the Valley of Stones. This spot is one of the greatest wonders in the west of England, and would attract many visitors if the road were passable for carriages. Imagine a narrow vale between two ridges of hills somewhat steep; the southern hill turfed and the vale which runs from east to west covered with large stones and fragments of stones among the ferns that fill it; the northern ridge completely bare, excoriated of all turf and of all soil, the very bone and skeleton of the earth; rock reclining upon rock, stone piled upon stone, a huge and terrific mass. A palace of the Preadamite kings, a city of the Anakim, must have appeared so shapeless and yet so like the ruins of what had been shaped ere the waters of the flood had subsided."

F. T. C.

HARTFORD, CONN.

REFERRED TO CORRESPONDENTS.

The Dreary Gleams in "Locksley Hall."—There has been much dispute in books and magazines (Shepard's *Tennysoniana*, the English *Notes and Queries*, etc.) as to the construction and meaning of the second line of the second stanza of "Locksley Hall:

"'Tis the place, and all around it, as of old, the curlews call,

Dreary gleams about the moorland flying over Locksley Hall."

Has the question ever been settled, and, if so, how?

M. N.

BOSTON, MASS.

Gamut.—Everybody has heard of the lines written by Paulus Diaconus, whence Guido of Arezzo is said to have taken the *ut, re, mi, fa*, etc., of the gamut. I refer to the well-known

"Ut queant laxis resonare fibris," etc.

In the year 1866 or 1867 (I think it was in one of those years), I read in a stray copy of *The Congregationalist* newspaper another Latin stanza, or set of lines, whence it is possible to construct the words of the gamut. Can any one tell me where I can find this

last stanza? My impression is that the stanza from Paulus Diaconus must be its genuine original; the hymn itself finds a place in the Breviary. The other verses must have been written for the express purpose of introducing the names of the musical notes in their order. OBED.

MASSACHUSETTS.

The Long S (Vol. iv, p. 45).—What is the date of the latest book in which the long *s* is used—reprints, of course, excepted?

E. G. KEEN.

WARWICK, PA.

Patience.—There is a good old-fashioned English herb, *Rumex patientia*, called in popular speech, *patience*, or *patience dock*. The botanists do not usually recognize it as a naturalized American plant; but on our old homestead, in New England, it grew abundantly. What gave the plant its singular name? It is called by similar names in various European languages.

OBED.

MASSACHUSETTS.

Sunken Islands (Vol. iv, pp. 198, etc.).—According to an article in "Appleton's Cyclopædia," the very considerable island of Aurora, in Melanesia, disappeared several years ago. But I believe the statement to be incorrect; for several late geographical notices contain allusions to the island. Can any of your correspondents give me information about the point in question?

RYLAND JONES.

ERIE, PA.

St. Michael.—Information wanted regarding the legend of "St. Michael and All Angels." Why is that saint's name particularly appropriate for a Home for "Colored Crippled Children?" ???

SO. BOAR'S HEAD, N. H.

Mai Poena, etc.—Can any of your readers translate the following phrase, telling me what language or dialect it is?

"Mai poena ve iaù."

J. C.

GARRISONS-ON-HUDSON, N. Y.

Marimba.—To what African language does this word belong? It is the name of some kind of a musical instrument.

J. E. C.

NEW YORK CITY.

Area of Cities.—What is the present area of Chicago? What is that of New Orleans?

J. P. R.

BALTIMORE, MD.

COMMUNICATIONS.

The Captain of My Dreams (Vol. v, pp. 131, etc.).—The morning star very appropriately dominated Tennyson's "Dream," since the vision was suggested by "the morning star of song." It is given the first place in the description of the scene where the visionary figures made their appearance; and it was towards it, as if returning to the source of her inspiration, that Jephtha's daughter "past afar."

But this morning star could hardly have been Venus. Far more probably it was Mars or Saturn, for it was not upon love that the poet had been pondering before his "down-lapsing thought" sank "into the gulfs of sleep," but upon "beauty and anguish walking hand in hand," upon wrong, confusion, and wars. To my apprehension, however, "G.'s" choice of a word for interpolation in the phrase, "the captain of my dreams [still] ruled in the eastern sky," is not quite satisfactory.

If we must understand that the dream was completely ended when Cleopatra's sharp words loosened the spell, and that the three heroines mentioned afterwards were merely remembered as those who might have made part of the vision had it continued, then "really" or "actually" would seem the better word to supply. On waking, the poet found the same planet really in the ascendant that had commanded in his dream.

But if we may suppose that a little space intervened between folded sleep and clear awakening, where dream and remembrances were intermingled, and wherein were seen Margaret Roper and the two named with her, then the word "still" is even less needed, because an advance is indicated which that

word would obscure. When the scene was first set, the morning star gleamed in its "maiden splendor"—just risen—but at the close it had mounted so far that it "*ruled* in the eastern sky;" a description surely inapplicable to a star whose earliest beams were still trembling above the horizon.

M. C. L.

GREEN MOUNTAINS, VT.

Hermes, whom the Romans perhaps incorrectly identified with their god Mercury, was, in an especial manner, the captain or director of dreams. But it appears that not any one of the old Greek deities was without the power of despatching dreams to men. These points may possibly assist your correspondent Q. in his attempt to find the true meaning of the passage referred to as above. But the *Sun* is hardly the sender of dreams. Hermes was a night-god, as well as the dawn-god, and his caduceus lulled men and animals to sleep.

F. M.

NEW YORK.

It happens that I can settle the dispute about these passages. The "captain of my dreams" is the morning star, or the planet Venus; but "G." is wrong in his explanation of the poet's meaning. Venus is the captain of his dreams of fair women for the simple reason that she is the fairest of fair women, human or divine.

As to the dragon-fly, Mr. Tainsh is right, as I always thought, and Peter Bayne, Prof. Corson, "G.," and others are wrong. "G.'s" attempt to make the context consistent with his interpretation is ingenious but unsatisfactory. It is a good example of what can be done in twisting a passage to fit a mistaken view of it—better than any other I have seen given in this particular case; much better, I may add, than the preposterous exegesis of the Mary Howitt passage concerning Mary and the singing kettle. By the way, "G.'s" little joke about my putting Mary into the kettle is pointless, for I merely say that she sings there by making the water sing, which is precisely what he says in making *sing* a causative verb.

I regret that Mary Howitt is not alive that we might appeal to her for a decision of the question. I am confident that she

would say I am right, as Tennyson did when I asked him whether I was right or not in my explanation of the two passages mentioned above. Prof. Corson and others who took ground against me would not give up until the poet had approved my explanation.

The "mill-dam rushing down with noise" is an obvious metonymy of a very familiar type—"the cause for the effect," the dam which raises the water and makes it rush down being put for the water itself.

W. J. R.

Earliest Christian Hymn (Vol. v, p. 67).—"When our Lord and His disciples 'had sung an hymn,' they left the place where they had observed the passover, and went out to the Mount of Olives. This hymn was the Great Hallel, consisting of Psalms 113 to 118 inclusive. * * * We thus know, with singular accuracy, what was the first hymn of praise in the Christian Church" (Duffield's "Latin Hymns," p. 1).

The "Phos Hilaron" (see Vol. iv, p. 234; Vol. v, p. 67) was not the work of Athenagenes, and is probably of a later date than his. Longfellow's translation of it, "O Glad-some Light," appears in his "Golden Legend." A fourth version is by Dr. Keble.

ILDERIM.

Plaquemine (Vol. iv, pp. 214, etc.).—It is said, I know not how correctly, that Pluckamin (or Pluckemin), the name of a town in New Jersey, is the same as *Plaquemine*, a persimmon-tree. Persimmon-trees are very common in New Jersey, and so are opossums; although "Appleton's Cyclopædia" tells us that opossums are not found in this State.

M. W. O.

PLAINFIELD, N. J.

Discoveries by Accident (Vol. v, pp. 143, etc.).—Guano was discovered on Baker island, then called New Nantucket (in the Pacific, lat. $0^{\circ} 13' 30''$ N., lon. $176^{\circ} 29' 30''$ W.), by an accident. A sailor had died on a sperm-whaleship, and was buried upon the island. In digging his grave it was discovered that the soil was composed of guano.

E. J. W. ROE.

CAMBRIDGE, MASS.

Musical Sands (Vol. iv, p. 152).—The so-called "barking sands" of Kauai are mentioned in the works of several travelers in the Hawaiian islands, and have a world-wide fame as a natural curiosity; as a rule, however, the printed accounts are meagre in details and show the authors to have been unacquainted with similar phenomena elsewhere.

"Jointly with Dr. Alexis A. Julien, of Columbia College, New York," writes Professor Bolton in the Honolulu *Advertiser*, "I have been studying the properties of sonorous sand for a long time, and have visited many localities in America, Europe, and Asia; hence I was able during a recent visit to Kauai to make some notes and comparisons that may interest the residents of this kingdom.

"Notwithstanding recent rains, I found the sand on the dune at Mana dry to the depth of four or five inches, and when pushed down the steep incline, it gave out a deep base note having a tremulous character. This hardly resembles the 'barking' of a dog; but a sound somewhat like it is produced by plunging the hands into the sand and bringing them vigorously together. Another way is to fill a long bag three-quarters full of sand, and then, dividing its contents into two parts, holding one in each hand, to clap the two portions together. This I found to be a good method for testing the sonorousness of sand on sea beaches. A bag of the sand will preserve its acoustic qualities a long time if kept dry, and not too frequently manipulated. The angle at which the sand lies where it falls over the dune is thirty-one degrees; the sonorousness extends several hundred feet along the dune, being interrupted by a creeping vine that thrives marvelously in such a soil.

"A similar dune of sonorous sand occurs in Nilhau, and has long been known to residents of the island; and it has been also reported to occur near Koloa.

"Sonorous sand is of more common occurrence than is generally supposed. It is found on the Atlantic coast of the United States from Maine to Florida, on the Pacific coast in Europe, Japan, Africa, Tasmania, etc., as well as on the shores of many freshwater lakes. In these localities it forms

areas between low tide and the base of adjoining dunes, and emits sounds only when subjected to friction by the feet and hands or in a bag as described.

"At Jebel Nagous, in Arabia, on the other hand, the sand rests in a ravine and produces sound only when it rolls down the incline (which it often does spontaneously) and fails to respond to kicks and cuffs. The sand at Mana, as shown, unites in itself both these acoustic properties. The angle at which the sand lies at Jebel Nagous is the same as at Mana, thirty-one degrees being the 'angle of rest' for fine dry sand. The musical notes obtained at these far-separated localities are also the same, but in Arabia the incline is three hundred feet high, and consequently the sounds are far louder, especially as they are further magnified by being echoed from adjoining cliffs.

"The sand at Kauai and Niuhau is made up of fragments of shell and coral, while that of all other localities known to us (over one hundred in number) is siliceous. This shows that the sonorousness is independent of material. Examination under the microscope further shows that the sonorous quality is not connected with the shape of the grains. Sonorous sand is distinguished by being remarkably free from fine dust or silt; the individual grains are very uniform in size. It is very easy to deprive sand of its acoustic power, by mixing a little earth with it, or by wetting it. It is difficult, if not impossible, to restore to sand its sonorous quality when once 'killed.'

"A number of hypotheses have been proposed to explain the cause of this curious property of certain sands. The prevalent idea in these islands that the sound is due to the cellular structure of the sand must be abandoned, since most sonorous sand is not so constituted, that of Kauai forming an exception. Some have attributed the sonorous quality to saline crusts, others to electricity, effervescence of air between the particles, reverberations within subterranean cavities, and to solarization; and one author attempts to explain the phenomenon by writing of 'a reduplication of impulses setting air in vibration in a focus of echo.'

"These theories Dr. Julien and I reject for reasons I cannot here detail, and we believe

the true cause of sonorousness to be connected with thin pellicles or films of air or of gases thence derived, deposited and condensed upon the surface of the sand grains during gradual evaporation after wetting by seas, lakes, or rains. By virtue of these films the sand grains become separated by elastic cushions of condensed gases, capable of considerable vibration, and whose thickness we have approximately determined. The extent of the vibration and the volume and pitch of the sound thereby produced we also find to be largely dependent upon the forms, structures, and surfaces of the sand grains, and especially upon their purity or freedom from fine silt or dust."

Buddhism in Lapland (Vol. v, pp. 115, etc.).—As affording a curious (but probably not important) comment on this subject, I would refer to the alleged recent discovery of Buddhistic teaching in the writings of Swedenborg (see the *Buddhist Ray* for July, 1890). Also, reference may be made to the claims set up by Hargrave Jennings and others, that Buddhistic symbols have been discovered throughout Europe, and especially in Ireland and the Hebrides. For my own part, while I do not for a moment accept these claims, I think they should receive due attention. We may respect the industry, and wonder at the ingenuity of those writers who make these marvelous finds; but the finds themselves we should study carefully and independently. There may be important suggestions concealed in the rubbish collected by the labors of some of these overzealous enthusiasts, although many of their assertions seem palpably absurd. R. J.

ERIE, PA.

Avalon (Vol. iii, pp. 256, etc.).—*Ynys yr Avallon* is the Welsh for Island of Apples. In the old Welsh mythology, it is the abode of blessed souls. The old Irish myths, pagan and Christian, state that the Islands of the Dead abound in every luxury—a plenty of apples being the leading feature. This points us back to a time when, in Ireland and Britain alike, the apple was a rare and costly fruit. D. R. S.

BOSTON, MASS.

Sub Rosa (Vol. ii, p. 282).—The antiquity of this expression is illustrated by the following from the "Consultatio Sacerdotum" of Walter Map: "Nonus ait decimus, 'dicam hic sub rosa,'" etc.

G.

NEW JERSEY.

Friend, in his "Flowers and Flower-Lore," p. 177, relates that "in Waldeck it is the Rose under whose silence treasures are safely concealed."

P. W. R.

BERLIN, CONN.

Pets of Distinguished People (Vol. v, p. 117).—*Robert Southey's Dogs, Cupid, Dapper, and Miss*.—Cupid belonged to one of Southey's best friends, Mr. Danvers, of Bristol; nevertheless he bestowed a large share of his affection on the poet, who was not indifferent to it, as appears from the following remembrance in a letter to Lieut. Southey:

"Poor Cupid has been hung for robbing a hen-roost. Your three half-crown sticks, you see, were bestowed on him in vain. He is the first of all my friends who ever came to the gallows, and I am very sorry for him. Poor fellow, I was his godfather."

Cupid's place in Southey's heart must have been fairly filled by Dapper—of whom he says in another letter: "My dog Dapper is as fond of me as ever Cupid was; this is a well-bred hound of my landlord's, who never fails to leap on my back when I put my nose out of doors, and who never having ventured beyond his own field until I tempted him, is the most prodigious coward you ever beheld. He almost knocked Edith down in running away from a pig the other day; but I like him, for he is a worthy dog, and frightens the sauntering Lakers as much as they frighten him."

In a letter to Hartley Coleridge, whose goddog he was, Southey speaks of Dapper's good health and of his increasing gravity, and encloses "three wags of his tail."

A letter from Lisbon, Feb. 19, 1796, has the following account of Miss' good appetite—this dog was an especial favorite with Southey:

"Miss remains in Lord Bute's stables, in Madrid. She amused me on the road by

devouring one pair of horse-hair socks, one tooth-brush, one comb, a pound of raisins, a pound of English beef, and one pair of shoes. Maber has much reason to remember her. So, you see, Miss lived well on the road" ("Life and Correspondence, Robert Southey").

F. T. C.

HARTFORD, CONN.

The Dragon-fly in "The Two Voices" (Vol. v, pp. 131, etc.).—That I read the dragon-fly argument in Tennyson's "The Two Voices" differently from both of your correspondents who have given interpretations of it, is my only excuse for offering still another paraphrase of the poem's first few triplets:

"Voice: 'Because of your misery, were it not better to end your life?'"

"Answer: 'Nay; I may not blight the development of what is so wonderfully made.'"

"Voice: 'To-day I saw the dragon-fly attain *his* wonderful consummation, yet what was he? A mere insect still!'"

"Answer: 'But man is the crown of creation, and will advance to the highest attainment.'"

"Voice: 'You cannot be sure; there is boundless worse as well as better, and he may lapse to that. There may be a higher order of beings for whom the honors are destined; or, granting what you believe, the promise can be realized by others of your kind, though you pass into nothingness.'"

M. C. L.

GREEN MOUNTAINS, VT.

Clarenceux (Vol. iv, p. 137; Vol. v, p. 94).—Any one who will consult Finlay's "History of Greece," will find that he does not, in that work, expressly deny that the title of Duke of Clarence was derived from Klarenza, in Greece. He only quotes, in a foot-note, the denial made by Col. Leake. It seems to me that neither Mr. Finlay nor Dr. Stubbs ever tried to sift this matter thoroughly. Leake was, for his time, an excellent antiquarian topographer; but on a question of genealogy I would not deem him an authority of first rank.

GERMANTOWN.

QUI TAM.

Flying Spiders (Vol. v, p. 112).—There are *really* no "flying spiders," "flying fishes," nor "flying squirrels," in the sense we mean when we apply these terms to bats, to birds, or to the feathered tribes in general.

So far as the matter relates to the former three, it is rather a leap than anything approximating a fly, assisted by an impetus they have gained from a starting point aloft, beneath the water, or a parachute of some kind. Without this impetus, neither of these animals can rise up from a plain surface, whether of land or water, and fly—indeed many of the feathered tribes cannot do so, even when their organs of flight are highly organized. There are, however, some spiders that are extraordinarily endowed with leaping powers from a plain surface, and that, too, so quickly, as to get entirely beyond the focus of vision in a moment.

There are also species of *Autumnal Spiders*, that select an elevated position, from whence they spin and throw off a quantity of webbing which they leap upon, cut loose from, and sail away in seeming joyfulness. These sometimes sail to a considerable distance, even crossing streams of half a mile wide or more. Of course their progress is never *contre courant*, because, after their bark is launched, they have no control over it, but must let it go wherever it lists. These *arachnids* are occasionally very numerous, covering many acres, and seem to be providentially designed as a favored repast for other animals, and probably for some of their own species.

S. S. R.

LANCASTER, PA.

Chebacco-boat (Vol. iv, p. 106).—After all, may not Dr. Murray be right? May not the Chebacco river have been named for the boats? Curiously, there is a *Mystic* river in Massachusetts and another in Connecticut, both, I think, formerly noted for boat-building. Now, *Mystick* (Span. *mistico*) is an old name for a kind of coasting vessel. Can there be any connection between these river names and the handsome *mysticks* which are still, I believe, to be seen in the Levantine seas?

L. M. N.

VERGENNES, VT.

Orthography of Alaskan Names.—

The following forms are now officially adopted in the maps and charts of Alaska by the United States Coast Survey:

Alaska (territory).

Aliaska (peninsula).

Unalashka (island)—commonly Ounalashka.

Kadiak (pronounced *kòd-jak*)—formerly Kodiak.

Bering—formerly Behring.

Pribiloff—formerly Pribylov and Pribyloff.

Shumagin—formerly Chumagin.

Yukon—formerly the Quichpak.

OROG.

NEW YORK CITY.

Landfall of Columbus (Vol. v, p. 142, under "Cat Island").—Among the various islands asserted to have been the landfall of the first voyage of Columbus, are Watling's island, Cat, Mariguana, Grand Turk, and Samana, or Atwood's Cay. The late Capt. G. V. Fox (following the log-book of Columbus as published by Navarrete in 1790, after an alleged MS. copy made by Las Casas) fixed upon Samana or Atwood's Cay as the true landfall. But the authenticity of the published log has been called in question. Commander F. M. Green, U. S. N., the able author of "The Navigation of the Caribbean Sea" (1877), calls Watling's island "the established landfall of Columbus." The present is an excellent and most appropriate time for the careful review of all the reasons *pro* and *contra*.

G. H. G.

BROOKLYN, N. Y.

Adam de St. Victor (Vol. v, p. 102).—The "Œuvres Poétiques" (Paris, 1858) of this writer, edited by Gautier, contain 106 hymns. Admired greatly by the English theologians and hymnologists, they are put aside with scant praise by March and by Duffield—though the latter once calls him "brilliant, epigrammatic, and altogether admirable." Adam was probably a Breton by birth. Duffield gives us his "Salve, Crux, Arbor," with a translation of the same.

Among his pieces are the "Heri Mundus Exultavit," the "Veni, Creator Spiritus,"

"Spiritus Recreator," the "Verbum Dei," "Deo Natum," the "Simplex in Essentia," the "Zyma Vetus Expurgetur," and the "Plausu Chorus Lætebundæ." Digby S. Wrangham published (1881) his poems entire, with an English version. The appendix to Duffield's "Latin Hymns" gives the names of many more of Adam's pieces, with notes on some translations.

One of this old worthy's hymns is the "Come, Pure Hearts, in Sweetest Measures," translated into English by R. Campbell. This can be found in the "Hymnal" of the American Episcopal Church. P. R. E.
OHIO.

Ff in Proper Names (Vol. v, pp. 90, etc.).—The manuscript capital F of the seventeenth century was usually made by doubling the lower-case f, as in the following extract from the records of the Church of Cambridge of 1658:

"Thomas ffox & Ellen his wife, both in full Comm."

I do not think that there is any aristocratic idea connected with the custom at all. This form of the letter gave away before the demand for a letter more rapidly made. I have no doubt but that the "ff" was an attempt to imitate the Old English character. S. M. F.

MANHATTAN, KANS.

Translation Wanted (Vol. v, p. 126).—I should have remarked that the lines I quoted as above seem to form part of a cento. At all events, "Sabbata nostra colo, de stercore surgere nolo" ("I am keeping our Sabbath; I am not willing to be taken out of the mire"), was the reply of Solomon of Tewkesbury to the Earl of Salisbury when he offered to extract the Jew from the pit on Saturday; to whom the Earl replied: "Sabbata nostra quidem, Salomon, celebribis ibidem" ("Very well, Solomon; then you shall keep our Sabbath in the same place"). And so, before Monday came, the Jew died. The story is told in quite a number of mediæval books. The four lines quoted are no proper part of the *De Mundi Vanitate*. They were doubtless added by some scribbler to the MS. in which they occur.

The following is what I would propose as the probably correct meaning of the last two lines:

"These are they who wickedly corrupt our holy psalms: The mumbler, the forward-skipper, the stumbler, the scatterer, the over-leaper;" that is, those priests who read the Psalter in a slovenly way are guilty of iniquitously corrupting the holy text.

G.

NEW JERSEY.

Anagrams in Science (Vol. iv, pp. 118, etc.).—*Mho*, a unit of electrical conductivity, is an anagram of *ohm*, the name of another electrical unit. T. L. S.

BAYONNE, N. J.

Cacoethes Scribendi (Vol. v, pp. 113, etc.).—Would not the meaning be conveyed with equal accuracy in plain language by *scribbling itch* or *scribbling fever*?

G. S.

NEW YORK CITY.

BOOKS AND PERIODICALS.

The Chautauquan for August presents the following attractive table of contents: "A Lucky Accident," a novelette, by J. Ranken Towse; "St. Martin," by Annie Bronson King; "The Condition of American Agriculture," by Manly Miles, M.D., F.R.M.S.; "Sunday Readings," selected by Bishop Vincent; "Virginia Sports," by Ripley Hitchcock; "On Shore," by Virna Woods; "Two Years in New Zealand," J. N. Ingram; "A Sixteenth Century Garden," by Ferdinand Cohn; "Country Life in Ireland," by J. P. Mahaffy, M.A.; "Keeping Well in Summer," by Felix L. Oswald, M.D.; "Going to the Assembly," by Chancellor Vincent; "To Alfred Tennyson, Poet-Laureate," by Hugh T. Sudduth; "The Salons of Paris," by George Lafenestre; "A Summer Outing in New York," by Charles Barnard; "The Minor Lakes of the Northwest," by Horace B. Hudson; "The Central Office of the C. L. S. C.," by Kate F. Kimball. The Woman's Council Table has the following articles: "Summer Furnishing," by Susan Hayes Ward; "Gloves, Neck Wear, Perfumes, and Handkerchiefs," by Mary S. Torrey; "Why Some Women Cannot Obtain Employment," by Kate Tannatt Woods; "A Vacation on Horseback," by Anna C. Brackett; "Some Women I Have Met," by Frances E. Willard; "Women Physicians in Germany," by A. Von Strande; "The Fine Art of Helping Others," by Felecia Hillel; "Economic Grocery Buying," by Christine Terhune Herrick; "Brain Workers Recreation in Flowers," by Sarah K. Bolton; "Out-door Life at Wellesley," by Louise Palmer Vincent; "Children's Wit," by Margaret J. Preston. The editorials discuss matters of current interest.

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NOTES.

LEUCA.

(LOWEY OF TUNBRIDGE, VOL. V, P. 113.)

The word *leuca*, mentioned in the interesting note at the above reference, supplies an instance of early topographical trope, the word being made to denote a certain linear distance, whereas it really meant the boundary of that distance, just as though along our railroads *miles* were called *posts*.

As a matter of fact, *leuca* means a flat stone; stones were ever convenient distance-markers by the roadside, and thereby hangs the tale.

The Roman soldiers heard the word *leac* on the lips of the Celto-Gauls; they gave it (as they did in so many other cases) a Latin termination, and from *leuca* came not only *Lowey* and *league*, but also the word which

to this day represents that distance in France, viz., *lieue*.

At the present moment, *leac* is very good Gaelic for a flagstone; *llech* is Welsh for the same. Leek, Belleek, Leckpatrick, Tal-laght, and other place names in Ireland proclaim how Irish the root is also, and by a remarkable coincidence, old *Sliabh-liag* (the flat-stone mountain) in Donegal has lived to see its name Anglicized to *Slieve League*.

A. ESTOCLET.

NEW YORK.

CURIOUS COPTIC CUSTOMS.

The Coptic Patriarch of Alexandria is never allowed to sleep more than fifteen minutes at a time. At the end of every quarter hour he is duly awakened by an attendant. The *abuna*, or Primate of Abyssinia, carries the principle of *nolo episcopari* so far that, when appointed, he refuses to be elevated to his new dignity, and has to be chained and taken to Egypt in order to receive consecration at the hands of the Coptic Patriarch.

* * *

MYATT.

I have heard the common rhubarb, the leaf-stalks of which are used for making pies, called *myatt*, both in New England and Pennsylvania. The origin of this name is as follows: Some thirty years ago or more, there was introduced what was alleged to be a new variety of this plant, called "Myatt's Victoria" by the seedsmen. From this fact some people evolved the name *myatt* for the plant. There is even a *myatt* wine, a kind of drink made from the juice of the stalks.

L. P. J.

CANTON, MASS.

QUERIES.

Wind-propulsion of Wheelbarrows.—

Some of the old geographies used to have a picture of a Chinaman pushing a wheelbarrow, which was fitted with a sail. Is this practice really in existence?

O. W. E.

CAMDEN, N. J.

There is plenty of testimony from actual

observers that the above custom prevails in Central China, where wheelbarrows are extensively employed, even in the conveyance of travelers. Somewhat similar is the practice of loading ships with lime-phosphate at Starbuck island, in the South Pacific. The material in bags is loaded upon tram-cars which are driven by sails; for the trade-wind is very steady and uniform. The cars are thus propelled to the extremity of a wharf or jetty, and there the bags are transferred to a lighter.

Bishop Liberated from Prison.—What bishop is said to have been set free from prison by reason of his singing?

R. M. JACKSON.

PHILADELPHIA, PA.

It is related that on Palm Sunday, in the year 821, the Emperor-king Louis the Débonnaire, while passing by the prison, or monastery-dungeon, at Angers, heard the voice of a prisoner singing the "Gloria, laus, et honor," in clear and joyful tones. On inquiry, the good king was told it was the voice of Theodulf, the imprisoned Bishop of Orleans, who was singing a hymn of his own composing. Thereupon the monarch ordered the release of the holy man. This story does not rest upon any very good evidence, but it is quite in keeping with the fashion of the times in which the event is said to have happened.

Claude's Wife.—Can you tell me anything about a famous play called "La Femme de Claude?"

J. R. OXFORD.

MARSHALL, TEX.

"Claude's Wife" (Fr., "La Femme de Claude") is a three-act drama, in prose, by Alexander Dumas the younger, produced at the Gymnase in Paris, January 16, 1873. It was very successful, owing in great part to the magnificent acting of M^{lle} Aimée Desclée. The history of the play is rather curious. Some months before it was written, a M. Dubourg had been sentenced to five years' imprisonment for murdering his wife whom he had caught in adultery—her paramour making good his escape to the roof. Thereupon M. Dumas had brought out a pam-

phlet, "Man-Woman" ("L'homme-femme"), in which he had laid it down that when a wife was peculiarly vicious, it was not only proper but necessary for the husband to kill her. "Tue-la" was the short and pithy formula in which the advice was given. Subsequently (finding, perhaps, that wife-murder had not notably increased in Paris), he brought out this play in which the same moral was enforced. It may be mentioned, in passing, that this moral had been an incidental part of the teachings of his novel, "The Clemenceau Affair," written long before the Dubourg murder. Claude Ripert is an inventor, living in Paris. His wife, C sarine, is a modern Messalina, who gives herself to lover after lover, sometimes for gain, oftener to gratify her lusts. She has had two illegitimate children, one being the fruit of a premarital episode, has been forgiven by her husband, but the other is of subsequent birth, and as for certain reasons it is impossible to father it on Claude, she has murdered it. Now it happens that a certain mysterious society wishes to possess itself of a wonderful invention by M. Claude, a cannon of irresistible destructive powers. As the society is absolutely omniscient, one of its agents, Montagnac, threatens Madame Claude with a revelation of her infamies unless she gets possession of the secret of this invention. In great trepidation she sees only one thing to do. She gratifies the passion of Antonin, her husband's disciple, and obtains from him the necessary papers. But Claude has been warned; he comes upon the scene just as she flings the papers out of the window to Montagnac, catches up a musket and blows out her brains. Then coolly turning to Antonin, he says, "Now let's go to work."

Lazarillo de Tormes.—Can you tell me who he was?

FRANK E. MYERS.

DAYTON, O.

The hero of Mendoza's novel of that name, the earliest of the picturesque romances. It was written in 1524, while the author was a college student, but not published (possibly for fear of the Inquisition) till 1553. The hero, who tells his own

story, is the son of a miller in Tormes. When eight years of age his mother makes him over to a blind beggar to act as his guide. The beggar maltreats the boy, and nearly starves him, but Lazarillo soon learns to cheat him out of the money and provisions given by the charitable. Finally, he rids himself of his master by making him jump against a stone pillar, under the idea that he is leaping over a stream, and while the old man is lying insensible from the shock, the boy runs away. His next patron is a priest who proves even meaner than the beggar had been, and he then attaches himself to a third master, a grandee of Toledo, who had an air about him of such magnificence and ease, that Lazarillo flatters himself his position will be an enviable one. But appearances are deceptive. The *hidalgo* is really at the point of starvation, and Lazarillo, who seems to cherish a warm affection for him, is driven to begging to support the pair, while the *hidalgo* hears mass and stalks about the promenades with all the dignity that befits his birth. But a law is passed against vagrancy, and this avenue of industry is closed. Lazarillo then enters the service successively of a friar, a chaplain and a dealer in indulgences, and the novel winds up abruptly with his marriage to an ignoble woman. Several continuations were published, the best known being that by H. de Luna, in which the hero is saved from shipwreck, dressed so as to represent a hermit, and exhibited in several Spanish towns. He escapes from his owners, and arrives at a hermitage, and the hermit dying soon after, he assumes his habit, and lives on the contributions of the faithful.

River Turned Back.—What river in the United States has been made to flow backward by artificial means?

ISLANDER.

VERONA, ME.

Our correspondent probably refers to the Allequash river in Maine, a part of which, by means of dams and a canal, has been made tributary to the Penobscot instead of the river St. John. See the description in Thoreau's "Maine Woods."

Lobster Changing Color.—Why do crabs and lobsters become a red color when boiled?
H. R. DARLINGTON.

PROVIDENCE, R. I.

It is said that the reason why lobsters and crabs become red when boiled is because the shell owes its color to the superposition of two pigments, one red and one blue, and that the process of cooking causes the blue to be destroyed while the red remains.

Mephistopheles.—Whence is this name derived?
R. W.

NEWARK, DEL.

See AMERICAN NOTES AND QUERIES, Vol. i, p. 208.

Land East of the Sun and West of the Moon.—Where is the Land East of the Sun and West of the Moon?

E. L. DELANE.

SYRACUSE, N. Y.

The "Land East of the Sun and West of the Moon," in Scandinavian folk-lore, is a story which is told in various forms in different localities. It is one of the many variants of the Cupid and Psyche myth. William Morris has versified it in the "Earthly Paradise." The outlines of the story are as follows: A maiden sacrificed herself for the sake of her family and married the White Bear. He brought her to a magnificent palace, and every night in the dark he came to her in a man's shape. In spite of the most solemn warnings curiosity impelled her to light a candle one night, and three drops of tallow fell upon the sleeping prince. He awoke and told her sorrowfully that if she had only waited a twelve-month the enchantment under which he labored would have been broken, but that now he must go to a dreary castle East of the Sun and West of the Moon and marry a witch princess with a nose three ells long. Then he disappeared. But the wife set off bravely in search of him, and after a long and weary journey the North Wind, whose assistance she had secured after all the other winds had failed, set her down in front of

the witch's castle. She let the prince know of her arrival, whereupon he told the witch princess that he would only marry the woman who could wash out the three tallow drops on his shirt. Of course the witch princess could not do it, and when the strange maiden accomplished the task, the princess and her mother and all their attendant trolls burst into pieces with vexation and the enchantment was at an end.

REPLIES.

The Liwash, or Putrid Sea (Vol. v, p. 115).—The German naturalist, Peter Simon Pallas (1741-1811), lived fifteen years (1795-1810) in the Crimea, where he had built a residence; he published "Travels in the Southern Provinces of Russia, 1793-'94." Eng. Trans., Blaghorn, 1803. For his remarks on "Putrid Sea," refer, Vols. iii and iv.

Ed. Daniel Clarke (1769-1822), who also traveled extensively, sometimes in company with Pallas, published "Travels in Russia, Tartary, and Turkey." His narrative abounds in descriptions of the country about the Sea of Azof, and contains quotations from other "Travels" in the same region, going back to Rubrignis, of the thirteenth century.

Baron von Haxthausen (1792-1866), in his account of his journey to Kertch, says: "The slip or tongue of land which separates the Putrid Sea from the Sea of Azof is fifty miles long. In the direction of the Sea of Azof, it forms a sandy down from twenty to sixty feet high. On the side of the Putrid Sea, it extends in a flat, for the most part, marshy tract of land, terminating in the unsightly shores of this, in part, stinking sea. The isthmus is in many places not more than a mile, in others scarcely four hundred paces wide, and the view from the high bank between the two seas, whence the traveler descries at a great distance beyond the Putrid Sea, the peaks of the mountains in the Crimea, is very remarkable" ("Russian Empire," Vol. i, p. 430).

The account of the military movements around the Sea of Azof, along with the

maps, in Kinglake's "Invasion of the Crimea," help one to a clear understanding of the geography of this region (see Vols. v and vi).

Also, compare Pallas and Prof. Ansted on "Mud Volcanoes," in "Phys. Geog.," pp. 337-9. F. T. C.

HARTFORD, CONN.

St. Michael (Vol. v, p. 150).—St. Michael is the first of the archangels; and the angels are specially interested in the care of little children (see St. Matthew xviii, 10).

QUI TAM.

GERMANTOWN.

Tom Green (Vol. v, p. 65).—Thomas Green was a native of Virginia, born 1816, died 1864. He was a noted Texan ranger in the Texan war of independence, and was distinguished in other military exploits. For a full account, see Appleton's "American Biographies." He should not be confused with Thomas Jefferson Green, of North Carolina, who also fought in the Texan wars.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

I Shall be Satisfied (Vol. ii, p. 22).—The beautiful little poem with the above title was written by Mrs. Sylvia A. Eberhardt, of Knoxville, Iowa, just after the death of her mother, in 1881 or 1882. The last verse of this exquisite little ballad is as follows:

"But not for long will the parting be;
Life's story will soon be told for me;
My fancies oft linger around that shore
Where partings will never trouble more,
And there I know by my mother's side
I shall be perfectly satisfied."

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Sambo (Vol. iv, p. 222).—Major Serpa Pinto describes a tribe and a territory of this name in the east of Benguela. It does not seem likely that the *Sambo*s of the earlier English slave-traders were of this latter tribe, but it may be that they were. That the Spanish *sambo* or *zambo*, for a negro of mixed blood, is the same word, I do not venture to affirm. *Zambo* means also bandy-

legged; and I suspect that confusion has taken place between the words. *Sambo*, as a nickname for a negro, may well have come from the tribal name. Few late works on Africa mention the tribe. N. S. S.

GERMANTOWN, PA.

Seal of the Confederacy (Vol. iii, p. 202).—The Great Seal of the Southern Confederacy is now in the State House at Columbia, S. C. It is made of polished bronze, and is about three inches in diameter. On one side of it is an equestrian statue of Washington, and on the other the inscription: "Confederate States of America, 22d February, 1862. Deo Vindice." It was made in England, and reached Richmond only a few days before the evacuation. In the general tear up which followed, it was overlooked, and afterwards fell into the hands of William E. Earle, of Washington, D. C., by whom it was presented to the State above mentioned, in 1888.

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Rush Carpets (Vol. v, p. 65).—The custom of strewing floors with loose rushes is very ancient, and is probably not yet extinct. In the "De Visitatione Abbatis" of Walter Map, the abbot visiting the daughter-cell,

"In domum introducitur
Stratam juncis et floribus."

G.

NEW JERSEY.

REFERRED TO CORRESPONDENTS.

Leper Kings.—It has been said that Henry III and Henry IV of England, Margaret of Anjou, and Robert Bruce of Scotland were lepers. Is there any foundation for such a statement? R. M. STEEL.

YONKERS, N. Y.

Busy as a Nailer.—We sometimes hear this expression. What is its origin? Is a nailer any busier than other working people? G. H. G.

BROOKLYN, N. Y.

Barkstone.—What is the origin of the term *barkstone*, a hunter's name for the castoreum of a beaver? ISLANDER.

MAINE.

Brazen Fly of Virgil.—Please inform me about the Brazen Fly of Virgil.

A. W. WESTCOTT.

NEWBURG, N. Y.

Inquisition.—Was the State Inquisition of Venice distinct from the Ecclesiastical Inquisition of the same city?

P. R. E.

OHIO.

COMMUNICATIONS.

Crowned A (Vol. ii, p. 144).—In the inventory of the effects of Queen Catharine of Aragon, the embroideries are described with considerable fullness. We read there of crowned roses, crowned trees, crowned coat-armor, etc. We read in it also of "a bedde of blewe velvette, embrowdered with Rooses, as also with letters crowned." Among King Henry's New Year's gifts, "anno xxvij," to his natural son Henry Fitzroy, Duke of Richmond, was "a standing Bolle with a cover gilt, having upon the toppe of the same a littill boy with a spere and a shilde," etc. Also, "a grete Jugg with a cover gilt, the letters H and A crowned, and ij eares of serpentis" (Inventory, p. 13, at end of Vol. iii, of "The Camden Miscellany," Camd. Soc., 1854). G.

NEW JERSEY.

"I Acknowledge the Corn" (Vol. i, pp. 285, etc.).—I object to L. B. W.'s explanation of the trite saying above quoted. There are several reasons for not believing it to be the proper explanation of the origin of the phrase; the best being, there was no member of either House of Congress between 1825 and 1830 by the name of Wycliff. If Mr. Wycliff ever "acknowledged the corn," it was not *during* the year (1828) mentioned by L. B. W.

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Lord Timothy Dexter (Vol. v, p. 104).—A paper by William C. Todd, in the *New England Historical and Genealogical Register*, for July, 1890, calls attention to the fact that Knapp's "Life of Dexter" is full of errors, some of them lies or jokes, apparently of Dexter's own invention; besides anecdotes which lacked authority. Dexter's vanity, ignorance, and drunkenness are conceded; but the stories of his fool-luck in the acquisition of wealth are discredited. It is affirmed that he possessed business sagacity, industry, and a certain kind of prudence. Whatever may have been his wealth in his most flourishing days, it is certain that his fortune at the time of his death, in 1806, was by no means large, even for those times. It is said traditionally that Lord Timothy Dexter once shipped a cargo of warming-pans to the West Indies, where they were sold at a good profit, the planters buying them for scoops to dip molasses with. It was a better venture than that of the French Government which, in 1763, established a skate factory in the colony of Guiana.

W. J. LACK.

PENNSYLVANIA.

Colen (Vol. v, p. 114).—Colen-bell, colen-goblet, seem to be names for the columbine, the bell of which is scarlet. The columbine agrees in appearance with what Drake says of the colen-bell.

R. G. B.

NEW YORK CITY.

Greek Cities in France and Spain (Vol. iv, p. 126).—Dr. Cocchi, of Florence, 1732-'33, as quoted in Spence's "Anecdotes," London, 1820, says: "The first four hundred years of the Roman history are supposed to have been fabulous by Senator Buonarrotti (as Niebuhr and others more recently have undertaken to prove and pretty well shown), and he gives several good reasons for his opinion. He suspects that *Rome, in particular, was built by the Greeks; as Tarentum, Naples, and several other cities of Italy were.*"

ANCHOR.

TIVOLI, N. Y.

Curious Burial Customs.—The following clipping from Collier's *Once a Week* may prove of interest to some of your readers.

E. BRADLEY SIMS.

NEW YORK CITY.

"The Thibetians cut in pieces the bodies of their dead and threw them into the lakes to feed the fish. The ancient Bactrians suffered the bodies of their departed relatives to be eaten by dogs specially kept for the purpose. The early Norsemen used to place the Viking in his ship and "send him flaming out to sea" with all his belongings. The Ethiopians disposed of the dead either by throwing them into the river or by preserving them in their houses in statues of gold or baked clay. The Babylonians embalmed their dead in honey, and discountenanced cremation, which they believed to be nothing but a sacrilege to the sun. The Guanches rudely embalmed their corpses, drying the bodies in the air and covering them with varnish. The palæolithic cave-dwellers of France and Belgium buried their dead in natural grottoes and crevices of the rocks, similar to those in which they lived. The Peruvians appear to have preserved the bodies of their incas after the Egyptian fashion, and in early times mummies seem to have had an abiding place in Mexico. The Greeks of old were enjoined by law to burn the dead, and the Romans, who in the time of the republic had interred their dead, adopted the Grecian usage in the days of Sulla. The Parsees lay their dead on da khamas, or "towers of silence," where the vultures clean the bones, which in a month are removed and deposited in deep wells containing the dust of many generations. On the Himalayan slopes the Sikkim burn the bodies of the dead, and scatter the ashes to the four winds, while the tribes of Oonalaska and Nootka Sound bury them on the hill-tops, and expect every wayfarer to throw a stone on the grave. Herodotus tells us of favorite horses and slaves being sacrificed at the holocaust of the dead chief, and in many countries the wives had the privilege of dying with their husbands, a custom which has continued in the Hindu Suttee down to the present generation. The Bur-

mese, before burying the body of a gentleman, enclose it in a varnished coffin and, after divers hymns and processions, place it on a pyre of precious woods, which is ignited and allowed to burn until nearly consumed, when the body is taken from the flames and buried. The Cheyenne Indian hangs the dead body of his friend among the foliage of his native forests, a prey to the vulture and the sport of every storm; or else, swathing it with willow branches, places it with the feet southward in some cottonwood tree, together with a plentiful supply of food, arms, and tobacco, to be consumed on its voyage to the happy hunting grounds. The Chinese bury their dead in the fairest spots in the land. They are extraordinarily devoted to the dead, and the labor contract of every coolie emigrant specially stipulates that in case of death his body shall be carried back to China, that his dust may mingle with that of his forefathers and join their spirits in the flowery kingdom. Otherwise, he believes that his soul will wander amid strangers unknown and astray."

Curiosities of Animal Punishment.

—"In the middle ages the lower animals were frequently tried, convicted, and punished for various offenses. Mr. Baring-Gould has collected some curious cases of this kind. In 1266, a pig was burnt at Fontaney-aux-Roses, near Paris, for having eaten a child. In 1386, a judge at Falaise condemned a sow to be mutilated and hanged for a similar offense. Three years later, a horse was solemnly tried before the magistrate and condemned to death for having killed a man. During the fourteenth century oxen and cows might be legally killed whenever taken in the act of marauding, and asses, for a first offense, had one ear cropped; for a second offense, the other ear, and if after this they were asses enough to commit a third offense their lives became forfeit to the crown. "Criminal" animals frequently expiated their offenses, like other malefactors, on the gallows; but subsequently they were summarily killed without trial, and their owners mulcted in heavy damages. In the fifteenth century it was popularly believed that cocks were intimately associated with witches;

and they were somewhat credited with the power of laying accursed eggs, from which sprang winged serpents. In 1474, at Bale, a cock was publicly accused of having laid one of these dreadful eggs. He was tried, sentenced to death, and, together with the egg, was burned by the executioner in the market-place, amid a great concourse of people. In 1694, during the witch persecutions in New England, a dog exhibited such strange symptoms of affliction that he was believed to have been ridden by a warlock, and he was accordingly hanged. Snails, flies, mice, ants, caterpillars, and other obnoxious creatures, have been similarly proceeded against and condemned to various punishments—mostly in ecclesiastical courts. And, stranger still, inanimate objects have suffered the same fate. In 1685, when the Protestant chapel at Rochelle was condemned to be demolished, the bell thereof was publicly whipped for having assisted heretics with its tongue. After being whipped it was catechised, compelled to recant, and then baptized and hung up in a Roman Catholic place of worship. Probably similar absurdities may have been perpetrated in our own country; for it must be remembered that only in the present reign was the law repealed which made a cart-wheel, a tree, or a beast which had killed a man forfeit to the State for the benefit of the poor. It had been said that punishment is not likely to be efficacious unless it swiftly follows the offense. This was improved on by a Barbary Turk who, whenever he bought a fresh Christian slave, had him hung up by the heels and bastinadoed, on the principle, it is supposed—though the application is decidedly singular—that prevention is better than cure" (*All the Year Round*.)

Raymond Lully.—Outside of Nicolas de Hauteville's tremendous list of four hundred and twenty-nine treatises by Lully, the compiler states that there are forty or more omitted alchemistic treatises ascribed to him which are believed to be spurious. (He has admitted, with a *caveat*, some twenty-five alchemistic discourses.) Hauteville, however, disclaims completeness. I do not find the "Clericus" in his list, and I do not think it is entered under another

name, because the compiler has generally given the first and last line of each treatise—many of the "treatises" being, however, mere papers, or discourses. A few are in Catalan—the most are in Latin. I have not examined Salzinger's edition of Lully. This splendid man undoubtedly had his faults and his limitations; but he lived two hundred years too soon for his fame. He was beatified by one pope, and condemned as a heretic by another. In some of the Mallorquin churches they still honor his memory on the day of his martyrdom—a hymn at vespers containing these words:

"Remundus,
Pretiosæ laudis abundus
Doctor profundus,
Regnat sine fine jucundus," etc.

QUI TAM.

GERMANTOWN.

The Guinea (Vol. iv, p. 191).—Pepys, in his diary, says of the "Guinea" and its origin: "September 21, 1668. This day also came out first, the new five-pieces in gold, coined by the Guiny Company, and I did get two pieces of Mr. Holder." In a foot-note I find further: "Guineas took their names from the gold brought from Guinea by the African Company, who, as an encouragement to bring over gold to be coined, were permitted by their charter from Charles II to have their stamp of an elephant upon the coin."

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Underground Rivers (Vol. v, pp. 127, etc.).—Among fictitious or imaginary examples of this sort are the streams which the Armenians believe to flow from Lake Van to the river Tigris.

O. L. WALTON.

SAN FRANCISCO, CAL.

Sunken Cities (Vol. iv, pp. 154, etc.).—The ancient Greeks alleged that the cities of Buro and Helica were sunk in the sea, in which the houses were visible. The sea flows over the old site of the city of Calicut, in India.

E. B.

BOSTON.

Bottomless Ponds (Vol. v, pp. 141, etc.).—A small corner, please, for our late bottomless pond here on Manhattan, were it but through regard for its antiquity. It was an article of faith with the old Dutch that it had no bottom, and they seemed to have recorded their belief in the name *Kolk* that they gave it (although some people said *Kalk* was the right word). In the course of years this question was settled by the adoption of the ludicrous Anglicism *Collect*; it was then time the pond should disappear, and it did so.

It was filled up in the early years of this century, and the Tombs were erected on the spot in 1840.

A. ESTOCLET.

NEW YORK CITY.

The Captain of My Dreams (Vol. v, pp. 151, etc.).—Tennyson long ago published a piece beginning "Vex not thou the poet's mind," which appears to me to contain a general caveat against all questioners as to his meaning. Be that as it may. I make bold to appeal from the poet exploited for an explanation to the poet inspired by his subject. I would give more for M. C. L.'s graceful and thoroughly poetical interpretation, than for the one furnished in this case by Tennyson himself. The naming of Venus as the captain of the poet's dreams of fair women, because she herself is the fairest of the fair, is excellent; but it is only an additional, although a principal, reason for saying that the morning star is the captain of the poet's dreams. The reasons already assigned still hold good, and would of themselves be sufficient.

G.

NEW JERSEY.

Arthur Kill (Vol. v, pp. 67, etc.).—I remember reading, a dozen years ago, in a foot-note in Hough's "Gazetteer of New York," something to the effect that Northern New Jersey was formerly known to the Knickerbockers of New York as *Achtyr Kill*. I cannot be sure of the spelling, nor do I remember whether or not the origin of the term was given.

ISLANDER.

MAINE.

Palæologus.—In a very recent number of the English *Notes and Queries* inquiry is made concerning a branch (which at one time was settled in England) of the imperial family of Palæologus. I remember reading that there once was a family of the name of Palæologus in Barbadoes; and in one of the churches of that island they show the tombstone of the last of the Palæologi. But I have also read that there was reason to believe that a gentleman of the same name had left Barbadoes, and had probably settled in some other colony. Is there, then, by any possibility, an American family descended from this line of Roman emperors? I have the impression that the Courtenay family, of which the Earl of Devon is the head, trace a descent from the Latin emperors of the East.

G. H. G.

BROOKLYN, N. Y.

Maroons (Vol. v, p. 146).—Another explanation says that the word *maroon* means "hog-hunter." Still another derivation proposed is from the Spanish *simaron*, an ape. There is still a body of so-called maroons of African descent in the wilds of Guiana. These *bosch-neger* are described in the "Encyclopædia Britannica," Art. "Guiana." They speak a curious composite language. I have seen extracts from the New Testament in their tongue, issued, I think, by the British and Foreign Bible Society. They are mostly pagans, with some singularly perverted ideas derived from Christianity.

ILDERIM.

Oddities of Noted People (Vol. iv, pp. 273, etc.).—"Lochiel's Warning" and a Cup of Tea—Servants and Poetical Inspiration in the Small Hours—Origin of the familiar couplet:

"'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before."

"The happy thought first presented itself to Campbell's mind during a visit to Minto. He had gone early to bed, and still meditating on 'Lochiel's Warning' fell fast asleep. During the night he suddenly woke up, repeating, 'Events to come cast their shadows before.' This was the very thought for which he had been hunting all the week.

He rang the bell more than once with increasing force. At last, surprised and annoyed by so unseasonable a peal, the servant appeared. The poet was sitting with one foot in the bed and the other on the floor, with an air of mixed impatience and inspiration. 'Sir, are you ill?' inquired the servant. 'Ill! Never better in my life. Leave me the candle and oblige me with a cup of tea as soon as possible.' He then started to his feet, seized hold of his pen, and wrote down the happy thought, but, as he wrote, changed the words '*events to come*' into '*coming events*,' as it now stands in the text. Looking at his watch, he observed that it was two o'clock, the right hour for a poet's dream; and over his 'cup of tea' he completed his first sketch of 'Lochiel' (Dr. Beattie's "Biog.," Vol. i, p. 322).

Not long after Campbell became known in Edinburgh, Scott's MS. of "Cadyow Castle" began to be shown about among the writer's friends. The author of the "Pleasures of Hope" at once conceived such an intense admiration for this new ballad that some of its more thrilling portions were continually ringing in his brain; and he found himself stamping his feet and shaking his head to the rhythm, as he went through the streets repeating favorite verses like

" Mightiest of all the beasts of chase
That roam in wooded Caledon,
Crashing the forest in his race,
The mountain bull comes thundering on."

He says: "I have repeated these lines so often on the North Bridge that the whole fraternity of coachmen know me by tongue as I pass."

We are led to compare Lord Byron ("Mazeppa," xvii):

" A thousand horses, the wild, the free,
Like waves that follow o'er the sea,
Came thickly thundering on."

F. T. C.

HARTFORD, CONN.

Trivium and Quadrivium (Vol. v, p. 40).—There is another mediæval Latin couplet much like the one you have already given. Can any of your correspondents recall them for me? A. B. M.

TRENTON, N. J.

Famous Spinsters (Vol. iii, pp. 190, etc.)

—To the list printed on pages mentioned, I would add: The great Diana of the Ephesians; the younger Vesta, who asked her brother, Jupiter, the privilege of remaining an old maid; Elizabeth Carter, of England, the great linguist; Lady Hester Stanhope, niece of William Pitt; Susan B. Anthony, Anna Dickinson, Karoline Winderstrom, the first woman doctor of Sweden; Clara Barton; the late Mary A. Brigham, President of Mt. Holyoke Seminary; Louise Michel, Emily Faithful, and Mary Murfree (Charles Egbert Craddock).

Besides these, Marian Evans (George Eliot), Elizabeth Stuart Phelps, Sarah Bernhardt, and scores of other famous women were "old maids" long enough before they became wives.

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Duke of York (Vol. v, p. 127).—Let us examine G.'s answer a little. The question which I answered was: "Why do none of Queen Victoria's sons bear the title of Duke of York?" I answered that the title was reserved for princes "in line of succession to the throne;" and G. undertakes to show that it was not. I admit that Edmund of Langley was created Duke of York when he was not in such line of succession; but his descendants cannot be counted in a question of *creations*, as they succeeded to a title already created. Edward IV created his second son Duke of York; this duke was murdered by Richard of Gloucester in 1483. Henry VII created his second son duke; he later became Prince of Wales and king. James I created his second son duke; he, too, became Prince of Wales and king. Charles II made his brother Duke of York; he became king. George I broke the custom by creating his youngest brother duke, between whom and the crown were the Prince of Wales, the son of the prince, and an elder brother of the duke, Maximilian William, field marshal in the imperial army. George III honored the custom by creating his next younger brother Edward Duke of York; this duke died in 1767, and in 1784 the king created his second son duke. I said nothing about succeeding to the throne.

In the cases of all these princes, except Edmund of Langley and Ernest Augustus of Hanover, the title was conferred when they stood next to the heir apparents to the throne.

R. G. B.

NEW YORK CITY.

The Landfall of Columbus (Vol. v, p. 155).—I am unable to decide what G. H. G. means in alleging the log of Columbus to be of questionable authenticity. If we are to infer that it is fictitious, I fear the truth cannot be established one way or the other, inasmuch as the chart, the journal of his stay in the Bahamas; and the original log-book have disappeared. The only authentic document extant is the narrative of Las Casas, a contemporary and intimate friend of Columbus. Las Casas wrote a narrative of the voyages and discoveries of Columbus, and had before him, among other things in its preparation, the original journals, the log-book, and the map of the Bahamas made by Columbus—all of which have been lost. The log of the voyage has been abridged in places, but from the time the vessels reached Guanahani, the document is given in full. No attempt, I believe, has ever been made to gainsay the authenticity of this document, and, until the original log-book is produced, no track or landfall can be established that does not conform to it. That the original log had a spice of deceptiveness about it is true, as the following extract will show. Is it this to which G. H. G. refers, or is it Columbus' journal in the Bahamas?

"MIERCOLES, 10 de Octubre.

"Navegó al Ouesudueste, anduvieron á diez millas por hora y á ratos doce á algun rato á siete, y entre día y noche cincuenta y nueve leguas; contó á la gente cuarenta y quatro leguas no mas. Aquí la gente ya no lo podia sufrir: quejabase del largo viage; pero el Almirante los esforzó lo mejor que pudo dándoles buena esperanza de los provechos que podrian haber. Y añadia que por demas era quejarse, pues que él habia venido á las Indias, y que así lo habia de proseguir hasta hallarlas con el ayuda de nuestro Señor."

In his official log, Columbus is admitted to have constantly underestimated the daily distances. This he did, as he claims in his private journal, in order that the men might not discover the fact that they were reaching

a longitude beyond the alleged position of Cipango (Japan). In his private journal he kept record of the real distances, and this was used in Las Casas' narrative. That Guanahani was the place of the first landfall all are agreed; but to what one it shall be applied remains to be decided. Captain Fox's investigation has included a discussion of the change in magnetic variation, and for this purpose Prof. Shotte, of the United States Coast Survey, has calculated the probable position of the agonic for 1492. If this has been correctly done, neither Cat nor Watling can be the original Guanahani.

J. W. REDWAY.

PHILADELPHIA, PA.

"Now I Lay Me Down to Sleep;" or, **"Four Corners to My Bed"** (Vol. iii, p. 209).—Wordsworth, in a prefatory note to his poem, "The Redbreast," says: "Now that the cats had been driven away from our cottage, the redbreasts became familiar visitors, and always felt confident of a welcome. One of them took up his abode without being caged with Miss Dorothy W., and at night used to perch upon a nail, from which a picture had been hung, and fan her face with his wing in a manner that was most touching." The poet connects this incident with the "White Paternoster," best known to us as "Now I lay me, etc.," in the following characteristic lines:

"Now cooling with his passing wing
Her forehead, like a breeze of spring,
Recalling how with descant soft,
Shed round her pillow from aloft,
Sweet thoughts of angels hovering nigh,
And the invisible sympathy
Of Matthew, Mark, Luke and John,
Blessing the bed she lies upon."

The poet also remarks that the child's prayer alluded to is still (1835) in use in the northern counties.

Ed. Daniel Clarke (b. 1769), the English traveler, when among the Cossacks, observed that this people were accustomed before they consigned themselves to sleep, to make the sign of the cross, facing respectively the four quarters of the globe. "A similar superstition," he remarks, "respecting four cardinal points of worship

exists among ignorant people even in our own country. I remember when a child being taught by an old woman to offer the following singular prayer:

"Four corners to my bed,
Four angels overhead,
Matthew, Mark, Luke, and John,
Bless the bed which I lie on."

Another version, recently printed, says five angels:

"Two to watch and two to pray,
And one to drive all dreams away."

F. T. C.

HARTFORD, CONN.

BOOKS AND PERIODICALS.

The Atlantic Monthly, for August, contains an article by Henry Cabot Lodge on "International Copyright," which is worth studying. The balance of the number is made up as follows: "The Use and Limits of Academic Culture," a paper by Prof. N. S. Shaler, which shows the manner in which Prof. Shaler believes the college could be brought into closer touch with the aims of the ordinary student, namely, the gaining of a living, is a noticeable paper of the number. It is followed by a sketch of Madame Cornuel and Madame de Coulanges. Both of these clever French women were given to epigram and *bon-mots*, many of which are given in this sketch, which is written by Ellen Terry Johnson. Miss Murfree's "Felicia" and Mrs. DeLand's "Sidney" are still continued.

The poetry of the number is particularly good. Mrs. Fields has a sonnet; Mr. Whittier a three-page poem on the town of Haverhill; and Dr. Holmes ends his installment of "Over the Teacups" with some verses entitled "The Broomstick Train; or, The Return of the Witches." The Salem witches, he tells us, impatient at their long imprisonment, petitioned to be released, but when the Evil One allowed their liberty, they played such mad pranks that he called them together and, for punishment, made them pull the electric cars.

"Since then on many a car you'll see
A broomstick plain as plain can be;

* * * * *

As for the hag, you can't see her,
But, hark! you can hear her black cat's purr,
And now and then, as a train goes by,
You may catch a gleam from her wicked eye."

But to appreciate the verses, not six but the twice sixty lines should be all read.

The Century Magazine, for August, contains the third part of "The Anglomaniacs," of which the concluding

installment will be published in the September number. In the new chapter of Mrs. Barr's striking novel, "Friend Olivia," the heroine sets sail for America with her father, who goes in search of religious freedom and converts. The short story of the number, "The Emancipation of Joseph Peloubet," by John Elliott Curran, introduces a Frenchman who turns his back in disgust on the Second Empire, starts a newspaper in New York which advocates emancipation of the slaves, and collapses, and who then returns to his trade of baking until the breaking out of the war, when he enlists, and his ideals are realized and his life is sacrificed.

Few readers will reach the end of the second paper by Dr. T. H. Mann, on his experiences as "A Yankee in Andersonville," without being profoundly touched by the pathos of his helpless journey to his home in Boston. The realistic pictures, made from photographs, add to the interest of the narrative of life in the prison-pens at Andersonville and Florence. Another article bearing briefly on the history of the war, is Miss S. E. Blackwell's statement in "Open Letters" of "The Case of Miss Carroll," whose claims for services to the Union are still unconsidered by Congress.

In the tenth part of "The Autobiography of Joseph Jefferson," the comedian writes most entertainingly of John Brougham, Edwin Adams, Charles Fechter, George Holland, and of other favorites who have not long been absent from the stage. Another illustrated feature of the number that is pervaded by an artistic personality, is the fifth installment of John La Farge's "Letters from Japan." There is also a decided literary quality in Mrs. Amelia Gere Mason's fourth paper on "The Women of the French Salons," which treats more particularly of the salons of the eighteenth century.

John Muir contributes an important paper on "The Treasures of the Yosemite." The article is richly illustrated, and there are maps to indicate the boundaries of the proposed enlargement of the Yosemite Park by the creation of a new national park to preserve the sources of the waters that are such an indispensable feature of the old park. Mr. Muir, who is recognized as qualified to give a weighty opinion in the matter, urges the attention of the public to the preservation of the Yosemite.

Other illustrated features of the number are W. J. Stillman's paper on the "Italian Old Masters," Sandro Botticelli, with three full-page engravings by Cole; an entertaining account by Gustave Kobbé of "The Perils and Romance of Whaling;" and the second part of Harriet W. Preston's "Provençal Pilgrimage," illustrated by Pennell.

President Eliot of Harvard contributes "The Forgotten Millions," a study of the common American mode of life, as typified by the permanent native population of Mt. Desert. In "Topics of the Time" there is a discussion of the "Distaste for Solitude;" of "The New School of Explorers," as exemplified by Stanley; and a brief comment on Mistral and his poetic country of "Provence." In "Open Letters," the Rev. Alfred J. P. McClure describes the work of the "Siberian Exile Petition Movement of Philadelphia," and Abbot Kinney replies to Major Powell's article in the April *Century* on the arid regions of the West.

Besides the poems in "Bric-à-Brac," the number contains a charming poem on Shakespeare by Thomas Bailey Aldrich, entitled "Guilielmus Rex," and poems by Harriet Prescott Spofford, Frank Dempster Sherman, Edith Thomas, Bliss Carman, and Charles G. D. Roberts.

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NOTES.

TINKER'S DAM.

(VOL. I, P. 261.)

A great many people believe that this expression comes from the *dam* of putty or clay that a tinker uses to restrain his molten metal from overflowing, and which is thrown away when his work is completed.

This is altogether an error. "A Tinker's Dam" is equivalent to the expression, "A Continental Damn." The latter expression arose when Continental money had become so utterly worthless towards the end of the Revolution, as the Confederate notes did at end of the Civil War. In a "Classical Dictionary of the Vulgar Tongue," London, 1796, a "dam" is defined as "a small Indian coin, mentioned in the Gentoo code of laws; hence the etymologists may, if they

please, derive the common expression, 'I do not care a dam!' *i. e.*, I do not care a farthing for it." And a dam is the smallest Hindu coin in circulation, like a Turkish paper piastre or a Portuguese milreis, the one-thousandth part of a dollar, or a French centime, one-fifth of a sou, used in making up accounts, but a coin rarely if ever seen in circulation. A Hindu Tinker is a Pariah, the lowest caste, an outcast. For a higher class to touch what a Pariah has touched is pollution; consequently, a "Tinker's Dam" is a monetary token almost valueless in itself, and utterly worthless by being polluted in passing through a Tinker's or Pariah's hands. Sometimes this expression is spelled "Tinker's Damn," and it has been stated that the French say "Damn." But both are errors. The French oath sounding like Dam is *Dame*, very common. That is said to be the misuse of *Dame*, abbreviation of *Notre Dame*, although respectable dictionaries interpret it as an exclamation to denote surprise, as "Bless me! Forsooth! Many!"

TIVOLI, N. Y.

ANCHOR.

NOTES ON WORDS.

Matie.—This is a fisherman's name for a fat herring, with the spawn not largely developed. The "Century Dictionary" says that its origin is uncertain. The Dutch name for small herring is *maatjes*; *maatje* also means a small measure, as explained by Mr. Holdsworth in "Encycl. Brit.," Art. "Fisheries;" herring full of spawn are called *voll*, or full. The subject certainly requires further examination. Brockhaus ("The Conv. Lexikon," under "Herring") defines *matjesherring* as virgin-herring.

Metaxite.—The "Century Dictionary" derives this word (which has been employed as the name of at least three minerals, of which this dictionary gives us only one) from the Greek *μεταξύ*, between. Why not derive it from *μέταξα*, silk? It has always been applied to fibrous or silky minerals. I have no doubt that the derivation here offered is correct.

Meristem.—The "Century Dictionary" states that this word, a botanical term, is irregularly formed from the Greek *μερίζειν*,

to divide, *μεριστός*, divided. Is not the formation perfectly regular? Quite a number of Greek nouns denoting a material acted upon, are formed from verbal stems with *-ema*.

Mot, or *Motte*.—This well-known Texan word for a clump of trees, a small grove, is not in the "Century Dictionary." Compare Fr. *motte*, a lump, a patch, a mound; Sp. *mota*, a mound. P. F. P.

AUSTIN, TEX.

MEDITATE.

This word, in Milton's phrase, to "strictly meditate the thankless muse," is defined by the *Century*, and other dictionaries, as meaning "to think upon; to resolve in the mind; to consider." It strikes me that in this case we have to do with a strict Latinism, and that the meaning is "to exercise one's self in; to devote one's attention to; to occupy one's time with." It is the "*silvestrem tenui musam meditaris avena*" of Virgil, in which case it plainly means more than *to think upon*. G.

MERCHANTVILLE, N. J.

RAIL.

This word, meaning a tunic (extant in the term *night-rail*) is generally referred, and no doubt correctly, to Anglo-Saxon *hregil*. (But is not the Latin *rallus*, a tunic, of the same origin?) I am inclined to think that a *tunicle*, *scarf*, or *stole*, comes near to what the English people at one time meant by a *rail*. N. S. S.

QUERIES.

Colored Starch.—Has colored starch ever been used? C. R. REYNOLDS.

DAYTON, O.

Yes. There was once a yellow starch invented by a Mrs. Turner, who made herself famous in the fashionable world of London on its account. Mrs. Turner was executed at Tyburn, on November 15, 1615, for her connection with the mysterious poisoning of Sir Thomas Overbury in the Tower of London.

When Lord Chief Justice Coke pro-

nounced sentence of death upon Mrs. Turner, he told her "that as she had been the inventor of yellow starched ruffs and cuffs, he hoped she would be the last by whom they would be worn." He accordingly gave strict orders for her to be hanged in the attire which she had made fashionable. This addition to her sentence was fully carried out, and the prisoner came to the gallows with her face rouged and a ruff stiffened with yellow starch around her neck.

The object contemplated by the Lord Chief Justice was fully attained, as the yellow ruff was never more worn from that day.

Frogs of Windham.—Where can I find the best account of the visitation of the frogs at Windham, Conn., in the olden times? I know that there are various versions of the affair, and I would like to see and compare them.

RUDOLPH.

BRYN MAWR, PA.

Is it not probable that the terrific noise made by the alleged "Frogs of Windham" were in reality produced by the "Spade-foot Toad," *Scaphiopus solitarius*? It is stated that when these creatures (rarely seen, and not very well known to naturalists) assemble themselves together they sometimes make a very hideous din, which is almost always ascribed incorrectly to the bull-frogs.

Meum Nil Non Fert.—What does this sentence mean?

JAMES R. KEMBLE.

ST. LOUIS, MO.

This is an old puzzle; it is said to mean "Bearwort produces no indigo."

REPLIES.

Brazen Fly of Virgil (Vol. v, p. 162).—Gervase of Tilbury states that the poet Virgil made a fly of brass, which, being mounted upon one of the gates of Naples for many years, hindered that city from being troubled with flies.

QUI TAM.

GERMANTOWN, PA.

In mediæval legend the poet Virgil figures

as a mighty magician—in fact, as a type of that class. His poetical eminence and the consequent familiarity of his name to the people, caused the ascription to him of many of the marvelous necromantic exploits originally told of others, notably of Hippocrates, besides new stories that were invented and placed to his credit. One of the wonderful examples of Virgil's magical power, which is related by Gervase of Tilbury, was the creation of a brazen fly, which was placed on one of the gates of the city of Naples, and had the effect of keeping the city free from real flies. But this is only one of the many marvelous constructions of his hands. We read of a chamber built by him which would keep meat fresh any length of time; of a certain brazen statue which kept the city free from the smoke and fire issuing from "Vulcan's forges;" his baths which cured every disorder, and the wonderful brazen archer which guarded the public fire, besides many more not less astonishing.

A curious story, which may not be out of place, is told of the manner in which Virgil attained his power in the "scynce of nygromancy." While at school, at Toledo, he wandered into a cave in which a "devyll conjured out of the body of a certeyne man" was imprisoned. This devil promised Virgil full knowledge of all the magical arts if he would liberate him; he was accordingly released, and faithfully complied with his agreement; but afterwards Virgil made a bet with him that he could not crawl back into the same hole; the devil reëntered his former prison, and Virgil closed the opening and left him there.

An unfortunate accident which happened while Virgil was undergoing the process of rejuvenation, many years later, cut short his extraordinary career, which might otherwise have been prolonged for centuries.

E. G. KEEN.

WARWICK, PA.

Herod and Mariamne (Vol. ii, p. 223).—"The old story of Herod and Mariamne is so simple and natural, that it appeals to every heart in every age."

Including three in French already named, I find the following dramatic versions of the

story as told in the *Spectator*, by Addison, "who collected it out of Josephus:"

Marianna	Ludovico Dolce . . .	1565
Mariamn�	Alex. Hardy	1623
Mariamn�	Tristan L'Eremit� .	1637
No Monster Like Jealousy .	Calderon	
Herod and Mariamne . . .	Pordage	1674
Herod the Great	Roger Boyle	1676
Mariamne	Elijah Fenton . . .	1723
Mariamn�	Voltaire	1724
Herod and Mariamne . . .	Friedrich Hebbel . .	1850

The Italian version, "Marianna," was printed (1565) next year after the birth of Shakespeare. The play bears some little resemblance to "Othello," on account of which Klein has chosen to consider Shakespeare much indebted to Dolce; most critics think the German's theory rests on too slight a basis to be tenable. Alex. Hardy was the author of six hundred dramas; Hazlitt says, "Mariamn  is the most tolerable of his tragedies."

Tristan's "Mariamn " met with immense success, due chiefly to the genius of Mondory, the greatest actor of the seventeenth century. Mondory created the *r le* of Herod, and his interpretation was never approached, much less surpassed. "He surrendered himself entirely to the part, and died of his efforts." "Herod," continues Doran, "was indeed the malady to which he succumbed," for it was while uttering the king's words that he was stricken with the paralysis (d. 1646).

The Spanish version, "No Monster like Jealousy," is doubtless the most important. Of the two hundred works of Calderon which have been preserved, this drama is thought the most interesting. It exceeds even "Othello" in tragical horrors; as Mr. Ticknor remarks, "It does not seem as if the fierce and relentless passion could be carried on the stage to a more terrible extremity." Mr. T. detects a refinement in the quality of Herod's jealousy which does not belong to Othello's. While the Moor's passion is of a lower sort, appealing to gross fears, Herod the king's is wholly transcendental, having for its object a being purely imaginary.

The coincidences which occur are, though wholly accidental, very interesting. In both, near the close of the drama, the heroine appears in a night scene accompanied with

music. In Calderon's, it is the women in attendance on her who sing to Mariamn , already sinking from fateful forebodings, Escriv 's familiar lines:

"Come, Death, but gently come and still;
All signs of thine approach restraining,
Lest joy of these mine heart should fill
And turn it back to life again."

Nor can we forget Desdemona's final defense of Othello, when we listen to Mariamn 's reply to Octavius, who urges her flight that she may escape Herod's violence:

"For, Sire, my husband
Is my husband, an' if he slay me,
I am guiltless, which, in the flight
You urge, I could not be."

"I die not through my fault,
But through my star's malignant potency,
Preferring in my heart a guiltless death
Before a life held up to vulgar scorn."

In May, or rather June, 1881, Madrid celebrated the two hundredth anniversary of Calderon's death. Throughout the festival week his plays were revived with the utmost splendor, and were listened to by his countrymen with an enthusiasm which time could neither lessen nor chill.

"Herod the Great" is pronounced the "most striking of several dramas by Roger Boyle, Earl of Orrery; still Lord Broghill's play must rank with the least successful on the list, which reminds one of Walpole's remark, "that he never made a bad figure, but as a poet."

While little better than absolute failure is recorded of Voltaire's "Mariamn ," 1724, it was to Elijah Fenton, the tutor of Charles Boyle, the dramatist and grandson of Lord Broghill, that "Mariamne" brought fortune and fame.

It was during a period of great financial depression at Lincoln's Inn Theatre, that this modest gentleman of a good old family handed a tragedy to Colley Cibber, of Drury Lane. The manager read the play, and, after retaining it unnecessarily long, returned it to Fenton with the advice to leave the Muses and stick to some honest calling. Through the influence of friends, Fenton then offered his play to the manager of Lincoln's Inn, Rich, who immediately brought it out. Whatever difference of

opinion may exist as to its literary merit, the tragedy won a triumph, both for author and manager. The house in the Fields was rescued from bankruptcy, and the poet, to whom Pope had paid £250 for translating four books of the "Odyssey" for him, netted four times that sum by this drama. Fenton was now famous and happy, too. Being content with this one great dramatic success, he lived calmly the brief seven years of life which followed. He died at East-hampstead, the guest of Sir William Trumbull. "He was never named but with praise and fondness, as a man in the highest degree excellent and amiable."

Pope paid a beautiful tribute to Fenton's character in his famous epitaph:

"This modest stone, what few vain marbles can
More truly say, 'Here lies an honest man,'
A poet bless'd beyond the poet's fate,
Whom Heaven kept sacred from the proud and great.
Foe to loud praise and friend to learned ease,
Content with science in the vale of peace,
Calmly he looked on either life, and here
Saw nothing to regret or there to fear;
From Nature's temperate feast rose satisfied,
Thanked Heaven that he had lived, and that he died."

F. T. C.

HARTFORD, CONN.

Stone Worn Away (Vol. ii, p. 191).—It is possible that the querist refers to the steps of a public building in Pompeii. These are described in a popular book, whose name I cannot now recall, as having been nearly worn in pieces by the feet, probably of children. At least three inches in depth have been worn from the steps in front of the Cathedral of St. Mark, in Venice, while the broad step in front of the Campanile has been equally worn. In the stone steps leading to the recently discovered crypt of Beauchamp Chapel, one of the upper stones has been worn quite in two. The foot of the bronze statue of St. Peter, in St. Peter's, at Rome, has been kissed by worshipping pilgrims until the semblance of the shape of a foot is almost lost.

J. W. REDWAY.

PHILADELPHIA, PA.

Qui Vive (Vol. v, p. 103).—Not a few so-called French idioms are found, on examination, to be Latin pure and simple, and

among them I look upon *qui vive* as a very plain example of conjunctious dubitativus.

In my mind, *Qui vive?* (who is there that may be alive?) is absolutely analogous to Ovid's *Quid faciat?* (what is there that he may do?), to Cicero's *Quid agerem?* *Quid faceret aliud?* etc., etc.

Instances of the Latin subjunctive in *idiomatic* French are too numerous to need being recorded here. *Que je t'interpelle, moi!* could not be turned into English, mood for mood; what is it but Cicero's *Egone ut te interpellen!* We translate *que je sache* by *as far as I know*; Cicero said, *quod sciam*. *Sauve qui peut!* *Adviennne que pourra!* *Vienne le jour où!* etc., are all so many other cases in point.

What wonderful discoveries "good old etymologists" would have made, had they spent, in studying history, one-half the time they wasted in straining the powers of their ingenuity!

A. ESTOCLET.

NEW YORK CITY.

Greek Cities (Vol. v, pp. 162, etc.).—There are a number of cities in Spain accredited to the Greeks and Phœnicians as the founders. Much is, however, traditional. Pliny, in his "Natural History," under "Account of Countries," mentions quite a number. The most authenticated are the following:

Gades, now *Cadiz*, founded by Phœnicians, about 1100 B. C.

Hispal, now *Seville*, founded by same, date unknown.

Malaca, now *Malaga*, founded by same, about 1100 B. C.

Abdera, now *Adra*, founded by Greeks, date unknown.

Saguntum, now *Murviedro*, founded by Greeks from Zacynthus, *i. e.*, Zante, about 1384 B. C.

Emporiæ, now *Castellon de Ampurias*, founded by a Greek colony from Marseilles, about 550 B. C.

I have cited the above few, but a reference to Strabo and Pliny, with an ancient geography, will be interesting to O. A. B.

In France there were not so many cities founded by the Greeks. The principal are:

Massalia, now *Marseilles*, founded by Phœnicians, about 600 B. C.

Agatha, now *Agde*, founded by a colony from Massalia.

Antipolis, now *Antibes*, colonized by Massilians, about 340 B. C.

Further upon Greek settlements in France may be found in both Strabo and Pliny.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

REFERRED TO CORRESPONDENTS.

Lake Baikal.—Can any of your correspondents explain the wonderful groundswell which is said at times to prevail in the waters of Lake Baikal in Siberia?

GEORGE R. CAMPBELL.

PEKIN, ILL.

Remember, Boy, etc.—Who wrote the verses given with a Bible, beginning:

"Remember, boy, who gave thee this?"

Q. UERIE.

WASHINGTON, D. C.

Shrewsbury.—What is the proper pronunciation of this name? In New Jersey it is often called Shrōz'ber-e (o as in *coal*); in Trevisa's translation of the *Cambriæ Epitome* (Caxton's Press, 1480), we find *Shrousbury*.

M. A. BROWN.

BOSTON, MASS.

Kubla Khan.—Is the "farm house between Porlock and Linton" still standing where Coleridge dreamed his fragment of a poem about Kubla Khan?

ISLANDER.

VERONA, ME.

Seiche.—Is there any good hypothesis yet offered to account for the strange *seiches*, or changes of level, which are observed in the Swiss lakes? Are there similar *seiches* in any of the American lakes?

GEORGE R. CAMPBELL.

PEKIN, ILL.

Authorship Wanted.—I remember these lines:

"Taught by that Power that pities me,
I learn to pity them."

Who was the author of this quotation?

L. F. L.

CINCINNATI, O.

COMMUNICATIONS.

What Year is This?—"A German professor says our calculation of the Christian era is erroneous." I find the above item going the rounds, with an added line which meekly informs the reader that we are off four or five years in our mode of reckoning time. For centuries there has been doubt as to the correctness of the accepted calculation of the Christian era. Learned historians cannot agree whether Christ was born in the year 747, 749, or 754, counting from the foundation of Rome.

"Prof. Sattler, of Munich, has published an essay in which he tried to reconcile the testimony of the evangelists with other historical data on this point. He has examined four copper coins which were struck in the reign of Herod Antipas, one of the sons of Herod the Great, from which he deduces the conclusion that Christ was not born in 754, but in 749, after the foundation of Rome, and therefore that 1890 is 1895. This opinion the professor substantiates by what he takes to be corroborative testimony of the evangelists.

"According to Matthew, Jesus was born towards the end of the reign of Herod the Great, and that when Herod died Jesus was yet a little child. Luke says that James was born in the year in which the Governor of Syria made the first census in Judea. In another place he says that John began to baptize in the fifteenth year of the reign of Tiberius Cæsar, and in that year baptized Jesus, who was then thirty years of age. St. Luke says that in Judea the first census was made during the reign of Herod; this census must have been ordered in the year 746 of Rome.

"Probably it was begun in Judea in 747. Prof. Sattler thinks it was not made in Jerusalem earlier than 749. He finds that the four coins enabled him to make clear the testimony of the evangelist as to the fifteenth year of the Emperor Tiberius. Though Augustus died August 19, 767, the reign of Tiberius must be counted from a year and a half earlier, from February, 766, when he was appointed coregent; therefore the fifteenth year of Tiberius falls in 780, when,

John baptized Jesus, who was then about thirty years of age.

"One of the evangelists says that Jesus began to preach forty-six years after the building of the Temple by Herod at Jerusalem. Now it is known that the Temple was begun eighteen years after Herod was appointed regent by the Roman senate, or in the year 734 from the foundation of Rome. Adding forty-six to that year it gives 780 as the year in which Christ began to preach. If all these calculations of Prof. Sattler are correct, then the Christian era began five years earlier than is usually supposed" (*St. Louis Republic*).

Sunken Cities—City of Is, etc. (Vol. i, pp. 124, etc.; iii, 107, etc.; iv, 154, etc.; v, 131, etc.).—In *Macmillan's Magazine*, for January, 1890, is an article by C. H. Herford on "The Father of Low German Poetry," Klaus Groth, b. 1819, in Western Holstein. Many of the poems in the volume entitled "Quickborn" (or "Running Spring") are founded on legends of the North Sea, its marshes, swift tides, and shallow sands. One of them on the buried city of Bîsum is translated from the Platt-Deutsch by Mr. Herford, as follows:

"Old Bîsum lies below the wave,
The waters came and scooped its grave.

"They scooped and scoured, they crawled and crept,
The island to the deep they swept.

"Never a stick nor straw was found;
All buried in the gulf profound.

"Nor any kine, nor dog, nor sheep;
All swallowed in the deepest deep.

"Whatever lived and loved the light,
The sea locks in eternal night.

"Sometimes at lowest ebb you see
The tops of houses in the sea.

"Then peers the steeple from the sand
Like to the finger of a hand.

"Then are the bells heard softly ringing,
And the choristers softly singing;

"And it is whispered o'er the deep,
Suffer the buried dead to sleep!"

LOUISA TRUMBULL COGSWELL.

Palæologus (Vol. v, p. 165).—In the parish church of Landulph, in the eastern

extremity of Cornwall, is a small brass tablet fixed against the wall, with the following inscription:

"Here lyeth the body of Theodore Paleologus, of Pesaro, in Italye, descended from the Imperial lyne of the last Christian Emperors of Greece, being the sonne of Camilio, the sonne of Prosper, the sonne of Theodore, the sonne of John, the sonne of Thomas, second brother of Constantine Paleologus, the 8th of the name, and last of that lyne that rayned in Constantinople, until subdued by the Turks; who married with Mary, the daughter of William Balls, of Hadlye, in Suffolke, gent., and had issue 5 children, Theodore, John, Ferdinando, Maria, and Dorothy; and departed this life at Clyfton, the 21st of Jan., 1636."

Above the inscription are the imperial arms: an eagle displayed with two heads, the two legs resting upon two gates; the imperial crown over the whole, and between the gates a crescent for difference as second son. Clyfton was an ancient mansion of the Arundel family in the parish of Landulph.

H. R.

SCHENECTADY, N. Y.

Popocatepetl (Vol. v. pp. 53, etc.).—In the New York *Daily Herald* of April 21, 1890, p. 7, it is stated that the expedition of the Philadelphia Academy of Natural Sciences has succeeded in exploding some very erroneous ideas in regard to the height of Mexican volcanoes. Profs. Anjelo Heilprin and Frank C. Baker, of the expedition, have just returned from an ascent of Popocatepetl, which they found to be nearly three thousand feet lower than the measurements of Humboldt.

The total height of the mountain, making allowance for minor barometrical corrections, is 14,700 feet above the sea level.

J. W. MERRIAM.

IQUIQUE, CHILE.

A number of determinations collected by Prof. Persifor Frazer are given on p. 53 of this volume. Later investigations do not in any way confirm Prof. Heilprin's measurements. On the contrary, it seems certain that they are unworthy of consideration.

PHILADELPHIA, PA.

J. W. REDWAY.

Thackeray's Nose — Conflicting Statements (Vol. iv, pp. 179, etc.).—

A third claimant to the honor of breaking Thackeray's nose is mentioned in an article ("Some Few Thackerayana," by D. D.) in the *National Review*, August, 1889, viz.:

"*Apropos* of school fights, Thackeray received his mark there, if he made it in caricatures. He met some 'Grey Friars' cronies one day and the needle of reminiscence pointed to a well-known *frère*, Venables, then talked of as a writer in the *Saturday Review*. 'He did this,' said Thackeray, laying an emphatic finger on his own nose, the bridge of which had suffered some disfigurement from a school encounter with that worthy in those early days. One cannot but smile at the omen conveyed in the future critic thus putting out of joint the school-boy nose of the future author."

The writer adds in a note: "Possibly an allusion to this occurs in the 'Letters,' p. 170, where, referring apparently to some adverse critique in that periodical (the *Saturday Review*), Mr. Thackeray says: 'I never for one minute should think that my brave old Venables *would hit me*, or, if he did, that he hadn't good cause for it.' See, also, p. 731: 'Venables was there, very shy and grand-looking; how kind that man has always been to me.'"

I copy, also, a "personal" from *Harper's Weekly*, July 5, 1890:

"Thackeray had a broken nose, the result, as has generally been supposed, of a school-boy fight with the late G. S. Venables, Q.C. This fact has recently been established in a letter from a brother of the nose-breaker, who also says that Thackeray adopted the name of 'Michael Angelo Titmarsh' because the great artist's face had been disfigured in the same way."

LOUISA TRUMBULL COGSWELL.

Kansas.—"In 1722-23," says the *Kansas City Star*, "the commander of the territory, in which was included what is now Kansas, claimed by France, erected a fort near the mouth of the Osage, in the hope of preventing any further incursions by the Spaniards into the region beyond the Missouri. It was called Fort Orleans, and was built after the annihilation of a colony of

Spaniards from Santa Fé (by the Kansas Indians), who had attempted a settlement in some portion of what is now the State of Missouri, near the mouth of the Osage, probably. Of the three hundred that left Santa Fé with hopeful hearts, not one was left to tell the story of the massacre.

"The territory now called Kansas, or at least that portion of it that borders on Kaw, was occupied by the Kauzas Indians, and 'Kansas' is a corruption of that primitive name; happily, too, for the original is harsh and lacks the euphony of the modern form. It is alleged that the name was diverted from the original through the mistake of a proof-reader, who, revising the very early work of some missionary, mistook the 'u' for an inverted 'n' and so corrected it, and to that blunder we are indebted for the name of Kansas. The Kansas Indians are called the Kaws, a diminutive of Kausas or Kauzas. I have seen the word spelled in old books Kauza and Kausa, but the z is probably the correct letter."

Leper Kings (Vol. v, p. 161).—Sir Walter Scott is authority for the following statement: "Filth, poorness of living, and the want of linen, made this horrible disease (leprosy) formerly very common in Scotland. Robert Bruce died of the leprosy; and through all Scotland there were hospitals erected for the reception of lepers, to prevent their mingling with the rest of the community" (see "Sir Hugh Le Blond," "Minstrelsy of the Scottish Border," Vol. iii, p. 61, note). H. R.

SCHENECTADY, N. Y.

Red Sea (Vol. v, p. 123,).—Red Sea is not a correct translation of the Hebrew name for this gulf, but should be Reed Sea. Yam Suph (or Sooph in pronunciation) means Sea of a peculiar marine vegetation.

ANCHOR.

TIVOLI, N. Y.

Cool as a Cucumber (Vol. i, p. 272).—Drayton, in the "Polyolbion," Song 20, speaks of "the radish, somewhat hot * * * the cucumber as cold, the heating artichoke."

QUI TAM.

GERMANTOWN, PA.

Wise Men of Gotham (Vol. iv, p. 109).—The origin of the expression, "They don't know enough to go in when it rains," was explained by William Cranston Lawton in a lecture on "The Excavation of Delphi," given at Harvard College, October 22, 1889. *Apropos* of the *stoa*, or public portico, of Delphi, he told the following story:

"In old Greek times, Abdera was a city which was somewhat behindhand in its ways, and so was the butt of the wags of the day. Abdera got into financial difficulties and the *stoa* was sold to a wealthy citizen who closed it up. Greeks never go to their houses for other purposes than to eat or sleep except when it rains, and in old times the *stoa* was largely resorted to for the latter purpose. When the rain came the heart of the rich Abderan smote him because the people had no place to go, so he sent out the town heralds to invite them to their old resort, and the wags of Greece said that the inhabitants were so thick headed that they did not know enough to go in when it rained, and had to be told to do so by heralds" (from a report in Boston *Traveler*, October 23, 1889).

LOUISA TRUMBULL COGSWELL.

Parallel Passages (Vol. v, p. 106).—

"Aery tongues that syllable men's names
On sands, and shores, and desert wildernesses."

(Milton's "Comus," 208, 209.)

"In the deserts of Lop, in Asia, * * * if one lose his company by chance, these devils will call him by his name, and counterfeit voices of his companions to seduce him" (Burton, "The Anatomy of Melancholy," p. 1, Sec. 2, Mem. 1, Subs. 2).

G. C. PARKE.

SANDUSKY, O.

The Colors of Lakes and Rivers.—

"What is the color of pure water? Almost any person who has no special knowledge of the subject will reply at once: 'It has no color.' Yet everybody knows, either through hearsay, or by the evidence of his own eyes, that the ocean is blue. Why the ocean looks blue is a question that few who have crossed it have ever sought to solve; and there are probably many travelers who, though they have seen most of the famous

rivers and lakes in the world, have failed to notice the remarkable differences in color which their waters present. Even the ocean is not uniform in color; in some places its waters are green or even yellowish. Some lakes are distinctly blue; others present various shades of green, so that in some cases they are hardly distinguishable from their level, grass-covered banks; a few are almost black. The Lake of Geneva is azure-hued; the Lake of Constance and the Lake of Lucerne are green; the color of the Mediterranean has been called indigo. The Lake of Brienz is greenish yellow and its neighbor, Lake Thun, is blue. New York has both green and blue lakes. The colors of rivers differ yet more widely. The Rhone is blue, and so is the Danube, while the Rhine is green. The St. Lawrence is blue. These various hues are not caused by mud or any opaque sediment such as that which makes the Mississippi coffee-colored, but belong to the waters, like the golden color of tea, without greatly impairing their transparency. The cause of the difference in the color of lakes and rivers has engaged the attention of many celebrated investigators of nature, such as Tyndall, Bunsen, Arago, Sainte-Claire, Deville, and others. Recently, Prof. Spring, of the University of Liege, has carefully investigated the question of the color of water, and has reached some interesting conclusions. According to him; absolutely pure water, when seen in masses of sufficient thickness, is blue, and all the varieties of color exhibited in lakes and streams arise from the presence in the water of mineral salts of different degrees of solubility and in varying quantities. Water containing carbonate of lime in a state of almost complete solution remains blue, but if the solution is less complete the water will have a tinge of green, which will grow stronger as the point of precipitation is approached. Prof. Spring concludes that, if lime is added to blue water in which so much carbonate of lime is already dissolved that the point of saturation is approached, the water will become green. In proof of this he cites the fact that the water near the shores of lakes and seas, where it comes in contact with limestone, is generally of a greener hue than elsewhere" (*London Nature*).

Duke of York (Vol. v, p. 166).—Is it not plain to your correspondent that the fact that this title has more than once passed to an heir, shows conclusively that it is not reserved for princes "in line of succession," whatever that may mean? It is obvious, for example, that if Arthur, elder son of Henry VII, had lived and proved the progenitor of a large and prolific line of princes, and if Henry, his younger brother, had headed a line of Dukes of York, there would have been a large number of princes of the blood nearer the throne than any of those Dukes of York. I am under obligations to R. G. B. for calling attention to some Dukes of York whom I had forgotten. The real reason why Victoria's second and third sons bear respectively a Scottish and an Irish title is said to be a desire on the part of the Queen to win or strengthen the favor and good-will of the people of those realms towards her family. At any rate, that reason was assigned by the newspapers at the time of the creations in question.

Since the time of Henry IV, the Duchy of Lancaster with its great revenues has been attached to the crown itself. The dukedom of Cornwall, by special creation, is always given to the Prince of Wales. But the oft-repeated bestowal of the dukedom of York upon princes of the blood by creation is, so far as I am informed, in each case an attempt to found a new and hereditary honor.

One excellent reason for not bestowing the title of Duke of York is the fact that the later associations connected with the name are not such as to arouse any popular enthusiasm. James II was exceedingly unpopular alike as duke and as king; and the inefficient generalship of the last of the Dukes of York won for him very general contempt.

G.

NEW JERSEY.

Telegraphic Blunders (Vol. iv, p. 128).—My uncle having made inquiries concerning the price of board in a country town, received this telegram in reply: "Board twenty dollars a week including washing up the carriage and piano agent. Robinson."

He wrote, in answer, that though both

piano agent and carriage required cleansing, he was not accustomed to such charges in a board bill; and soon after learned that the original copy had run thus: "Board twenty dollars a week including washing, use of carriage and piano. Agnes Robinson."

LOUISA TRUMBULL COGSWELL.

Devil's Lake.—This lake, in North Dakota, is moderately saline, but it is said to be stocked with pike and other fresh-water fishes. It would be interesting to know whether the fishes in it have been modified in their appearance, habits, food, or in any other respect, by this change of habitat. Lake Van, in Armenia, though rather strongly saline, has one or two species of fish, probably visitants from fresh-water streams. (It is curious that the Armenians believe this lake to be peopled with six-legged horses, which occasionally visit the dry land.) A gentleman from North Dakota once told me that he had found lizards in a brackish lake. I suppose what he called lizards were tailed batrachians of some sort.

G. H. G.

BROOKLYN.

Arthur Kill (Vol. v, pp. 165, etc.).—"Islander's" memory does not mislead him; F. B. Hough does speak of the bay in question; he calls it *Achthur Kull* in the body of his book, p. 565, and *Achter Kull* in the index, p. 725, but he says nothing of the origin of the term.

I take this opportunity to say that since writing my note (Vol. v, p. 52), I have found, in the topographical nomenclature of New Amsterdam, one instance of the use of *Achter* in the sense I suggested for *Achter Kull*.

Pearl street is believed to be the first street ever occupied by the Dutch settlers on this island; now I find that a line of seven houses at the back of this street is designated in the records of the Dutch magistrates as *Aghter de Perel straat*.

This being contemporaneous with the naming of *Achter Kull*, cannot but have some little weight in the question, I think.

A. ESTOCLET.

NEW YORK CITY.

Musical Sands (Vol. v, p. 152).—On Pescadero beach, California, there is a fine example of musical, or rather screeching, sand. At times every footstep makes a sharp, crunching sound, while dragging the heel along the sand produces a sharp screech—the quicker the motion the higher the pitch. It is only after an unusually high tide that this phenomenon is observed. At the base of the sea cliff there is a layer of highly ferruginous, gravelly drift, containing salts of iron that are slightly soluble in sea water. Whenever the waves are high enough to beat against this stratum, enough of the iron salts are leached out upon the beach sand to give the latter that peculiar anti-lubricity—pardon the word—which is peculiar to the chlorides and chlorides of iron. The screeching property soon disappears.

J. W. REDWAY.

PHILADELPHIA, PA.

Musical, or, as they might be more properly called in this case, barking sands are also found on parts of the New Jersey coast.

At Point Pleasant, the sand, when scraped by the feet, gives forth a barking noise loud enough to be heard fifty feet away. The sounds can also be produced by scraping it with the hands. The sand will do this only when dry, but can have its barking quality, of which it has been deprived by wetting, restored by redrying it. I noticed this where a fire had been built on that part of the beach which had been thoroughly wet by the sea. Where the fire had dried the sand it gave forth sounds when rubbed, while outside the circle, which had been dried by the heat of the fire, the sand was silent when scraped.

One curious thing in the mile stretch of beach I examined, was that the "barking" sands existed only in patches. While one spot was sonorous, another one, but a few feet away, was mute to all disturbances by either feet or hands. The sand in both cases seemed to be of the same coarse character and equally dry.

W. W. R.

POINT PLEASANT, N. J.

Charivari (Vol. i, pp. 312, etc.; ii, 12, etc.; iv, 81; v, 106).—In Thomas

Hardy's novel, "The Mayor of Casterbridge," will be found a dramatic description of a *Skimmington* or *Charivari*.

LOUISA TRUMBULL COGSWELL.

Rivers Flowing Inland (Vol. v, pp. 142, etc.).—The place where Mr. Stillman so ingeniously misdescribes the wonderful inflow of sea water at Argostoli is in the *Century Magazine* for October, 1884, p. 885. The water shown in the foreground of the cut, on p. 887, is apparently what E. Réclus calls the river, but Mr. Stillman calls the lake, of Argostoli, with its inward-flowing current, one mile in breadth. On the same page (887), Mr. Stillman describes a fine brook which he ran upon in his wanderings. But Smith's "Classical Dictionary" states that there are no (fresh water?) streams in the island of Kephallenia. Mr. Stillman's babbling brook can hardly have been one of the inward-flowing rivers of Argostoli, since he followed it to the sea; and it would seem impossible for him, in such circumstances, to have mistaken an inward-flowing stream for an ordinary brook.

G. H. G.

BROOKLYN, N. Y.

Lake Drained (Vol. v, pp. 141, etc.).—The Lake of Harantoreen, county of Kerry, Ireland, one mile in circuit, disappeared, "with all its fishes," on the 25th of March, 1792.

G. P. O'HIGGIN.

COLUMBUS, O.

Rhyming History of England (Vol. v, p. 48).—There is a "Metrical Epitome of the History of England prior to George the First," by T. C. Burt, London, 1852.

P. R. E.

OHIO.

Discoveries by Accident (Vol. v, pp. 143, etc.).—Byron may be worth quoting as a curiosity:

"When Newton saw an apple fall, he found
In that slight startle from his contemplation—
'Tis said (for, I'll not answer above ground
For any sage's creed or calculation)—
A mode of proving that the earth turn'd round
In a most natural whirl, call'd 'gravitation.'"

A. ESTOCLET.

NEW YORK CITY.

Hardships of Genius.—Homer was a beggar.

Spencer died in want.

Cervantes died of hunger.

Dryden lived in poverty and distress.

Terrance, the dramatist, was a slave.

Sir Walter Raleigh died on the scaffold.

Bacon lived a life of meanness and distress.

Plautus, the Roman comic poet, turned a mill.

Butler lived a life of penury, and died poor.

Paul Borghese had fourteen trades, yet starved with all.

Tasso, the Italian poet, was often distressed for five shillings.

Steele, the humorist, lived a life of perfect warfare with bailiffs.

Otway, the English dramatist, died prematurely, and through hunger.

Bentivoglio was refused admittance into a hospital he had erected himself.

The death of Collins was through neglect, first causing mental derangement.

Chatterton, the child of genius and misfortune, destroyed himself at eighteen.

Savage died in a prison at Bristol, where he was confined for a debt of forty dollars.

Goldsmith's "Vicar of Wakefield" was sold for a trifle to save him from the grip of the law.

Fielding lies in the burying-ground of the English factory at Lisbon, without a stone to mark the spot.

Milton sold his copyright of "Paradise Lost" for seventy-two dollars, at three payments, and finished his life in obscurity.

Camões, the celebrated writer of the "Lusiad," the great Portuguese epic, ended his life, it is said, in an almshouse; and, at any rate, was supported by a faithful black servant, who begged in the streets of Lisbon for him (F. C. F., in *Queries Magazine*).

Ford in Place Names (Vol. iv, pp. 201, etc.).—The naming of places from animal names, with *ford* attached, does not always prove much. There is a *Catford* in Kent; a *Foxford* in Ireland; a *Huntingford* in Dorset; four or five *Gosfords*; two *Bulfords*, etc. In many cases, the first element is a river name; thus, *Stortford* is on the river

Stort. Before the origin of any of these names ending in *ford* can be asserted, the questions which should be settled first are these: Is there, or was there ever, a *ford* at the place so called? If not, is it on a *fford*?

W. B. C.

CAMDEN, N. J.

Presbyterian True Blue (Vol. v, pp. 47, etc.).—

"Her habyte was of manyfolde colours,
Watchet-blewe of fayned steadfastness,

* * * * *

Meynt with *grene*, for chaunge and doublenesse."

(Lydgate's "Fall of Princes," Bk. vi, C. i, St. 7.)

"Before me stant clad in *asure*
To swere yet eft a newe assure
For to be *trewe*."

(Chaucer's "Anelida and Arcite," Vs. 330, 332.)

Machault, in the poem *Le Remède de Fortune*, states that *blue* means loyalty; *red*, ardent love; *black*, grief; *white*, joy; *green*, fickleness; *yellow*, falsehood.

Chaucer says, in his *Balade against Women Unconstant*, Vs. 5 and 7:

"Ye can not love ful half yeer in a place.

* * * * *

In stede of *blewe*, thus may ye were al *grene*."

In this case Chaucer follows Machault, who writes:

"En lieu de bleu, Damē, vous vestez vert."

(Skeat, Chaucer's "Minor Poems.")

Hence, "the tender, blue Forget-me-not" is the emblem of fidelity.

A. L. O.

NEW YORK.

Sunken Islands (Vol. v, p. 150).—It is recorded that, in 950 A.D., the islands of Ammiano and Costenziaco, in the Adriatic, were swept away by the sea. In 1634, the North Sea engulfed the island of Northstrand, "destroying 1338 houses, towers, and churches, and swallowing up 50,000 head of cattle and 6400 human beings" (Durivage's "Cyclo. of History," p. 662).

G. H. G.

BROOKLYN, N. Y.

Corrigendum.—*Liwash*.—On page 160, Vol. v, for "*Liwash*" read "*Sivash*."

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NOTES.

WHO STRUCK BILLY PATTERSON?

(VOL. II, P. 234.)

The half-dozen published answers to this prize question gave as many explanations of the origin of this phrase. We are led to believe that Billy Patterson outdid Cerberus in being six gentlemen at once. Since the claims of the various candidates have never been settled, perhaps I may be allowed to strengthen my version of the incident with a few more details recently learned.

Alban Smith Payne was born in Granville, Fauquier county, Va., 1822. He was, and is, over six feet tall, finely built, and possessed of great strength. In his youth he distinguished himself in athletic sports, particularly in the foot-race and the standing high jump, while as a bowler he ranked

second to Clugen. He studied medicine and graduated at the Crosby Street College, New York; was professor of surgery in Castleton Medical College, Vt.; practiced in the New York hospitals, and afterwards for twenty years in the Blue Ridge mountains, Va.; finally, held the chair of theory and practice of medicine at the Southern Medical College, Atlanta, Ga. He discovered that carbonate of ammonia was a specific for rattlesnake poison, and made important investigations in regard to inoculation and therapeutical electricity. He contributed frequently to the press under the name of "Nicholas Spicer," besides, writing for various medical journals; he was a social favorite and a ready after-dinner speaker. His present address is Markham, Fauquier county, Va.

In May, 1852, the annual meeting of the American Medical Association was held at Richmond, Va. One evening about twenty-five of the fraternity were returning to the city hotel from an entertainment. As they reached a well-known restaurant, the door flew open and out came Billy Patterson, a notorious bully, full of liquor and "spoiling for a fight." He charged into the column of physicians, struck out right and left, and knocked down several into the street, muddled from recent heavy rains. One of the men thus laid low was Dr. Usher Parsons, surgeon to Commodore Perry, at the battle of Lake Erie, a genial, white-haired old gentleman and a friend of Dr. Payne, who was at the rear of the procession. This sight so roused "Nick Spicer's" wrath that he put himself into fighting position and gave Billy a couple of blows that felled him as he had felled others. Patterson was carried into the restaurant more dead than alive, and early the next morning two policemen came to the hotel to find his assailant. Thereupon the hotel-keeper, "Buck" Williamson, called two street *gamins*, and giving each a dollar, instructed them to ask every person they met, "Who struck Billy Patterson?" In a few hours the query was in everybody's mouth, and the disgusted policemen gave up the search. The local papers took it up, and by degrees the phrase spread through the country.

The above is condensed from an article by

Will Wildwood, in *Turf, Field, and Farm*, January 3, 1890. See, also, the same paper for December 30, 1880, "Washington's Lodge," by F. L. Brocket, and "Directory of Alexandria, Va.," by G. W. Rock.

But the end is not yet!

The Boston *Transcript* has been publishing in its "Notes and Queries" department a series of reminiscences by the oldest inhabitants, and one of the subjects discussed was the Broad street riot of 1836 or 1837, in connection with which another Patterson story is told. One of the volunteer fire companies of those days was called out by an alarm one Sunday afternoon, and turning a corner into Broad street ran into a funeral train just as the coffin was taken to the hearse. (This was a centre for the Irish, between whom and the native population much bad feeling existed.) A fireman pushed through the crowd so roughly that an Irishman struck him; the blow was returned and a general scrimmage followed. Both parties armed themselves with sticks, stones, and brickbats; the Irishmen tried to smash the engine, but another alarm brought all the other fire companies to the spot, and the engine being rescued, the firemen retired. But in the meantime a motley crowd had gathered, scenting an opportunity for plunder under cover of the uproar, and these roughs entered the houses, broke up furniture, ripped open feather beds and threw them out of the window, thereby exciting the fury of the women, and carried off all portable valuables. Finally, the city authorities appeared, and the street was cleared by cavalry.

In the midst of the fray, a small but lively son of Erin shouted, "Who struck Billy Patterson? Where is the spalpeen who struck him?" Larkin Snow, a wood dealer and first lieutenant of the Berry Street Rangers (a militia company), replied, "I struck Billy Patterson. What are you going to do about it?" The little fellow scanned Snow's tall, stalwart frame, exclaimed, "Be jabers, ye did it well, ye did," and made off speedily.

All the *Transcript* writers agree as to the main facts, and evidently believe that the real original Billy Patterson hailed from Boston, though it is noteworthy that not one

describes him or seems to have known him, confident as they are of the identity of his assailant. This incident antedates the Richmond story. The saying is probably much older than either, "an ancient bluff quoted by the Irishman," suggests one correspondent of the *Transcript*, who goes on to say that he has heard two variants of the tale, one from Georgia, the other from Missouri; the latter was told his informant by Billy Patterson himself, a retired sea captain of St. Charles, Mo., who said that in his youth he was assaulted in a street *melée* in that town, but being—like all his namesakes—"tall and powerful," he could never discover who gave the blow. This writer closes with the apt quotation:

"Seven wealthy towns contend for Homer dead,
Through which the living Homer begged his bread."

There is a fine opportunity for some clever fellow to trace the legend back to an Aryan sun-myth.

LOUISA TRUMBULL COGSWELL.

ANTIQUITY OF THE TELEPHONIC TUBE.

Louis Pauliat, the French senator, has lately told the world how the phonograph must have been known to C. de Bergerac in 1650.

It would seem from the following that the telephonic tube had been thought of one hundred years earlier still. It is an extract from a chronicle of 1580, which I find in Williams' "Lays and Legends of Gloucestershire":

"About the yeare of our Lord 1554, a wenche who came from Glocester, named Elizabeth Croft, about the age of eightene yeares, stode upon a Scaffolde, at Poule's Crosse, all the Sermon tyme, where shee confessed that she, being moved by dyvers lewde persons thereunto, hadde upon the fourteenth of Marche laste, before passed, counterfaieted certayne speaches in an house without Aldersgate of London, thoroughe the whych the people of the whole city were wonderfully molested, for that all men mighte heare the voice but not see hir person. Some saide it was an Angell, some saide a voyce from heaven, and some the Holie Ghost. Thys was called the Spirite

in the Wall: she hadde laine whistling in a straunge whistle made for that purpose, whiche was given hir by one Drakes, hir paramoure: then were ther dyvers companions confederate with hir, whiche putting themselves among the preass, tooke uppon them to interprete what the Spirite saide * * * The penance being ended and the people satisfied, the officers of the Courte tooke the woman and shut hir for a tyme in the prison, but after did shee returne to her owne countrie, and was noe more hearde of."

A. ESTOCLET.

NEW YORK CITY.

NOTES ON WORDS.

Flamen.—This Latin word, meaning a priest, is generally thought to be from the root of *flagrare*, to burn, and the explanation is that it means a *burner* of sacrifices. But some recent theorist identifies it with the Sanskrit *brahman*, a priest. This is ingenious, but, so far as yet appears, it lacks confirmation. In fact, historical data are lacking for many early Latin words, and the temptation to theorize becomes very strong.

Loquat.—According to Hunter's *Bengal Gazetteer*, Vol. xv, p. 102, the loquat, *Pierardia sapida*, is called *lukatu* in the Monghyr district. But this is not the common loquat, *Mespilus japonica*. According to the "Century Dictionary," the word *loquat* is Canton-Chinese for "rush orange." The Hindu *lukatu* may be a corrupted form of this Chinese name.

Meerkat.—The "Century Dictionary" defines this word as (1) the African penciled ichneumon, and (2) the African suricate. It does not attempt an explanation of the origin of the name. *Meerkat* is the Dutch for "sea-cat," and means, in Dutch, a marmoset, or small monkey. Cf., Ger. *meerkatze* (Vol. iv, pp. 204, etc.); Skr. *markata*, and Hind. *markut*, a monkey.

Musion.—This word, the heraldic name of the cat, or wild cat, the "Century Dictionary" refers doubtfully to *musimon*, a wild sheep. But in Italian, we find, for the cat, *muci*, *mucia*, *muscia*, and *mucina*, besides several other similar names. *Muscia*, with the augmentative termination *-on*, comes tolerably near to *musion*. But *musi-*

mon is plainly another word altogether. Cf., Ital. *miao*, to mew.

Since.—This preposition is oftenest used after a verb in the perfect tense. Thus, "New Orleans *has been* the capital of Louisiana *since* 1864." We latterly often see: "New Orleans *is* the capital of Louisiana *since* 1864." The German journalists (I suppose) introduced this vicious use, which is now rather common, but very objectionable.

Telled.—*Telled for told* is not uncommon in the rustic portions of the Connecticut valley. It is very old, and occurs in a rhyming "Debate between the Body and the Soul," assigned to the times of Edward II. * * *

FELIX IN GEOGRAPHICAL NAMES.

In the well-known examples of Arabia Felix and Campania Felix, the adjective *felix* means, of course, *the fortunate*, though in respect of Arabia the term was, to some extent, misapplied; since in no respect is Arabia Felix very much blessed—its climate being very hot, and its soil not specially fertile, except that it seems so when compared with the less favored parts of the peninsula. A still more remarkable misnomer is seen in the case of Boothia Felix, an utterly waste and frozen peninsula in the Arctic portion of Canada. This name was given by Sir John Ross, in honor of his friend and patron, Sir Felix Booth. But most of the recent geographies and maps very appropriately omit the *Felix* from this name.

ISLANDER.

QUERIES.

Natural Tunnel.—Will you kindly locate for me the Natural Tunnel of Virginia?

ISLANDER.

VERONA, ME.

There is a natural tunnel in Scott county, Virginia, near the Tennessee line. It is some one hundred feet in average breadth, and the length of its S-shaped course is given as four hundred and fifty feet. In some parts the roof is seventy or eighty feet high. A stream runs through it. Either

this tunnel, or another in the vicinity, is to be utilized (if it has not been so already) as part of the bed of a railroad—the South Atlantic and Ohio.

Mormon Sects.—Please name for me such of the Mormon sects as are now in existence.

P. B. CRAYER.

BEL AIR, MD.

The main body of Mormons are sometimes called *Twelveites*, probably as being followers of the Twelve Apostles. The sect which once lived on Beaver island, in Lake Michigan, were called *Strangites*. Sidney Rigdon's followers were or are called *Rigdonites*. The *Josephites* acknowledge the leadership of Joseph Smith, the younger. There also is, or was, a sect of *Godbeites*.

Wild Rice.—Please give me some account of that interesting native cereal, the wild rice, formerly so important an article of food to the Ojibway Indians.

S. E. H.

TRENTON, N. J.

The *Zizania aquatica*, or wild rice, is a tall species of grass. In the Chippeway country it often grows in water from four to eight feet deep, and stands at about the same height above the water. The Indians tie the unripe grain, while on the stalk, into great clusters or bunches, to save it from the birds. When ripe, the squaws beat or thresh the grain directly from the standing stalk into a canoe.

Pipe Lore.—Can you give me the titles of any works devoted to tobacco and pipe lore?

E. M.

SAN FRANCISCO, CAL.

"The Smokers' Guide," London, 1878, published by Hardwicke & Bogue, and the *Athenæum* for August, 1857, which contains an article by Andrew Steinmetz, on "The History and Mystery of Tobacco." The "Smokers' Guide" contains a full history of tobacco in different parts of the globe, curious customs pertaining to the weed, as well as a number of poems on the same subject.

Davis or Easter Island.—*Vai-hou, Teapy, Easter or Davis island*, in the Pacific, two thousand miles west of Chili, was discovered in 1686, by English Davis, and rediscovered in 1722 by the Hollandish Admiral Roggerdein, on Easter day, whence its best known appellation.

It is suggested that this curious volcanic island, with extinct craters, some twelve hundred feet high, is the remnant of a sunken continent which disappeared like the fabled or real Atlantis, in the Atlantic, and that it was the centre of a peculiar idolatrous worship. Although only about eleven miles long and six miles wide, and inhabited by some two thousand primitive savages, stone images have been found in it that no such race could have executed, which are worthy to rank with Egyptian colossi. One is forty feet high by nine feet across the shoulders, a very Pacific Memnon. Some of the heads are rather artistic. Are these the relics of antediluvians and of a drowned world?

TIVOLI, N. Y.

ANCHOR.

No conclusive answer can be given to the above query. The island exists and the antiquities as stated have been found, but the account of them has grown in a manner somewhat after the style of the "three black crows." Pottery, carvings, and other decorative work have been found in abundance, not only on Easter island but along the entire extent of the Pacific coast. In general, they belong not so much to the present "Indian" races or tribes as to the people who preceded them, but who have since disappeared, either by extinction or by absorption into the more recent Indian races. It is true that in the decorative designs not only Greek but also earlier Egyptian forms are observed. It does not follow, however, that they are either of Greek or of Egyptian origin. On the contrary, they are somewhat elementary designs that would occur to almost any decorator who studiously followed the profession or business of ornamentation. Of course it is possible that the antiquities may be the relics of an antediluvian people, but of this there is not a whit of direct evidence, and the strongest circumstantial evidence will not stand any

critical examination. Isolation in this instance, as also in the case of the Zuñi and Moquis pueblos, has tended to preserve not only the old customs and traditions, but also the antiquities themselves.

J. W. REDWAY.

PHILADELPHIA, PA.

Indian Summer.—Why are the warm and smoky days which so often occur in the late autumn so called?

D. M. O.

PLYMOUTH, MASS.

We have read the statement that the Indians carried on their most active campaigns against the white pioneers in the late autumn, probably because at this time the garners and stalls were fullest. Has any correspondent any better theory than this? Another time when Indian raids were expected was in early spring, when the Indians had exhausted their stores. Warm days in the latter part of winter were called *porwow* days, because the Indians assembled and held war councils about that time of the year, with a view of warding off starvation by means of the ample stores which they expected to find in the settlements of the whites.

Earthquake of 1811.—Where can I find a good account of the great earthquakes in the Mississippi valley which occurred in 1811?

T. F. M.

TOPSHAM, ME.

There is a good popular account of the great North American earthquakes of 1811-1812 in Henry Howe's "The Great West," p. 219. At the same time great earthquakes occurred in Venezuela. It is not a little remarkable that the steamboat *New Orleans*, the first to navigate the waters of the Mississippi, was making her first trip at the time of these earthquakes. She reached New Orleans in January, 1812.

Longest Siege.—Which was the longest siege that has ever been?

MARTIN.

MCCONNELLSTOWN, PA.

The siege of Troy, 1270 B. C., lasted ten years.

Pyramid Lake.—Why was Pyramid lake, in Nevada, thus named? T. F. M.

TOPSHAM, ME.

Fremont discovered this lake in 1844, and named it from a huge rock six hundred feet in height, and resembling in its proportions the Pyramid of Cheops. This rock at that time rose directly from the surface of the lake.

REPLIES.

Taught by that Power, etc. (Vol. v, p. 174).—These lines can be found in Goldsmith's "Hermit." The two lines preceding these show what is meant by them:

"No flocks that range the hills,
To slaughter I condemn."

Some wag turned the lines in question into:

"The butcher kills the sheep for me;
I buy the meat of them."

J. T. L.

WASHINGTON, D. C.

Seiches (Vol. v, p. 174).—Phenomena similar to or identical with seiches are observable in Lake Tahoe, California.

J. W. REDWAY.

PHILADELPHIA, PA.

Authorship Wanted.—"He spake," etc. (Vol. iv, p. 283).—The passage desired by your correspondent occurs in Watts' "Lyrics," p. 9, of the undated copy now in my possession. It is as follows:

"He spake; the sun obedient stood
And held the falling day;
Old Jordan backward drives his flood,
And disappoints the sea."

This is what I deem the weakest stanza of that very noble hymn, "Keep Silence, all Created Things."

RYLAND JONES.

ERIE, PA.

Lake Baikal (Vol. v, p. 174).—Concerning this wonderful body of water, of which so much has been said and so little is known, I take the following from an old physical geography: "Connected with this lake is a

singular phenomenon: when its surface is most tranquil a vessel sailing on its waters is subjected to such severe shocks that it is difficult for sailors to stand on their feet (*sic*). The lake is situated near the centre of an earthquake region; and this effect is attributed to the action of volcanic forces."

I give this for what it is worth, and, candidly, I don't think it worth much.

J. W. REDWAY.

PHILADELPHIA, PA.

REFERRED TO CORRESPONDENTS.

Birds of Killingworth.—Is Longfellow's story of "The Birds of Killingworth" based on any historical fact, or upon any old tradition? I have read somewhere that the poet invented the whole story.

R. W. LEA.

BRYN MAWR, PA.

Nootka Sound Dogs.—Early voyagers to our Northwest coast describe a woolly breed of dogs which used to abound on Vancouver's island. The natives fed them on fish, and made garments of their wool. Does this interesting breed of animals still exist?

W. P. RODEN.

LITTLE ROCK, ARK.

Ten Pound Court.—What was the "Ten Pound Court," in the early history of New York?

MARTIN.

MCCONNELLSTOWN, PA.

Hulder.—What kind of wood does Ascham mean by *hulder*? He includes hulder among the woods suitable for making arrows.

OBED.

MASSACHUSETTS.

"Tube I Love Thee," etc.—Can any one tell me where I can find the rest of the following invocation to a pipe?

"Tube I love thee as my life;
By thee I mean to choose a wife," etc.

E. M.

SAN FRANCISCO, CAL.

Mathematical Error.—What is meant by the "*mathematical error*" in national conventions?

MARTIN.

MCCONNELLSTOWN, PA.

C O M M U N I C A T I O N S .

Curiosities of Animal Punishment (Vol. v, p. 163).—The trial of the rats of Autun, reign of Francis I, is famous in the annals of French law, for it was at it that Chasseneux, the celebrated jurisconsult—the Coke of France—won his first laurels, and laid the foundation of his future fame. For Chasseneux (1480–1541), President of Parliament of Provence, see Michaud's "Biog. Univ." The story of the "trial" is in Chambers' "Book of Days."

Etymologists tell us that the origin and history of the word *katze*, a cat, are unknown, but not so that of *kätzer*, which is derived from it, and signifies heretic. During the fiery persecutions of the sixteenth century, black cats, witches, and heretics came to be regarded as practically one and the same thing; and sometimes Catholic detestation of the Reformers was well satisfied when permitted to witness, on St. John's Day, a holocaust of twenty-four cats imprisoned in a wicker basket.

At that time when England was filled with alarm over Queen Mary's approaching marriage with Philip of Spain, and when the bodies of three hundred of Wyatt's insurgents were gibbeted about the streets of London, some zealous Protestant sought to express the national abhorrence of all things popish, by the hanging of a solitary puss, after this wise:

"On the eighth of Aprill, then being Sundaie, a cat with hir head shorne and the likenesse of a vestment cast over hir, with hir fore-feet tied together, and a round peece of paper like a singing-cake betwixt them, was hanged on a gallows in Cheape, néere to the Crosse, in the parish of St. Matthew; which cat, being taken downe, was carried to the bp. of London, and he caused the same to be shewed at Paul's Crosse by the preacher, Dr. Pendleton." Holinshed quotes the account from Stow. See "Chronicles," Vol. iv, p. 28.

Froude repeats this story, and says the incident occurred shortly after "the Voice in the Wall at Aldgate had collected 17,000 persons to hear a message from Heaven pronounced by an Angel" (Froude's "Hist.

Eng.," Vol. vi, p. 194). (See "Antiquity of the Telephonic Tube," page 183.)

Throughout the seventeenth century the story of the "Cat that was hanged on Monday for killing a mouse on Sunday" was very popular with the Royalists, and latterly with the Jacobites. The story made its first appearance in literature in Brathwait's "Strappado," published in 1615. B. repeats it in "Barnabee's Journall," 1638, when his hero, journeying northward, wants to make a hard thrust at the renowned Puritans of Banbury:

"To Banbury came I, O prophane one!
Where I saw a Puritane—one
Hanging of his Cat on Monday
For killing of a Mouse on Sunday."

The story once heard was seized upon by poets and dramatists to hit off Puritan practices, as John Taylor, in "Praise of Hempseed," says:

"Suppose his cat on Sunday kill a rat,
She on the Monday must be hanged for that."

One version of the story, as the "Song of the Presbyterian Cat," is in the "Aviary" (1740), and another, as "The Cameronian Cat," is in Hogg's "Jacobite Relics" (1819). Hogg calls it "a popular country song, sung by wags in mockery of the great pretended strictness of the Covenanters." See Haslewood's ed. "Barnabee's Journal," 1876. From all this it seems that hanging was the proper punishment for wicked cats in the seventeenth century in England.

Ed. Long, Esq. (1734–1813), an English judge and the author of a "History of Jamaica," having abandoned the law at thirty-five years of age, devoted himself to literary pursuits for the remainder of his life. His first production was "The Trial of Farmer Carter's Dog, Porter, for Murder." The dog, accused of killing a *Mr. Hare*, says Long's account, "being moved and seduced by the instigation of a devilish fit of hunger, he, the said prisoner, did him, the said deceased, feloniously, wickedly, wantonly, and of malice aforethought, tear, wound, pull, haul, touzle, masticate, macerate, lacerate, and dislocate, and otherwise evilly entreat." On account of which treatment, "Mr. Hare did languish, and languishing did die," etc.

The sentence or *doom* is as follows :

"Thou must be led from the bar to the end of a room, where thou art to be hanged by the neck to yonder beam, *coram nobis*, till you are *dead, dead, dead!* Hangman, do your duty." Porter's fictitious epitaph says: "He was found *guilty* without *evidence*, and *hanged* without *mercy*."

This humorous production was suggested by a real event which actually took place, in 1771, near Chichester. None but fictitious names are employed in the report of the case, but the affair was so well understood thereabouts, that the chief actors in it went by Long's nicknames. The "Trial" is in Hone's "Every Day Book," with the real names appended.

As far as we know, the dog Cupid, who was a great pet with the poet Southey, was not allowed the privilege of a trial; but, in spite of his high acquaintance, perished ignominiously on the gallows for robbing a hen-roost, not longer ago than the year 1805.

The progress of enlightened ideas in matters of justice to dogs is illustrated in the case of Towser, on trial for his life, a few months since, in the Boston Municipal Court. The *Utica Herald* has the following: "The defendant was a handsome setter named Towser. His master had retained able counsel. The dog was placed in the prisoner's box, and, amid the titters of the spectators and the smiles of the judge (Curtis), the trial began. A man swore that the prisoner had bitten him, and he therefore wanted him killed according to law. On cross-examination, witness admitted that he had provoked the prisoner by teasing him. Several witnesses for the defense testified as to the good character of the accused. The latter was then brought forward in his own behalf and furnished testimony as novel as it was effective. At various commands, he played dead, walked on his hind legs about the room, stood on his head, shouldered arms, whined dismally in imitation of a song, and wound up by marching up the steps to the judge's desk on his hind legs, and shaking paws with his honor. The judge without a moment's hesitation said, amid cheers: 'Towser, you are a peaceable and orderly canine. I give judg-

ment in your behalf and dismiss you, the plaintiff paying the costs.' Leaving the room, the dog received an ovation" (copied in *N. Y. Observer*, May 15, 1890).

F. T. C.

HARTFORD, CONN.

When We've been there Ten Thousand Years (Vol. v, p. 56).—The above words, with the whole stanza inquired for, may be found in Vol. i of "The Christian Lyre" (1830), compiled by Joshua Leavitt, p. 77. The stanza is as follows :

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

ELIM.

ST. JOHNSBURY.

Landfall of Columbus (Vol. v, p. 167).—My suspicions as to the trustworthiness of the received accounts of the first voyage of Columbus were aroused by a private and as yet unprinted letter, not now in my hands, written by the late Hon. George P. Marsh, in which he alluded to this question as one regarding which there was much room for doubt. My reference to the matter in your columns was made for the purpose of eliciting further information.

G. H. G.

BROOKLYN, N. Y.

Scholastic Doctors (Vol. iv, p. 226).—Add to this list, Ivo, Bishop of Chartres (d. 1117), called *Doctor Carnotensis* (of Chartres):

"Ibi doctor cernitur ille Carnotensis,
Cujus lingua vehemens—truncate velut ensis."

FAIRFAX.

PHILADELPHIA, PA.

Money Makes the Mare Go (Vol. iv, p. 80).—From a poem of the fourteenth century, Cotton MSS. :

"Sir Peni gers in riche wede
Ful mani go and ride on stede
In this worles wide."

("Sir Penny causes full many to go in rich clothes and ride on horseback, in this wide world.")

R. B. D.

TRENTON, N. J.

Odd Names of Newspapers.—A glance through the pages of the "Newspaper Directory" reveals many peculiar and curious ideas in the way of names or titles for a number of the papers published in the United States. Some of the names are very appropriate, while many will cause wonder and merriment.

In Alabama there is a *Hot Blast* in Anniston, a *Standard Gauge* in Brewton, a *Cyclone* at Selma, and a *Ventilator* in Greensboro. Arkansas has many odd names for newspapers, some of the most striking being *Swift's Flying Needle*, *Serpent*, *Immigrant*, *Log Cabin*, *Linch Pin*, *Horseshoe*, *Hummer*, *Tocsin*, *New Departure*.

In many cities of California may be found papers with such queer titles as *Porcupine*, *Social Calls*, *Citrograph*, *Carrier Dove*, *Wasp*, and *Elevator*. Colorado comes up smiling with *Boomerang*, *Rustler*, *New Eden*, *Solid Muldoon*, and *Rattler*, while Georgia has a *Solid South*, a *Gold Leaf*, a *Breeze*, and a *Gossip*. Illinois keeps her people advised of the news through papers with such names as *Sucker State*, *Torpedo*, *Light of Egypt*, *Sunday Optics*, *Old Flag*, and *Partisan*. Indiana readers keep abreast of the times through a *Nutshell*, an *Air Line News*, a *Gas Light*, a *Hornet*, an *Indiana Pocket*, and a *Hoosier State*.

Journalistic eccentricity in Iowa is marked by papers bearing the name of *Merry War*, *Hawk Eye*, *Postal Card*, *Walnut Bureau*, *Phonograph*, and *Time Table*. Among the numerous dailies and weeklies in Kansas are the following with suggestive titles: *Broad Axe*, *Boomer*, *Cap Sheaf*, *Razzoop*, *Scimitar*, *Lucifer the Light Bearer*, *Coyote*, *Chronoscope*, *Soap Box*, *Sunday Growler*, *Morning Quid Nunc*, *Bazoo*, *Thomas County Cat*, *Border Rover*, *Prairie Owl*, and *Mallet*. Maryland people read *The Moral Reformer* at Vienna, and a *Free Quill* at Laurel.

Natural Gas, *Drummer*, *Roundabout*, *Walker's Boomerang*, *Climax*, *Favorite*, and *Blue Grass Clipper*, is Kentucky's quota to the list of funny-titled newspapers. Massachusetts contributes a *Minute Man*, a *Yankee Blade*, *Ozone*, *Pilgrim*, and *Crimson*. In Michigan are found the following: *Lightning Express*, *Pick and Axe*, *Eccentric*,

Yankee Dutch, *Charlie's Wide Awake*, *Bill Poster*, *Business*, and *Hydrant*.

Missouri's contribution to the list of queer titles in newspaperdom is as follows: *Cash Box*, *Whirlwind*, *Uncle Sam*, *Grindstone*, *Buzz Saw*, *Unterrified Democrat*, and *Brother's Optic*.

Gene Heath's Grip, *Pen and Plow*, and *Nebraska Blizzard* assist in posting some of the Nebraska people.

The *Cracker* supplies the Lakeland, Fla., people with news food. The *Cashier* is the appropriate name of a weekly issued at Cash City, Ia., and Tombstone, Ari., has a weekly fittingly called the *Epitaph*. It is natural to suppose that the *Brass Buzz Saw* makes things hum at Brockton, Ia., and that the *Olive Branch* chronicles naught but words of peace to the inhabitants of Hancock, Minn. The *Busy Bee* at Greenville, Miss., evidently gets all the news.

Texas has an unusually large number of odd and unique-titled dailies and weeklies, some of the most striking being: *Local Freight*, *Old Capitol*, *Texas Nutshells*, *Iron Clad*, *Gimlet*, *Yoakum's Yesterday*, *Round Up*, *News Boy*, *Jimplecute*, *Stake Plain*, *Jury*, *Cross Timbers*, *Labor Sunbeams*, *Colonel*, *Sharp Shooter*, and *Thermometer*. The *Boomerang* at Palouse, Washington, hits the people just about right, and the inhabitants of Douglas, Wyo., swear by *Bill Barlow's Budget*. The *Pee Dee Index* is a South Carolina paper.

Some of the North Carolina editors were evidently at a loss for names, as witness the following: *Tobacco Plant*, *Gold Leaf*, *Railroad Ticket*, *Sign Board*, *Central Express*, *Pine Knot*, *Caucasian*, *French Broad Voice*, and *Eastern Reflector*. Ohio publishers call their papers *Grit*, *Rip Saw*, *Pointer*, *Taxpayer's Guardian*, and *Quiver*. Pennsylvania is modest, furnishing only the following: *Smith's Broad Axe*, *Watch Fire*, *Plain Speaker*, *Blizzard*, and *Derrick*.

There are a number of political paradoxes in the way of names for many of the dailies and weeklies published in different parts of the country, a few instances only being cited as follows: The *True Republican*, at Hudson, Wis., is a Democratic weekly, while the *Chautauqua Democrat*, at Jamestown, N. Y., is a strong Republican paper.

At Goshen, N. Y., the *Democrat* espouses the cause of President Harrison's party, while the *Independent Republican* upholds the standard of Democracy. The *Maryland Republican*, at Annapolis; the *Republican Citizen*, at Frederick, Md., and the *Republican Watchman*, at Greenport, N. Y., are all misnomers in so far as name goes, as all three are strong Democratic papers, while the *Democratic Volunteer*, at Hamilton, N. Y., is equally misleading in name, as the paper advocates the principles of the Republican party. Perhaps the best known examples of this paradoxical naming, however, are found in the St. Louis *Republican*, an out-and-out Democratic newspaper, and the St. Louis *Globe-Democrat*, an equally partisan Republican sheet.

E. B. S.

NEW YORK CITY.

Santa Anna's Wooden Leg (Vol. iv, p. 6).—There are two or three mistakes in the answer to the "wooden-leg" query, cited above. General Santa Anna was still the owner of both his natural legs at the time of the battle of San Jacinto (April 21, 1836), mentioned in your reply to "X," of Baltimore. The wound which caused the general to lose his leg was received in 1837, at a time when France was trying to land a body of troops at Vera Cruz. The following are the facts in this famous "wooden-leg case." At the battle of Cerro Gordo, April 18, 1847, the Mexican General Santa Anna was present, his conveyance being an old-fashioned carriage, drawn by a span of large mules. The battle becoming too warm for him, everything being in favor of the United States troops, Santa Anna cut the traces of one of the mules, mounted, and rode away, leaving his wooden leg in the carriage. Companies A and G, of the Fourth Illinois regiment, were the first to reach the abandoned vehicle. A man by the name of Waldren, a private in Company G, was the first to lay hands on the famous relic; in other words, Waldren "captured" the cork leg. Sam and Frank Rhodes and Sergeant J. M. Gill purchased the relic from Waldren, and upon their return took it home to Pekin, Ill. In 1862 or 1863, some time during the rebellion, at

any rate, the leg was sent as a present to General McCook, then living at Washington, D. C. General McCook placed it among the other relics in the Patent Office, where it was at last accounts.

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Nickajack (Vol. i, pp. 60, etc.).—The Chickamauga Indians were a band of the Cherokees which, in 1791, separated itself from the main tribe owing to dissatisfaction with the Holston, or Knoxville, treaty with the whites. They had three towns, called the Nickajack towns, situated on the south bank of the Tennessee river, fifty miles above Huntsville, and not far from what is now Chattanooga. Of these towns the middle or central one was Nickajack proper. The Nickajack war of 1794 was a short and bloody one, but nearly all the blood spilt was that of the Chickamaugas, who suffered severely in proportion to their numbers.

G. P. O'H.

COLUMBUS, O.

All Passes, etc. (Vol. iii, p. 142; iv, 199, etc.).—

"All passes. Art alone
Enduring stays to us;
The bust outlasts the throne;
The coin—Tiberius."

This is one verse of a poem by Austin Dobson, entitled "Ars Victrix; Imitation from Théophile Gautier."

LOUISA TRUMBULL COGSWELL.

Greek Cities in France (Vol. v, pp. 173, etc.).—The Greek colony of *Massalia* was Phocæan in its origin; there was probably a Phœnician or Punic colony, also, at or near the place. *Lugdunum*, or *Lyons*, was the site of an early Greek commercial establishment.

N. S. S.

Dropping Wells (Vol. v, pp. 142, etc.).—Probably, "the spring that gathered, trickling dropwise from the cleft," in the woods of Broceliande (Tennyson, in "Merlin and Vivien"), was a dropping well. There is, if I remember aright, a noted dropping well near Matlock, in England.

GERMANTOWN.

QUI TAM.

Suicides in China.—Advices from China give an account of a curious suicide on a large scale. A number of young girls in Hong Kong had taken vows of celibacy and banded themselves into an organization called the Society of Purity. But one of the number was betrothed by her parents to a young man of the town. Then the whole band went off together and drowned themselves in the river—an example of female consistency and solidarity which is dreadful to think of. Yet the story is undoubtedly true. Suicide is very frequent in China, and an intending *felo de se* finds it easy to obtain companions. Thus some years ago an accomplished young lady of Canton, who had been unfortunately married to a coarse and stupid husband, was bewailing her fate to a party of sisters and female cousins, and declared her intention of committing suicide. On this the young ladies declared that, since such was married life, they would die, too; and so the whole bevy of them joined hands together, and walking into a fish pond deliberately drowned themselves. Again, three men, imprisoned in Hong Kong jail on a charge of piracy, determined to make away with themselves rather than have the bother of a trial. At some height in the cell where they were imprisoned was a small window, guarded by two iron bars. From the positions in which they were found in the morning, it would seem that the third man had assisted the two others in hanging themselves from the bars by their queues; that then he had cut down one of them by gnawing through the queue with his teeth, and using the dead body as a stool to be afterwards kicked over, he had contrived to suspend himself. And all this had been done so quietly as not to attract the notice of a sentinel who was pacing outside the window. A very curious series of suicides took place in Shanghai in 1869. The parents of a young lady, lately married, fell into difficulties and applied to her for assistance. Her husband allowed her to give them a coat to pawn. The daughter, however, being anxious to render further aid, without the knowledge of her husband, secreted sixteen dollars in the pocket of the coat. The old man did not discover this, but took the coat to a pawnbroker, who, noticing the money

on unfolding the garment, kept his own counsel, and quietly advanced two dollars. Soon after the husband discovered that the daughter had given sixteen dollars to her parents, and made so much noise about it that the lady disposed of herself by hanging. In this way the news of the robbery committed by the pawnbroker became known to the parents, and the old mother took the matter so much to heart that she poisoned herself with opium. Lastly, the pawnbroker, getting alarmed on hearing that his dishonesty had caused two deaths, drowned himself in a well.

E. BRADLEY SIMS.

NEW YORK CITY.

Stone Rivers (Vol. v, p. 149, etc.).—The late Porter C. Bliss, a man of singularly bright and active mind, informed me that he had traveled to some extent in what is called Patagonia. By his account, much of the country is very fertile, with a good, though probably not perfect, climate. Writers of books of science, however, generally speak of the country as for the most part stone-covered and almost worthless, except for its possible mineral stores. M. P. D.

EASTON, PA.

Rocking Stones (Vol. v, p. 69).—At Brimham Rocks, in Yorkshire, there are several rocking stones of great size.

N. C. T.

Lakes Drained (Vol. v, pp. 179, etc.).—Do not omit from this list the Fucine lake, in Italy, the drainage of which, by the Prince Torlonia, was a work of great magnitude and interest.

P. R. E.

OHIO.

No-man's Land (Vol. v, p. 62).—Please don't forget our No-man's Land in Maine. It is a small wooded island of the Atlantic, some fifty feet high, and five hundred yards in length. It is situated seven furlongs (if there is any sea furlong) east by north of the north-east point of the well-known island of Matinicus, and about five miles from the lighthouses on Matinicus rock.

ISLANDER.

VERONA, ME.

Underground Streams (Vol. v, pp. 164, etc.).—In the French Jura there are many streams partly, or entirely, subterranean. Besides the Doubs, already referred to, the Orbe and the Creuse are both considerable streams, flowing underground for a good part of their respective courses.

The river Gloire, a tributary of the Inn, in the county of Westmeath, Ireland, flows underground throughout a good part of its course.

G. P. O'HIGGIN.

COLUMBUS, O.

Sunken Islands (Vol. v, pp. 180, etc.).—In 1691, Egg island, in Delaware bay, was surveyed and found to measure fully three hundred acres. One hundred years later its area was sixty acres. It still existed in 1830, but has since then disappeared entirely.

A late newspaper account states that Sable island, some ninety miles to seaward of the Nova Scotia coast, is now being rapidly swallowed up by the sea.

Nauset, an island near Orleans, Mass., disappeared more than a hundred years ago. Webb's island, of twenty acres, near Chatham, Mass., disappeared nearly two hundred years ago.

* * *

Ff in Proper Names (Vol. v, pp. 156, etc.).—Correspondents may be interested to know that this question attracted the attention of their English *Notes and Queries* brethren as early as 1855, and as late as 1885:

The general result of *their* discussion may be thus summed up: In ancient legal manuscripts, the capital F was always represented by two small f's (as it still is in the engrossing hand used in English solicitors' offices).

This gave rise, in time, to the printer's capital F being made in imitation of the two small letters; and it also led to the retention of the ff by the Frenchs, the ffolliots, etc., who, finding their names thus spelt in their family papers, thought it wise, from a legal point of view, not to alter them in any way.

A. ESTOCLET.

NEW YORK CITY.

Pets of Famous People (Vol. v, pp. 154, etc.).—Lady Hesketh, in one of her letters, says of the poet Cowper: "He had,

at one time, five rabbits, three hares, two guinea pigs, a magpie, a jay, and a starling, besides two canary birds, and two dogs. * * * I forgot to enumerate a squirrel." She also seems to have forgotten to mention his "retired cat" of 1791. For later, in the same letter, she tells how soundly the cat was once thumped by one of the hares.

QUI TAM.

GERMANTOWN, PA.

Bottomless Ponds (Vol. v, pp. 165, etc.).—There is a little mere, called Never-touch pond, near Middleboro', Mass. Its name indicates the popular belief that it is not soundable. I used to know of an "Enchanted Hole," said to be bottomless, in the Shawsheen river, a small stream in Massachusetts. In this river the devil used to baptize witches. Walden pond, or lake, at Concord, Mass., is another so-called bottomless pond. By inspection, any one can see that it is in fact only one of a chain of glacial lakelets, each held in place by an old moraine, or natural dam. It has no inflow nor outlet. An inflow would have made a breach in the dam, or moraine, and would thus have destroyed the lake.

G. H. G.

BROOKLYN, N. Y.

Corrigenda.—*Qui Vive* (Vol. v, p. 173).—For *conjunctious dubitativus* read *conjunctivus dubitativus*; and, on line 13, for *interpellen* read *interpellem*.

BOOKS AND PERIODICALS.

The Chautauquan, for September, shows the following subjects: "On Pleasure Bent," by John Habberton (author of "Helen's Babies" and "All He Knew"); "On the Nature and Value of Folk-Lore," by L. J. Vance; "On Mount Mansfield," by Bradford Torrey; "Two Chiefs of the Great League," by Francis Newton Thorpe, Ph.D.; "Margaret Fuller Ossoli," by L. H. Boutell; "Sacred Trees," by Dr. Ferd. Adalb. Junker von Lange; "Moral Recovery," by Hezekiah Butterworth; "A Spruce Bark Camp in the Adirondacks," by John R. Spears; "The Supreme Court of the United States," by Eugene L. Didier; "Experiment Stations: What is an Investigation?" by Byron D. Halsted, Sc.D.; "The Passion Play in 1890," by Fannie C. W. Barbour; "Modern Magic and its Explanation," by Marcus Benjamin, Ph.D.; "Japanese Art," by T. de Wyzewa. The editorials and the special departments occupy the usual space.

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NOTES.

THE ASOKA IN HINDU LITERATURE.

(UNDER "BANJULA TREES," VOL. V, PP. 94, ETC.)

"What's in a name? That which we call a rose,
By any other name would smell as sweet."

Sir William Jones has told us that *banjula*, or *vanjula*, is only another name for the *Asoka jonesia*, and at the conclusion of his "Observations" on the plant says: "The name, I hope, will be retained by botanists, as it perpetually recurs in the old Indian poems and treatises on religious rites. If the imagination was at first stirred by the mention of '*banjula* trees that spread their roof of crimson,' the impression need not be dispelled, but rather sustained and intensified by the frequency and beauty of passages relating to the same trees under their

more familiar name Asoka. This term is variously rendered, as *griefless*, *deprived of grief*, or *grief-destroyer*, from a = *not*, and soka = *sorrow*."

Although several other beautiful crimson flowers native to India are often alluded to by her poets, the Asoka is the most poetical of all, and fills a high place in the ancient literature of the Hindus, not only on account of its surpassing beauty—whose real or fancied influence may have suggested its name—but also by reason of its mythological associations and the strange superstitions which attach to it.

The "Rāmāyan" of Valoniki, written anywhere between 2030 and 950 B. C., abounds in references to the Asoka, in which these trees appear either as a striking feature or as a full setting of some beautiful scene; aside from the minor allusions, we may choose several such beautiful pictures. First, there is the palace garden of the wily, wicked Queen Kaikeyi, "where parrots flew from tree to tree, and gorgeous peacocks wandered free."

"There lute and lyre sweet music play'd,
Here rich in blossoms creepers twined
O'er grot with wondrous art designed;
There Champac and Asoka flowers
Hung glorious o'er the summer bowers,
And 'mid the waving verdure rose
Gold, silver, ivory porticoes"

(Vol. i, p. 368).

Next follows the picture of "Rāma and Sita in the Forest." Rāma dispossessed of his patrimony through the selfish designs of Kaikeyi, has fled to the woods with his wife, Sita, and his brother Laeshman. Leading the life of a devotee, he has chosen for their hermitage a spot near the mountain Chitrakuta. Rāma and Sita are seen roaming in the depths of the Indian forest, which, in the language of the poet, is fired with a clump of bright Asokas, and, attired in their bloom, Sita, eying their restless blossoms, cries:

" * * * Now let us go
Where those Asoka blossoms grow."

Rāma, obedient to Sita's pleasure, thither went,

"And roamed delighted through the wood
Where blossoming Asokas stood."

* * * * *

And each upon the other set
A flower-enwoven coronet.
There many a crown and chain they wove
Of blooms from that Asoka grove."

And not far beyond the poet shows us another scene, hardly less beautiful, where "Sita of the glorious eye" is returning from her task at evening:

"For she had sought the wood to bring
Each loveliest flower of early spring;
Now would the bright-eyed lady choose
Some gorgeous bud with blending hues;
Now plucked the Mango spray, and now
The bloom from an Asoka bough."

Rāma having received a visit from his brother Bharat, the son of his father's youngest queen, Kaikeyi, resolves to seek a more secluded hiding place, and so pursues his way to the pathless forest of Dandāka, through which flowed the brook or river Pampea:

"On whose fair banks Asokas glowed
And all bright trees their blossoms showed;
The crystal waters in their flow
Showed level sands that gleam'd below;
There glittering fish and tortoise played,
And bending trees gave pleasant shade."

It is here we find Rāma, after Sita has been snatched away by the giant Rāvan, and borne off

"In his magic car
Aglow with gold, which blaz'd afar."

Rāma, in his "Lament" for Sita, at first calls on the flowers, as the Hindus were wont to do, and vehemently bids the Asoka act his part; but soon overborne by the reality of his loss, and sensible that trees and flowers are powerless to help, he exclaims:

"Those flowers have power to banish care,
But now they drive me to despair."

The scene around him is a wilderness of beauty, which has the effect only to intensify the hero's suffering, and he again addresses the Asoka:

"Asoka, brightest tree that grows,
Hangs out his gorgeous bloom in scorn,
And mocks me as I weep forlorn."

Alas! the grief-dispelling power of our favorite is only etymological, and a poetic fiction.

Nor does Sita, who meantime is far away

in Lanká's isle (Ceylon), find more consolation than Ráma in their favorite flower. Rávan, unable to overcome the aversion of Sita for him, bids his attendants bear her to the Asoka garden, where she is to be watched and guarded. Later the giant king seeks to pay his addresses to his royal captive there, and we are shown another picture. Arrayed in his brightest garb, and accompanied by a retinue of one hundred dames, bearing "chowries, fans, and lamps of gold," and making music as they went,

"With zone and tinkling ornament."

Rávan hastens to that

"Lovely shade
Where glowed each choicest flower and fruit,
And the sweet birds were never mute,
And tall deer bent their heads to drink
On the fair streamlet's grassy brink."

But Sita yields neither to threat nor to blandishment, and makes answer,

"I am my lord's and he is mine."

Meantime Hannonan, the monkey-general and faithful ally of Ráma, has discovered Sita's place of captivity, and his search for her in the grove forms the last of the series of beautiful Asoka pictures in the "Rámayan."

"He strayed through alleys soft and green,
And when a spray he bent or broke,
Some little bird that slept awoke;
Whene'er the breeze of morning blew,
Where'er a startled peacock flew,
The gayly colored branches shed
Their flowery rain upon his head,
That clung around the Vanar till
He seemed a blossom-covered hill.
The earth, on whose fair bosom lay
The flowers that fell from every spray
Was glorious as a lovely maid
In her brightest robes array'd."

The Hindu drama is a mixture of prose and verse, but "The Hero and the Nymph," of Kálidása, who flourished about 56 B. C., consists chiefly of poetry, most of which is exceedingly pleasing. Here, too, we have the inevitable palace garden with its Asoka tree—this time just bursting into flower. When the hero, Purúshvas, discovers the talismanic ruby lying on the rock, he exclaims, earnestly:

"* * * 'Tis a gem more roseate than the blush
Of the Asoka blossom."

And when, afterwards, he sees a hawk bearing away in his beak the celestial gem, "the ruby of reunion," he cries:

"Red as Asoka flowers the precious gem
Graces the sky."

"Ratnaváli; or, The Necklace," a drama of the twelfth century, must always interest because of the lively description in the first act of the festival of Kama-deva, the Hindu Cupid, and in which the leading characters take part. The Asoka here appears in a mythological relation, the presence of one of these trees, at least, being essential to the ceremony; for it was in a grove of Asokas that Kama incurred the wrath of Siva, who, in return, burned him to ashes, and afterwards instituted in his honor this festival, celebrated in the last days of May. At the opening of the play, the queen is preparing to offer homage to the flower-armed deity, Kama, which stands at the foot of the red Asoka tree, in the garden of the palace. King Vatsa, who is present at the queen's request, among other nice things, says: "The bees give back in harmony the music of the anklets, as the delicate feet are raised against the stem of the Asoka tree." While Ratnaváli is engaged in the ceremony of offering to the god whose statue is near the Asoka tree, gifts of sandal, saffron, and flowers, King Vatsa remarks: "As rests your hand upon the stem of the Asoka, it seems to put forth a livelier shoot"—a second allusion on the part of his majesty to the strange Hindu superstition "that this tree, by the contact of the foot of a beautiful woman, will put forth blossoms." It was most common for this ceremony to take place in a grove, where the portrait or the image of Kama was placed in the shade of an Asoka, and for the worshiper, after having bathed, to proceed thence, accompanied by a train of nymphs and choristers bearing gifts of fruits, flowers, and perfumes.

In "Malavika and Agnimitra," another drama by Kálidása, we have the superstition referred to in Ratnaváli, illustrated in the action. The scene of the third act is laid in a palace garden where stands an Asoka tree. This tree does not blossom, and being the favorite of Queen Dharini, she has pro-

posed to try the effect of her own foot; but while her attendant was putting the swing in motion, the queen fell out of it and sprained her ankle. Being thus prevented from performing the ceremony herself, she deputed Malavika to take her place. Malavika having attired herself in royal habiliments, approaches the tree and is entirely successful. The scene of the fifth act of the same play is similarly laid—the royal personages having assembled in the shade of the Asoka to receive the gifts and the submission of a newly-conquered king.

Kālidāsa's celebrated poem, "The Cloud Messenger" ("Megha Duta"), has the following allusion to the same famous superstition:

"Profuse Asoka sheds its radiant flowers,
And budding Kesara adorns the bowers;
These are my rivals; for the one would greet,
As I would willingly, my charmer's feet."

The following description in plain prose, by some modern observer, is not lacking in pictorial effect:

"The first time I saw the Asoc in bloom was on the hill where the famous rock-cut temple of Kārli is situated, and a large concourse of natives had assembled for the celebration of some Hindu festival. Before proceeding to the temple, the Mahratta women gathered from the two trees, which were flowering somewhat below, each a fine truss of blossoms and inserted it in the hair at the back of the head. As they moved about in groups it is impossible to describe a more delightful effect than the rich scarlet branches of flowers presented in their glossy jet black hair."

We know that the same Sanskrit name was borne by the most famous of ancient Hindu monarchs, and this Asoka was grandson of Chandragupta, the king with whom is connected the story of the "Poison Maid." For an account of the circumstances of Emperor Asoka's birth and the reason why he received this name, refer to "The Indo-Aryans," by Rājendralāla Mitra, an author possessed of superior sources of information.

F. T. C.

HARTFORD, CONN.

RACE-TRACK SLANG.

Race-track talk is not always plain talk. It is related that a wild and woolly Westerner was once taken to an Eastern race-course, where the proceedings resemble a Kilkenney fight. On entering the betting ring, the Western man saw men and boys pushing and struggling with all their might around a stall, and heard excited men shouting at the top of their lungs: "Four to one on Proctor Knot! Four to one on Proctor Knot!" Whereupon he whips out his revolver, and howls: "Where is the fight? I'm not going to stand by and see four to one *on to* Proctor! He must have fair play!"

Perhaps the word in most common use on the race-track is "tip." If a friend or acquaintance gives you some quiet and positive information about this or that horse, this or that stable, the information conveyed is called a "tip." A "straight tip" is knowledge from an authoritative source. Synonymous with "tip" is the word "pointer." Should you conclude to try the advice given by a "tip," and take a chance in the game, you take what is called a "flyer." Again, if the odds offered by the "bookies" or bookmakers should happen to be twenty to one, or so, you would also take what is termed a "long shot." In other words, you would be taking "long odds" or big chances. Once more, on every race-track there are persons who for a small pecuniary consideration will sell you "tips." Ordinarily, these sellers of "tips" are called "tipsters." When they are in the employ of the "bookies," they are known as "touters." So, too, a "capper" is a tipster who leads the betting public astray.

A very peculiar but emphatic bit of turf slang is the word "cinch." When a person has a cock-sure thing, when he can pick out without fail the winning horse, he is said to have a "cinch." This word, taken from the Spanish, is used by cowboys to denote the way in which their saddles are tightened on their ponies. There are no buckles on the belly-band, but in their place there is a "cinch-strap," which passes through two rings and is tied by the "cinch-

knot." The Western phrase, "cinching up," means simply tightening the girth. And, it is significant that, on the race-track, you hear the expression "an air-tight." The most emphatic form is a "lead-pipe cinch," but how that intensifies the certainty I am unable to say.

The turfman has quite a number of words descriptive of the horses. An animal that has been "fixed" or "doctored," or one that runs as if something was the matter, is called a "stiff." Then there are "skates." A second-rate track in New Jersey used to have running races during the winter months, when the track was covered with snow and ice. The poor animals, with smooth iron shoes, would often slide over the course in a curious kind of fashion. Some turfmen declared that they skated. Since then, second-rate horses that run in the mud or snow are called "skates."

The expression "mud horse" is often used in a sarcastic way. Thus, turfmen notice that certain steeds only win on a muddy track when the "right odds"—say forty or fifty to one—can be obtained against them. However, the popular term for an animal quoted at big odds is a "long horse;" a "short horse" is one that is quoted at small odds. A common phrase for horses that are not run to win is that "they are not out for the stuff"—meaning that they are not out for the money or the purse. A horse is said to "go wrong" when he fails to respond; or, he "goes lame" when he gets in the home-stretch or "in the ruck."

It is not uncommon to hear the turfman ask, "Who is in the pigskin?" That is to say, who is the "jock" or rider? A jockey who makes a mistake of one kind or another is said to "make a break." If the "break" is particularly bad or glaring, the jockey is a "chump"—a word not peculiar to turf talk.

The wooden stalls, from which the "bookies" shout forth their alluring odds, forms what is known as the "betting ring." A spectator who has made a wager, and refuses to pay up after he has lost it, is everywhere known as a "welcher." The "plunger" is one who stakes his all upon a single race, or one who makes big wagers out of

proportion to his capital. "Great draft" is winning a number of bets in succession. A turfman betting with money won from the "bookies" is said to be "playing on velvet." When he goes "broke," and loses all his money, he is said to be "walking on his uppers."

Thus the turfman has invented new words as he went along, to express new wants or new phases of sporting life. He has turned nouns into verbs and *vice versa*; has made new adjectives, and has adopted into vocabulary the every-day speech of all sorts and conditions of men—cowboys, pioneers, diggers, gamblers, stock speculators, and corner-boys. His slang thus smacks of the mining camp, the stock exchange, and the backwoods. Consequently, turf talk is often rich in sound and meaning, and, at times, strikingly graphic and picturesque in appropriateness.

L. J. VANCE.

QUERIES.

King of Two Worlds.—Who was known as "the king of two worlds?"

A. P. BELCHER.

CALAIS, ME.

The title "king of two worlds" was assumed by one Dundia, or Doondiah, a Hindu chieftain who was conquered by Wellington in 1798 or 1799.

Eritrea.—What and where is Eritrea?

O. A. ADAMS.

DELAWARE.

Eritrea is a newly constituted Italian colony on the east coast of Africa, including, besides other tracts, some part of Abyssinia. We are not able to say exactly what its limits are.

Chelsea Soldiers' Home.—Where is the Chelsea Soldiers' Home?

M. O. WARRINER.

TROY, N. Y.

There is (1) a noted Chelsea Hospital for Invalid Soldiers, at Chelsea, in England;

(2) the United States Soldiers' Home, at Chelsea (or Togus Springs), in Maine; and (3) the State Home for Soldiers, at Chelsea, in Massachusetts. This coincidence in place names is rather remarkable, and somewhat important; for mistakes might arise from it in the transmission of letters or goods.

Emu in New Zealand.—We are told in the *Chautauquan*, August, 1890, p. 575, that the "emu, a wingless bird, once roved the songless woods" of New Zealand. Is this true?
ALICE HENDERSON.

CAMDEN, N. J.

For *emu*, read either *moa* or *apteryx*. The latter still exists in New Zealand, and is wingless. The emu is not absolutely wingless, and is an Australian, not a Neo Zelandian, bird. Dumont d'Urville speaks of seeing an *emu* in New Zealand, but he certainly meant an *apteryx*. The huge extinct *moa* probably had small wings.

Mantuan.—What poet is called the Mantuan?
M. O. W.

TROY, N. Y.

Virgil, who was born near Mantua, is often called *the Mantuan*; but Mantuan, without any *the*, means Battista *Mantuan* (or Spagnuoli), 1448-1516, a monk and Latin poet, who long enjoyed the highest repute, but is now much neglected.

Libraries.—Can you inform me (1) which is the largest library in the world? (2) Which is the largest library in the United States?
H. F. PETERSON.

OAKLAND, CAL.

(1) The largest library in the world is said to be the Bibliothèque Nationale in Paris. The number of volumes is 2,290,000. The last count was made in 1791, and as the foregoing figures enumerate pieces of which many are contained in one volume, perhaps something like 1,827,000 is nearer the proper number. The next largest library in the world is that of the British Museum. It contains 1,550,000 volumes, and 50,000 MSS.

(2) The largest collection of books in the United States (according to the "Report of the Commissioner of Public Education") is the Congressional Library, which contains 596,000 volumes. The Boston Public Library follows closely with its 489,000 volumes.

REPLIES.

Birds of Killingworth (Vol. v, p. 186).—The New York *Evening Post*, a few years ago, gave a short account of Killingworth, a town in Connecticut, founded 1663. It was originally "Kenilworth," named for the English town from which it is said the early settlers came. The writer had applied to the town clerk, Mr. Henry Hull, for information as to whether this was the scene of Longfellow's poem, and received the following reply:

"I looked in the record of town votes, supposing the town gave a bounty for killing certain birds and animals, but I did not find any vote. One thing I know by actual knowledge. When I was young, say fourteen years, the men in the northern part of the town did yearly, in the spring, choose two leaders, and then the two sides formed. Their rules were: The side that got beaten should pay the bills. Their special game was the hawk, the owl, the crow, the black-bird, and any other bird considered to be mischievous in pulling up corn and the like. Also the squirrels, except the gray squirrels, and all other animals that were considered mischievous. Some years each side would bring them in by the bushel; it was followed up only a few years, for the birds began to grow scarce. This was probably the basis for Mr. Longfellow's poem."

This letter being sent to Mr. Samuel Longfellow, brother of the poet, he wrote:

"I cannot say whether the writer of the poem had ever heard the story of the crusade against the birds which Mr. Hull relates. I found among his papers a newspaper cutting—a report of a debate, in the Connecticut Legislature, upon a bill offering a bounty upon the heads of birds believed to be injurious to the farmers; in which debate, a member from Killingworth took part. The

name may have taken his fancy, and upon this slight hint he may have built up his story. You will observe that in the poem he throws back the time to a hundred years ago. But I cannot speak with certainty upon this matter."

M. A. N.

NEW YORK CITY.

REFERRED TO CORRESPONDENTS.

One-eyed Days.—What is meant by the term, "One-eyed days?"

MARTIN.

MCCONNELLSTOWN, PA.

Devil's Land.—What islands are known as the Devil's Land, and why so called?

MARTIN.

MCCONNELLSTOWN, PA.

Romans of America.—What tribe or tribes of Indians were called the "Romans of America?"

MARTIN.

MCCONNELLSTOWN, PA.

Casting out the Shoe.—The Psalmist says, "Moab is my wash-pot; over Edom have I cast out my shoe." What does this expression mean?

P. P. C.

SPRINGFIELD, ILL.

Democritus Minor.—Who was the *Democritus Minor* who annotated "The Anatomy of Melancholy" of Burton? The latter calls himself *Democratus Junior*. Some of the notes to this work are relatively very modern.

ISLANDER.

VERONA, ME.

Robespierre.—Can any of your correspondents tell me what Carlyle means when he says that Robespierre was as barren as the Harmattan wind?

J. L. T.

WASHINGTON, D. C.

COMMUNICATIONS.

Underground Streams (Vol. v, pp. 164, etc.).—That valley in Arcadia, wherein stood the city of Mantinea, has no drainage to the sea except through underground channels.

R. H. D.

BOSTON, MASS.

Sacred Trees.—To what degree the religious systems and mythologies of the cultured people of antiquity were influenced by the story of the Creation and the Fall, can hardly be ascertained; yet in all, certain analogies are surprising.

Representations of the tree of life and knowledge are found in the oldest art works and paintings of the Egyptians and Africans as well as in those of the people of the far East. The sacred tree appears as an emblem of the universe and of the system of creation, but most frequently as the tree of life, whose fruit fills believers with divine strength and prepares them for the joys of immortality. Its oldest representatives are the date-tree, the fig, and the fir or cedar.

The earliest representative of the palm is the genuine date-tree of the Nile valley and of the great alluvial plain of Babylon. The palm is represented as the tree of life on an Egyptian obelisk, which probably belonged to the time of the eighth dynasty (1701-1447, according to Lepsius) and which is now set up in the royal museum at Berlin. Two arms reach from the top of the tree, one of which offers to a dead body a dish of dates, the other the water of life. They are the arms of the Egyptian household goddess, Neb-hat, goddess of the nether world. In other and later representations, her entire figure appears.

In another column, copied by Rossellino, is a similar picture, in which the Egyptian fig-tree, the fig-tree of sacred writings, figures. There is also the fig-tree of India, under which Vishnu was born and which Brahma made king of all trees when he appointed the kings of animals, birds and plants. This fig-tree is also sacred to Buddha.

The tree which is represented by Assyrian painters as sacred, resembles the date-palm. It were scarcely possible to select more appropriate representatives of the mythic tree of life, whose fruit gives strength and wisdom, than the date and fig-trees, both of which are the most important producers of food in the East. "Honor your paternal nurse, the date-tree," said Mohammed, "for it was created from the same dust in Paradise as Adam."

A later Mohammedan legend relates that Adam was allowed to choose three things

from Paradise: myrtle, the sweetest-scented flower; corn, the best food; and dates, the most agreeable fruit in the world. These dates were brought in a wonderful manner to Hejaz, and thence sprang all date-trees in the world; and Allah assigned them for the food of all true believers who should conquer all lands where they grow.

The tree of life in several old mosaics in the apses of the Roman basilicas was represented by the palm. In the hands of martyrs it signified not only victory according to the heathen type, but more directly "the wood of life," whose leaves "serve for the healing of the nations."

Palm branches were brought home by the crusaders, and, later, great masses were fetched from the coast plains of Palestine by travelers to the sacred tomb. From this custom they were commonly called "Palmer's" and were thus distinguished from pilgrims to other places, as Rome, Compostela, etc. About that time palm-leaves were first used as ornaments on the carved capitals of churches in Northern Europe. It is surprising, therefore, to find the date-palm in its oldest forms introduced into several French churches at an earlier period. This may have been effected by the extended commerce which during the Merovingian period existed between Gaul and the eastern sea-board of the Mediterranean. These unique and beautiful designs were imitated by Romish and native artists of Gaul in the decoration of their churches. Thus the African tree of life is seen between two lions standing guard, on the pediments of many church portals. The shape of the tree is curiously diversified and sometimes in place of lions are dragons and other winged monsters. But the original African form can be recognized in spite of all modifications.

Since the middle ages, palm leaves have been employed in Catholic lands in church decoration at Easter-time and on Palm-Sundays in memory of the entrance of Christ into Jerusalem, and carried in the procession which in former times was formed in the church-yard. Catkins of willow are used mostly, especially of round-leaved willow which, according to old monastery verses, also were called palms.

The third of the oldest sacred trees of life,

the fir or cedar, represents entirely different ideas. These firs unite elegance and flexibility with strength and durability, and those of upper Africa and Persia, although they nowhere attain the gigantic height of the deodār of the Himalayas, offer a striking contrast to the date-trees and tamarinds which the prevailing tree-flora of the alluvial countries exhibit. All their varieties possess that grave, lofty character, which reaches its highest development in the venerable cedar of Lebanon.

It is probable that the cedar of the East in very early times was represented in the West by a different variety. Its peculiarities, height and durability, were found among European trees, most pronouncedly in the oak, and upon it were conferred the attributes which at first were connected with the firs. Like the cedar of the East, it became a symbol of supernatural might and power. *Quercus Jovi placuit*, the oak was sacred to Zeus, because he first taught man to approach him from the oak. Oaks overshadowed his oracle in Dodona; from its smoke priestesses expounded the will of God. The Northern oak like the cedar attracted the flash of lightning, and was the tree sacred to Donar or Thor. In the land of the Hessians there stood a giant oak of Thor, which was greatly venerated by the people. St. Boniface, on the advice of a few new converts, began to fell this tree. The people, amazed at such mischief, broke forth in loud curses but dared not hinder the deed. When Boniface had hewn half through the trunk, a supernatural storm arose, caught the top with all its branches and hurled it broken into four pieces to the ground. The heathen recognized the miracle, and the majority were immediately converted. From the wood of this tree St. Boniface built a chapel, which he dedicated to St. Petrus.

The destruction of the oak sacred to Thor was necessary in order to break the way to the new doctrine; and numerous decrees and resolutions made by the papacy up to the thirteenth century against the practice of heathen ceremonies and rites under trees and in groves, show how stubbornly the people clung to the old traditions.

Holy trees often were afterwards dedicated

to great saints, by the Celts, especially in the northwest of France and in Ireland. In Ireland a celebrated oak was dedicated to St. Columbus (550-615), a splinter of which, carried in the mouth, pardoned a suicide. Many of these old heathen trees were consecrated by means of a hewn-out cross, and in this way were rescued from the ax. Such trees are found in England where formerly they served as landmarks; for example, the gigantic "Shire Oak," which stands on the place where the three counties, York, Nottingham and Derby, join. Its top surpasses that of the celebrated chestnut-tree, called *Cento cavalli*, at Ætna, under whose branches two hundred and thirty riders can find shelter. A noted tree is the "Crouch-oak," at Addlestone in Surrey Shire, a landmark of the royal forest of Windsor, which owes its name to a cross formerly hewn out in the bark. By the cross such oaks were deprived not only of the might of Woden and Thor, but also of elves and other goblins, and they guaranteed protection against every evil spirit, a superstition which was broadcast over all Germany.

In former times and even until lately all manner of omens were connected with the changing color of the oak-leaves. The ensign of the royal house of Stuart was considered unfortunate by the Highlanders, because it was a sprig of oak, not evergreen, an omen which the fate of this family verified only to well. The earlier or later development of the leaves, in many places even now, is a weather sign, and in England an old maxim is current among the country-folk, in which the oak shares this peculiarity with the ash:

If the oak's before the ash
Then you may expect a splash;
But if the ash is 'fore the oak,
Then you must beware of soak.

From the little we know of the old Druids, their high veneration for the oak and the mistletoe growing thereon, is firmly established. The white mistletoe was valued as a mighty talisman and was gathered by them with mystic rites and great solemnity in the forests of Gaul and Britain. It was considered sacred, for it was dropped from heaven upon the branches of high trees.

Yet long before the Druid times, we encounter the mistletoe in Scandinavian myths. Baldur, the earliest of the gods, was killed by a branch of it, after Freya had obtained an oath of all the creations of the earth never to harm the Light-god.

The mistletoe possesses a hidden magic power, and banishes evil spirits; therefore, in Wales at Christmas time it is hung over the doors. In England, it, with the holly and the evergreens, serves for Christmas decorations in the home, and gives to him who catches a maiden under the white spray of berries, the right to kiss her—a custom which is descended from a Northern myth. When, at the request of the gods and goddesses, Baldur was called back to life, Freya, the goddess of love, took in charge the plants of omen, and every one who came under this branch received a kiss as a token that in the future the mistletoe was to be a symbol of love and not of death. Yet, singularly, mistletoe, the customary ornamentation for Christmas festivals, is debarred from the churches, and is wanting, too, in the sculpturing of old ecclesiastic buildings, for which its symmetrical form would be especially suitable. Even yet in the North lurks the old superstition of its magic powers.

Like the oak, the ash was an object of high veneration with the Celts and Germans, but especially with the Scandinavian races, in whose religious myths this tree took a prominent part. The Northern people valued the sacred ash as the symbol of the universe.

The ash which the scalds chose as a tree symbolic of the universe, is found farther north than the oak. It is the most abundant tree beyond the Baltic, and its wood served for many purposes for which the pine trees of the North were not suitable. The saga heroes fashioned their long spear handles and ax-hafts from ash-wood, from which also they usually built their boats. This may have been the reason why the learned Bishop Adam of Bremen, who lived in the eleventh century, calls the Danish and Norwegian vikings, *Aschman* (ash-man), or, because, as the Edda narrates, the first man was fashioned from a block of ash.

The Edda relates that the universe tree was

the sacred ash. Though an ash, yet it was an evergreen tree, and there were many sacred trees scattered over all Northern Europe which remained green summer and winter, and were highly esteemed. According to the account of Adam von Bremen, such a tree stood before a great temple in Upsala; and in Ditmarsh, carefully hedged in, was a similarly honored tree, which was bound with the destiny of the land in a mystic manner. When Ditmarsh lost her freedom, the tree withered. But a magpie, one of the most distinguished birds of omen of the North, came and nested on it and brooded five all white young ones, a sign that the land would one day win back its freedom.

In contradiction to the old adage, according to which the roots of the sacred ash were half destroyed by snakes, the leaves and the wood of the ash in Northern Europe were considered a mighty protection against snakes and other vermin. If one draws a circle around a viper with an ash stick, the viper is doomed to remain in it, and no more to leave it.—*Deutsche Rundschau*.

Miners' Superstition.—"Reaching the largest coal mine in the United States at Pottsville, after an explosion that had robbed many families of their heads, I tried to obtain permission to enter the mine. The owner said that it was certain death to go into it, and I would not be permitted to do so. I paid a poor Welshman \$5 to take me secretly down the shaft, and he and I spent an afternoon in the bowels of the earth," writes Julian Ralph in *Chatter*. "There would not have been anything very desperate about that but for the ignorance and recklessness of my Welshman—the same sort of ignorance and recklessness that had blown up that mine and has blown a hundred others.

"He got to telling me about the 'brownies' that live in the mine. Queer little pigmies he said they were, not much bigger than your hand; clothed all in brown, wearing feathers in their hats and always appearing to a miner when something dreadful is about to happen to the mine or to the individual. He said that as he was at work in a blind shaft on the day of the explosion

he heard a lilliputian chattering, and looking up saw a brownie, four inches high, standing in a crevice on a coal vein, and holding up a warning finger.

"My Welshman had a naked lamp in his hand, and suddenly he raised it in a cranny over my head with the remark: 'The brownies do live in all such cracks as that.' When you know that I had been warned that if the flame of a lamp touched any crevices of the rocks wherein gas was still certain to be lurking, another frightful explosion would occur, you can imagine my feelings as I seized that man's arm and pulled it down, half a minute after the flame had penetrated that hiding place of the fatal fluid."

Rivers Flowing Inland (Vol. v, pp. 179, etc.).—According to a French work entitled "*Curiosités Géographiques*," which I translate, a stream in Cephalonia, largest of the Ionian islands, presents a phenomenon which is even more extraordinary (than others already mentioned) since it is a case the contrary of all other water-courses in that it runs out of the sea, inland, instead of emptying into it. After flowing a short distance in a sort of canal, it disappears under a rubbish of rocks. It is situated at the northern extremity of the tongue of land which forms the western shore of the harbor of Argostoli. It has never diminished in volume nor ceased to flow, nor succeeded in filling the subterranean cavity into which it pours. One of the landed proprietors of Cephalonia has vainly quarried a large opening into these rocks in order to follow out this mysterious course. After having reached a depth of about ten feet, he discovered that the waters disappeared in natural fissures ten to fourteen feet below the surface of the sea, from which the waters of the sea and those of this stream were only separated by a thin partition of stone. The existence of this phenomenon (first made known to the scientific world in 1838) led to the construction of a mill, located on the border of the sea, of which the waters flowing inland, after serving to turn the wheel, plunged into the gulf or aperture among the rocks and disappeared.

ANCHOR.

TIVOLI, N. Y.

Chewing Gum.—Physicians are beginning to look upon chewing gum with favorable eyes, in spite of the prejudices of parents and school-ma'ams. It opens the salivary glands, and gives material aid to the digestion of green and starchy foods. Hasty eating prevents a due quantity of saliva from assimilating with the food. Those who eat in haste may repent at leisure by chewing gum.

The output of chewing gum in this country alone is about 3,500,000 pounds per annum, representing a total value of \$3,000,000. It is not only children or young girls who use it, but the habit is growing in favor among adults, and especially among athletes. Baseball players, sprinters, most of the crack men of muscle and agility are inveterate chewers.

The best gum is that made from the chiclezapote tree in Mexico. The gum of this tree in its crude state was long used by the Mexican Indians for a similar purpose. When they went out on the plains they found that it kept their throats from becoming parched if they could get no water. But it was not until recently known to Americans. A lump of the gum fell into the hands of a Yankee named Adams some twenty years ago. It struck him that the substance might be made to take the place of gutta-percha, or soft rubber, but after experiments extending over a period of two years, he was forced to give up the idea as impracticable. A lot of the useless stock was left on his hands. One day he happened to break off a bit and chewed it. He found it was pleasant to the taste. That hint was sufficient; he would manufacture the article into chewing-gum. A prominent manufacturer assured him that the substance was no good for the purpose; but, nothing daunted, Adams set to work on his own account, and sold his article on a small scale to dealers. Orders began to pour in—the thing was a success. To-day Mr. Adams employs two hundred and fifty hands in a factory six stories high.

Chewing gum of an inferior grade is still made from the gum of the New England spruce tree, and from paraffine, which is the residue of crude petroleum in process of refining. But the Mexican gum has nearly

succeeded in driving all its competitors out of the field.

E. BRADLEY SIMS.

NEW YORK CITY.

Phenomenal Rainfalls.—In studying the precipitation of the United States, I find the following excessive rainfalls within the past five years, concerning which I do not recollect having seen any figures given in the usual news columns. During the disastrous storm that culminated in the destruction of Johnstown, a depth of rain aggregating 6.2 inches fell upon the drainage basin of Conemaugh river in thirty-two hours; at Grampian Hills station, 8.4 inches fell in the same length of time. During the storm of February 11, 1886, a depth of 5 inches fell in one day upon the southern New England States, and a depth of 7 inches in an area of more than fifteen hundred square miles. In May, 1890, 3.9 inches fell at McCauseland, Ia., in one hour; at Galveston, Tex., June 14, 1871, 3.95 inches fell in fourteen minutes; at St. Louis, 5.05 inches fell in one hour; and at Triadelphia, W. Va., July 9, 1888, 6.9 inches were precipitated in fifty-five minutes. At Mayport, Fla., 13.7 inches fell in twenty-four hours; at Upper Mattole, Colo., 31.7 inches fell in five days, and at Alexandria, La., 21.4 inches fell in one day. This, the most copious downpour that has ever been recorded in the United States, has been surpassed, however, in India, where, in Purneah, 35 inches was recorded in an equal interval of time.

J. W. REDWAY.

PHILADELPHIA, PA.

Superstitions about the Robin.—“A good many superstitious ideas are prevalent in different localities with reference to the robin. In some parts of Scotland the song of this interesting little bird is held to augur no good for the sick person who hears it, and to those superstitiously inclined much anxiety is sometimes caused when its notes are heard near a house where any one happens to be ill. There is a legend connected with the robin which I have somewhere seen. It is said that far, far away there is a land of woe, darkness, spirits of evil, and fire. Day by day does this little bird bear

in his bill a drop of water to quench the flame. So near the burning stream does he fly that his feathers are scorched, and hence he is named bronphuddu (burnt breast). There is also a legend which attributes his red breast to his having tried to pluck a spike from the crown of thorns with which our Lord's head was encircled" (*Good News*.)

Easter Island (Vol. v, p. 185).—Concerning the truly wonderful prehistoric remains in Easter island, see Art. "Polynesia," in "Encyclopædia Britannica," near the end. Some years since a squad of French sailors landed and destroyed many huge clay images. They are supposed to have been actuated by pious zeal against idolatry. Easter island is now utilized as a sheep-pasture by an American capitalist. The island is noteworthy as being by very far the easternmost inhabited island in Polynesia. The images on this island are not of the American type, neither are they matched by anything else found in Polynesia or Micronesia. The Easter islanders say their ancestors came from Uparu, nineteen hundred miles distant; and they are no doubt correct in this statement.

MAINE.

ISLANDER.

Thumb to Butter Bread (Vol. v, p. 86).—This custom has the sanction of royalty, though, it must be confessed, of a "mighty dirty monarch," if we may trust the description Lord Raby gives of Charles XII of Sweden. Describing the king at his meals, he says: "Between every bit of meat he eats a piece of bread and butter, which he spreads with his thumb" (1707).

E. G. KEEN.

WARWICK, PA.

Non-Christian Use of the Cross.—Among the old temples of Pegu, in Burmah, some of which are described in the writings of Francis Mason, a missionary, are cruciform temples, said to have been constructed by the old Peguans (otherwise called Talang, or Mon), a people apparently not related to any of the dominant tribes of the country, their language seeming to belong to what is called the Kolarian stem of India.

* * *

Dropping Wells (Vol. v, pp. 190, etc.).—A dropping well in Chinese Tartary is thus described by Mr. Atkinson: "Returning towards the plain by another route, we visited the Tamchi-Boulac, or dropping spring, and a magnificent one it is. It lies at the foot of Ala mountains; the water comes trickling out of the rocks in thousands of little streams that shine like show-ers of diamonds; while the rocks, which are greatly varied in color, from a bright yellow to a deep red, give to some parts the appearance of innumerable drops of liquid fire. The water drops into a large basin, and runs over fallen masses of stone in a considerable stream." J. W. REDWAY.

PHILADELPHIA, PA.

Cariacou (Vol. iv, pp. 228, etc.).—This word signifies not only a certain island, and a species of deer, but in French Guiana it is the name of a kind of liqueur or cordial drink (see "Dunglison's Dictionary"). Your correspondents have not yet got hold of the ultimate facts about this word.

BALBUS.

BOOKS AND PERIODICALS.

The *Illustrated American* for the current week gives an interesting account of the Passion Play at Ober-Ammergau, with illustrations from sketches made on the spot by its special artist. As the only relic of the Mysteries of the Middle Ages that has survived, this specimen of the religious drama of old times is of deep interest, independent of the vivid presentation it affords of the Passion of Christ, and this year the performance is the more noteworthy as it may never be repeated. The sketches in the *Illustrated American* give an admirable idea of the mishaps one meets with going to Ober-Ammergau; of the scenes in the village; of the simple peasants who take part in the performance, and of the extraordinary play itself. The text gives a lively account of the scenes and incidents of a trip to the village, and there is also a careful compilation of the tableaux and scenes which constitute the Passion Play.

Book News, with its August issue, completes the eighth year of its publication, and contains an index of the reviews, literary miscellany, the portraits of authors and writers, with biographical sketches published since last September. The portrait of Edward Bellamy, author of "Looking Backward," is of timely interest, and is fitly accompanied by a short commentary on his writings, and an article by Rev. Washington Gladden on "The New Socialism in Literature." "With the New Books" and "The Descriptive Price List" offer opinions and titles to help choose from the month's books, and the pictures from some of the illustrated books are an additional assistance.

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NOTES.

LAWN TENNIS AND ITS ANCESTRY.

The ball and consequently the ball game is fully 4000 years old. At all events, small balls of leather and wood, used obviously in some out-door sport, have been brought to light in recent excavations near Cairo, and are held to belong to a period 2000 years before Christ. That the Greeks and Romans played ball is well known, though we have no definite knowledge as to the nature of their games. Hand-ball, such as we still play, seems to be the earliest ball game that emerges out of the mists of history in the very early portion of the middle ages—in Italy under the name of *pallons*, and in France under that of *jeu de paume*. Hand-ball, therefore, may be considered the parent of all our modern games

of ball, the ancestor of lawn tennis, baseball and cricket. The evolution from a game in which something besides the hands was used wherewith to strike the ball was slow and gradual. First the hands were covered with gloves to protect them, then came the first rude form of racquet—a spoon-shaped basket strapped to the arm, much like that still used in the basque game of *pelote*. Early in the fifteenth century a *battoir* or battledore covered with parchment and with a wooden handle. So popular were these battoirs that every available bit of parchment was used up in their manufacture, even to manuscripts of the classics. You will remember the story of the French tutor in the sixteenth century, who while playing ball noticed that there were faint Latin characters on his racquet, and taking it home with him to decipher found that the parchment was evidently a portion of the missing books of Livy which scholars had mourned for ages. He at once obtained the address of the maker, but arrived there only to find that he was too late. The MS. had all been used up.

The *battoir* was soon succeeded by a racquet something like that now in use in lawn tennis. In France, the *jeu de paume* retained that name, though it was no longer truly descriptive; in Italy, it came to be called simply *la palla*, the ball. In England it was known as tennis, and there, as elsewhere, was the favorite game of the royal courts. In 1555, one Messer Antonio Scaino, a learned doctor of the church, published a valuable treatise, "*Trattato della Palla*," which did much to assimilate and coördinate the rules of the game in the different countries where it was played. Some of the terms which he makes use of have survived to our day in the more modern lawn tennis, as *due* (deuce) and *vantaggis* (vantage). With the close of the seventeenth century, the game of tennis languished and indeed had become well-nigh extinct until within our own days when the interest excited by lawn tennis recalled attention to the more venerable game of which it was the offspring. At present tennis is played considerably in England and in America, especially in Boston, which boasts of the tennis champion of the world in the person

of its townsman, Mr. Pettit, who has only just reasserted his claim by a signal victory over the English champion, Mr. Sanders.

The game of "fives," which is still popular in England, is a survival of the original *jeu de paume*. It is so called because the ball is struck with the hand or "bunch of fives." In Ireland substantially the same game is known as hand-ball, and under this name it has established some foothold in the United States, especially in Roman Catholic colleges.

Rackets or racquets seems to have originated in the Fleet prison about the beginning of this century. It soon spread over England, but until recently was played in courts with one wall. The four-walled court dates from about 1850.

E. BRADLEY SIMS.

NEW YORK CITY.

THE "SATYR-BEETLE" AND THE ASH.

The coincidence has long been noticed, that the "Satyr-Beetle" (*Hyloryctes satyrus*), when found in the soil, is always found beneath an ash tree. Ash trees are comparatively free from insect infestations, especially their foliage. Practical collectors of insects have frequently noticed the coincidence here alluded to, and have taken the insects to the number of from ten to twenty or thirty under a single tree; and have yet seen or taken no *larvæ* in connection with them—indeed we have heard one instance in which the mature insects were fairly swarming around the trees, and yet the foliage remained intact, and the trees were in a healthy condition. A superstition prevailed during my boyhood, to the effect that the "hoop-snake" or "horn-snake" (a fabled snake then said to exist in Pennsylvania and elsewhere) could not injuriously affect an ash tree, although any other tree, if struck by said snake, would immediately die. This is about on a parallel with the case on p. 202, first column, AMERICAN NOTES AND QUERIES, except that *there* only a line is to be drawn in a circle with an ash stick around a viper to "doom it to remain in it, and no more leave it."

According to the Pennsylvania superstition, the horn-snake forms itself in a circle

by taking the end of its tail in its mouth, and then revolves, by which it acquires sufficient momentum to strike its horn into any tree in its path, and is fatal to all except the ash. May not the *snakes* so destructive to the *sacred ash* have been the *larvæ* of some insect? In the olden time, snakes and eels were said to be propagated merely by turning over a sod with the grass downward, "and behold on the morrow, the young snakes and eels would be found among the grass."

S. S. R.

LANCASTER, PA.

HOW NAMES GROW.

The *Boston Transcript* lately remarked how white people were known in the upper Congo districts as *Batendele, tendele* being the nearest approach the natives can make to the pronunciation of *Stanley*.

This reminds me of the peculiar way in which a name grew for a cannon among the tribes on the east coast of that same continent.

The first cannon ever seen in Natal was conveyed on board a British ship; blacks were employed, as usual, to unload the cargo, and naturally made repeated inquiries as to what that thing was. In angry tones the officer in charge told them "to get on with their work and they would know all about the machine *by and by*." The last word of the blustering sailor was somehow looked upon by the poor bewildered fellows as the answer to their questions; the news at once went around, that this strange thing was a *mbaïmbaï*, and the native vocabulary was, there and then, enriched with a new term, *mbaïmbaï*.

A. ESTOCLET.

NEW YORK CITY.

INTELLIGENCE OF APES.

Emin Pasha, as quoted in Stanley's recent book, "In Darkest Africa," professes that he has seen troops of chimpanzees making their way by night through forests by the aid of torches which they carried. Mr. Romanes rejects Emin's testimony on this point as incredible. In Natal an ape acts as a signal-man (under supervision) on a railway. Near Bencoolen, in Sumatra,

monkeys are regularly employed in gathering cocoanuts. In India the monkeys often imitate soldiers, marching by thousands in regular array. Strabo relates that Alexander, while in India, fell in with an army of apes, and would have done battle with them, but was dissuaded by the natives. This is probably true, for the Hindu reveres all monkeys, and does them no violence. India has its regular monkey pilgrimages, some kinds of apes visiting yearly the holy places in great droves, quite in the fashion of mankind in the same regions. A species of galago, in Africa, chews gum while in its untamed state. The oranges in the menagerie at Batavia pitch pennies and smoke cigars.

* * *

KAREN TRADITIONS.

Those who are familiar with the writings of Dr. Francis Mason, the missionary, are aware of the very marked similarity of many of the Karen traditions to certain parts of the Old Testament narrative. This strange fact may be accounted for as follows: It is generally conceded that the Karens are an aberrant branch of the Chinese race; and the strongest reasons exist for identifying the Chinese, as a race, with the ancient Accadians of Mesopotamia. Now it was from Mesopotamia that the early Hebrew traditions took their start. In view of these facts, we may safely assume that many Jewish and Karen traditions had a common origin.

N. S. S.

NORTH AMERICA CALLED INDIA.

In Dr. Isaac Watts' address, "To His Excellency Governour Belcher" (1730), occur the following lines:

"Go, Belcher, go; assume thy glorious sway;
Faction expires, and Boston longs t' obey.
* * * Let India hear
That Jesus reigns, and her wild tribes prepare
For heavenly joys."

It will be remembered that Belcher was Governor of Massachusetts and New Jersey together.

R. JONES.

ERIE, PA.

QUERIES.

Tenterden Steeple.—Why was the Tenterden steeple the cause of Goodwin Sands?
L. A.

KNAP OF REEDS, N. C.

See AMERICAN NOTES AND QUERIES, Vol. v, p. 35, under "Sunken Islands."

Insolent Doctor.—Who was called "The Insolent Doctor?"
M. G. G.

CALAIS, ME.

The title "Doctor Insolent" means *forward* doctor rather than insolent doctor. It was given to Vincent Clement, a graduate of Oxford, probably of Italian birth, who as *nuncio* English agent at Rome procured with difficulty from Pope Eugenius IV a bull giving special privileges to the newly-founded Eton college. Clement by royal mandate received the doctor's degree in theology when only a subdeacon, or possibly a deacon. He held several rich benefices, and when he died, in 1474, was Archdeacon of Winchester.

Birds' Eggs.—What kind of wild birds' eggs are sold in the markets?
J. L. N.

ONAWA, IA.

1. In California, the eggs of gulls and murre are collected at the Farallon islands and regularly marketed. 2. In England, the eggs of lapwings, plovers, terns and gulls are sold in great numbers as food, and bring high prices. 3. New London schooners in the Antarctic seal and oil trade salt down great numbers of penguin's eggs for the crews' use. Sometimes a few barrels are left over at the end of the voyage, and some of the people along the Sound make use of these huge eggs for culinary purposes.

REPLIES.

Alexander and Apelles (Vol. iv, p. 305).—John Lyly gives the subjoined version of this story in the "Epistle Dedicatorie," addressed to Sir William West, Knight,

Lord De la Warre, and prefixed to his "Euphues, the Anatomy of Wit" (1581): "Alexander having a skarre in his cheeke, held his finger uppon it, that Appelles might not paint it, Apelles painted him, with his finger cleaving to his face, why quod Alexander, I laid my finger on my skarre, because I would not have thee see it, (yea said Apelles) and I drew it there, because none els should perceive it, for if thy finger had been awaie, either thy skarre wold have been seene or my arte misliked."

E. G. KEEN.

WARWICK, PA.

Casting Out the Shoe (Vol. v, p. 199).—"Moab is my wash-pot." Scott's "Commentaries" defines this expression thus: "Moab would soon be reduced to bondage and employed in the lowest menial services." The Doway translation reads thus: "Moab is the pot of my hope," and the foot-note explains the expression thus: "The pot of my hope or my watering pot, *i. e.*, a vessel for meaner uses, by being reduced to serve me, even in the meanest employments." The second part of the query, "Over Edom have I cast out my shoe," Scott explains this expression of David to the effect that he "fully expected in a short time to vanquish Edom and take possession of it by casting his shoe over it, or treading it under his feet and crushing its strength." The Doway translation reads, "Into Edom will I stretch out my shoe."

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Shrewsbury (Vol. v, p. 174).—In England the first syllable of this word is unmistakably pronounced *Shroo*; as to its "proper" pronunciation, how shall it be determined? By its first spelling or its modern orthography?

The original Celts had named the place *Pengwerne* (the head by the alder trees). The Saxons translated the name approximately into *Scrobbesbyrig*, and called the shire *Scrobbscīr*. The Normans, who took a veritable delight in distorting Saxon words in general, and hated all K-sounds in particular, altered *Scrobbesbyrig* to *Sloppesbury*, whence came Salop. In spite of this, however, the Saxon form seems to have reas-

serted itself to a certain extent and survived in *Shrewsbury*.

(Compare *Shropham* in Norfolk, *Wormwood-scrubbs* near London, etc.)

A. ESTOCLET.

NEW YORK CITY.

Strew is often pronounced *strow*; *shew* is the same as *show*; Shakespeare rhymes *shrew* with *show*, and with *so*. Lady Berkeley (15th cent., Berkeley MSS., p. 153) writes to her husband concerning "the Earl of *Shroesbury*." I think, therefore, that of old *Shrewsbury* would have rhymed with *Rosebery*, not with *gooseberry*; and that our old-time New Jersey pronunciation of it was imported from England. G.

NEW JERSEY.

REFERRED TO CORRESPONDENTS.

Russian Byron.—Who was called the Russian Byron, and why? D.

PHILADELPHIA, PA.

One-eyed Commanders.—Who were the notable one-eyed commanders other than Lord Nelson? D.

PHILADELPHIA, PA.

Blood Thicker Than Water.—Can any of the readers of AMERICAN NOTES AND QUERIES give information upon this expression? I think it was a remark made by Lord Howe or Lord Cornwallis in regard to General Washington, when at Valley Forge. AMERICUS.

WEST CHESTER, PA.

Last Island.—A short time before the rebellion of 1861, there was yet standing an island in the Gulf of Mexico, and near one of the outlets, or mouths of the Mississippi river, which, according to the best of my recollection, was called *Last Island*. It was occupied by some of the wealthy citizens of New Orleans as a place of summer retirement, and a number of cottages were built upon it. An old gentleman and his wife, who resided in Lancaster city at the same time, and with whom I became intimately acquainted, informed me that he and his

wife spent some winters upon it, as stewards to take care of the cottages. Either before the outbreak of the war, or a short time after it, the gentleman aforesaid approached me in some slight agitation and informed me that *Last island* no longer existed—that it and all its movable property had been swept away, save a steamboat or two. As I have never heard anything of the occurrence since then, may I ask some contributor to AMERICAN NOTES AND QUERIES just when the event occurred, and the circumstances under which it occurred—*how* it occurred, or whether it occurred at all or not?

I remember the theory which then prevailed on the subject of such disasters—a loose friable foundation, a strong continuous wind from seaward, and an extraordinary flow or flood of the Mississippi river, all occurring at the same time, continued to heap up the destructive waters and cause the overflow. S. S. R.

LANCASTER, PA.

COMMUNICATIONS.

The Frogs of Windham (Vol. v, p. 171).—*A Legend of the French-Indian War.*—

"Not more bold Elderken with terror shook,
Not more dismay was pictured in his look,
When Windham's sons at midnight's awful hour
Heard from afar the hoarse discordant roar,
Of Bull-frog sorrow groaning on the wind,
Denouncing death and ruin to mankind."
(Richard Alsop.)

The following version, by the Rev. Samuel Peters, a student in Yale college at the time of the occurrence, will explain the above allusion: "Strangers are very much terrified at the hideous noise made in summer evenings, by the vast number of frogs in the brooks and ponds of Windham. There are about thirty different voices among them; some of which resemble the bellowing of a bull; the owls and whippoorwills complete the rough concert which may be heard several miles. Persons accustomed to such serenades are not disturbed by them at their proper stations; but one night in July, 1758, the frogs of an artificial pond three miles

square and about five miles from Windham, finding the water dried up, left the place in a body and marched or rather hopped towards Willimantic river. They were under the necessity of taking the road and going through the town which they entered about midnight. The bull-frogs were the leaders and the pipers followed without number. They filled a road forty yards wide for four miles in length, and were several hours in passing through the town, unusually clamorous. The inhabitants were equally perplexed and frightened; some expected to find an army of French and Indians; others feared an earthquake and dissolution of nature. The consternation was universal. Old and young, male and female, fled naked from their beds with worse shrieking than that of the frogs. The event proved fatal to many women. The men, after a flight of half a mile, in which they met with many broken shins, finding no enemies in pursuit of them, made a halt and summoned resolution enough to venture back to their wives and children, when they distinctly heard from the enemy's camp these words: *Wight, Hilderken, Dier, Tete*. This last they thought meant treaty; and plucking up courage, they sent a triumvirate to capitulate with the supposed French and Indians. These three men approached in their shirts, and begged to speak with the General; but it being dark and no answer given, they were sorely agitated for some time betwixt hope and fear; at length, however, they discovered that the dreaded inimical army was an army of thirsty frogs going to the river, for a little water" ("History of Connecticut," London, 1787).

Although Sam Peters, LL.D., was a Puritan by birth and in charge of the churches at Hartford and Hilson, he was compelled to flee the country in 1774, on account of his Tory sympathies, which had led him to connive at the dismemberment of Connecticut.

Windham, in 1758, had been settled sixty years, and had a population of 1000. The frog pond was of ordinary size, having an area of little less than one-fourth of a mile, and was only *one* mile distant from the town. In case of a migration the frogs would have sought the Shetucket as the

nearest water supply rather than the Willimantic river, which was twice as far off.

The next version of importance is entitled "The Frogs of Windham. An Old Colony Tale—founded on Fact." It first appeared in the *Providence Gazette*, in the early part of this century. Barber quotes it as "an amusing relic," in "Historical Collections of Connecticut" (1836), and says it was printed recently. The description of the "Fright" is very graphic, and the writer says the citizens "loaded their guns and sallied forth to meet the invading foes." He omits the midnight procession of frogs through the town, and substitutes "a pitched battle fought by the same amphibious quadrupeds, for the possession of what water remained—on the site of the pond itself."

This same version serves as an introduction to a ballad of the same title in M'Carthy's "National Songs," Third or Military Series (1842):

"When these free States were Colonies
Under the mother nation;
And in Connecticut the good
Old Blue Laws were in fashion."

The traditions of the famous occurrence were carefully preserved in the family of the owners of the mill privilege—the Folletts—and we could hardly hope for a more reliable account than that of one of their descendants, Abner C. Follett, Esq., of whom it has been said, "nothing exaggerated or savoring of romance would be stated or believed by him." It is evidently on his testimony that Miss Larned rests her version, which is as follows:

"The family of Mr. Follett, who owned the mill privilege and lived adjacent, were awakened by a most extraordinary clamor among the frogs. They filled the air with cries of distress, described by the hearers as continuous and thunder-like, making their beds shake under them. Those who went to the pond found the frogs in great apparent agitation and commotion, but from the darkness of the night could see nothing of what was passing. In the morning many dead frogs were found about the pond, yet without any wounds or visible marks of violence. There was no evidence that they had been engaged in battle. Some mysterious

malarial malady, some deadly epizootic had probably broken out among them and caused the outcries and havoc. The report of their attempted migration in search of water is positively denied by trustworthy witnesses. There had been no draught and the pond was abundantly supplied with water, being fed by a never-failing stream" ("Hist. Windham Co., Conn.," Vol. i).

Miss Larned's account of the fright in the town itself does not differ greatly from the earlier versions already noticed, although she says the alarm was first sounded by a negro man, a servant of some prominent citizen, returning home late at night.

The date assigned for the event, in all other versions, is July, 1758; but Miss Larned says June, 1754, and quotes a facetious letter about this, the most widely known event in Windham's history, from Rev. Mr. Stiles, of Woodstock, to his nephew, dated July 9, 1754. The sober page of history which introduces Miss Larned's version connects the "panic" with the "Susquehanna Purchase," and lends a dignity to hers which does not belong to the more legendary accounts. For Col. Dyer's connection with the Susquehanna business, see Appleton's "Cycl. Amer. Biog."

The literature of the frog-fright includes three ballads. The earliest, "The Lawyers and Bull-Frogs," is by Master Ebenezer Tilden, father of Col. Tilden, of Lebanon, being "a true relation of a strange battle between some Lawyers and Bull-Frogs, set forth in a new song written by a jolly farmer of New England."

"Good people all both great and small,
Of every occupation,
I pray draw near and lend an ear,
To this our true relation."

Closing stanza :

"Lawyers, I say, now from this day,
Be honest in your dealing,
And never more increase your store,
While you the poor are killing."

See Barber's "Hist. Colls. Conn." (1836). Tilden was presumably the poet (1686-1766) who wrote "Miscellaneous Poems to Animate and Arouse the Soldiers in the French War" (1756).

The authorship of the ballad, "The Frogs of Windham," which accompanies the version from the Providence *Gazette* in M'Carthy's "National Songs," is unknown.

The Putnam *Patriot* has very recently printed the following note from a gentleman of Brooklyn, N. Y., a native of the eastern part of Connecticut :

MR. EDITOR :—Please learn from the above that I am summering in sight of the noted frog pond of 1758; this frog pond was believed to be the capital city of a colony of the largest bull-frogs, whose stentorian voices made hills and valleys ring.

The writer quotes freely from this ballad, and proposes in closing to send a copy to the editor for republication. The evacuation of the town is thus described :

"Away they went across the lots,
Hats, caps and wigs were scattered;
And heads were broke, and shoes were lost,
Shins bruised, and noses battered."

The latest ballad, also the longest, having forty-four stanzas, appeared in the Boston *Museum*, 1851. It is thought to have been written by a native of Windham, and is entitled "The Bull-Frog Fright. A Ballad of the Olden Time." It begins :

"A direful story must I tell,
Should I at length relate,
What once a luckless town befell,
In 'wooden nutmeg' State."

The closing stanza :

"This tale is true, and years far hence,
It must be current still,
For bull-frogs two are pictured on
Each current Windham bill,"

intimates that the "legend" is perpetuated in *art* as well as in literature, being the subject of an ornamental design on Windham bank-notes—current in 1865—when the banks generally became "National."

Finally the famous tale has found a musical setting in Mr. Leavitt's operetta, "The Frogs of Old Windham," produced in Willimantic for the first time during the winter of 1888-89. It has since been sung in many of the Connecticut towns. It was reviewed by two Willimantic papers, the *Journal* and the *Chronicle*.

The various versions of Windham's most

notable event, both in prose and rhyme, with much additional matter, are collected in a pamphlet entitled "The Windham Frog Fight," carefully compiled by the late William L. Weaver, Antiquarian and Genealogist. Published by James Walden, Wilimantic, 1857. New ed., 1883 (?).

F. T. C.

HARTFORD, CONN.

Old Almanacs.—"The invention of the almanac was the beginning of history, in the sense that history is philosophy, teaching by example. Previous to that important and convenient revelation, there was practically no basis of comparison, no process of marking the course of time, no means of connecting the past with the present and the present with the future.

"The art of calculation, the whole great system of mathematics, had its origin in the pebble device, used to count sheep by dropping a pebble in a basket for each one as it passed, until an entire flock got by, then enumerating another flock in the same way, and finally determining the relative numbers of the two by alternately taking a pebble from each basket until one was exhausted. Next came the chalk marks, or straight lines in blocks of five, the last being drawn across the other four at an angle, which plan is still largely employed; then the plan of two notched sticks—the first double entry idea—was evolved; then came the digit system, or counting in fives and tens with the fingers; and finally the Arabic notation, with its tensymbols or figures, superseded all other methods.

"It is easy to understand that, while the world was thus slowly learning how to count, it could have no history. There was no way to record events or to adjust and combine facts. The pebbles and chalk marks and notched sticks only answered the crude purposes of a life that took no account of yesterday or to-morrow. It was not possible for the average mind to have any conception of dates or periods, distances or localities. The relation of what was to what had been and what might be, did not enter into the prevailing order of thought and feeling. One day was as a thousand years, and a thousand years as one day.

"There was no intellectual growth, no permanent escape from the right of savagery, so long as the gift of measuring space and time was absent; men began to be men only when they acquired that advantage, and were able to connect the experiences of one generation with the necessities of the next, or, in other words, to grasp the doctrine of accumulation, which is the source of all development. When they came to see that the whole was greater than any part and that a part was nothing unless rooted to the whole, they were placed in the way of harmonizing themselves with their environment and accomplishing sane and useful results. Time was invested with appreciable value, and the procession of the days took on a practical purport. Wings were provided for intelligence. The caged reason of the race secured the soaring privilege, and its horizon widened with every effort. First the pebbles were cast away, then the notched sticks, then the digital device; and thus the dawn of history slowly but surely approached.

"The first almanacs—that is to say, the first histories—were of Arabian origin, and reflected the local genius of the people in a very striking way. They served as models in other countries for hundreds of years. The oldest known copy of such a work is preserved in the British Museum, and dates back to the time of Rameses the Great, of Egypt, who lived 1200 years before the birth of Christ. It is written on papyrus, in red ink, and covers a period of six years. The entries relate to religious ceremonies, to the fates of children born on given days, and to the regulation of business enterprises in accordance with planetary influences. "Do nothing at all this day," is one of the warnings. "If thou seest anything at all this day it will be fortune," is another entry. "Look not at a rat this day," "Wash not with water this day," and "Go not out before daylight this day" are some of the additional cautions. This almanac was found in an old tomb, and is supposed to have been buried with its Egyptian owner, when he was converted into a mummy for future explorers to dig up and dissect in the interest of science and literature.

Next after this in point of age, among the existing specimens of ancient almanacs, are

some composed in the fourth century. They are Roman church calendars, giving the names of the saints and other religious information. The Baltic nations, who were not versed in papyrus making, had calendars engraved on ax helves, walking sticks and other articles of personal use. The days were notched, with a broad mark for Sunday, and the saints' days were symbolized in various devices, such as a harp for St. David's, a gridiron for St. Lawrence's, a lover's knot for St. Valentine's, and so on. The Saxon almanacs are numerous and contain historical as well as ecclesiastical entries. It is possible to trace in these curious records all the changes of popular belief and taste. They were prepared to meet the current demand and to constitute a systematic story of what took place in successive periods and how knowledge increased with the revolving years. We owe to them most that we know of the people, for whom they were made and by whom they were endorsed.

Crutch in Churches (Vol. v, p. 90).—I lately conversed with an educated Christianized Arab from Beirut, who tells me that the use of crutches in church is not peculiar to the Copts, but that in rural Syria elderly and feeble people (but no others) are allowed each two crutches, by means of which to stand in church, seats being unknown except in town churches.

GERMANTOWN, PA.

QUI TAM.

Mascarene Family (Vol. iv, p. 59, etc.).—The Mascarenes of New England and Nova Scotia were of high descent, their founder being a French nobleman of Huguenot faith. The branch of the family which settled in Western Massachusetts has long been extinct. They were engaged in the manufacture and export of potash. It is said that their property was lost in litigation. Some European purchaser found stones in a cargo of potash cakes, and accused the Mascarenes of having fraudulently put the stones into the ash. This accusation was strenuously denied; and the family lost all their fortune in the attempt to defend their reputation. In my boyhood I often heard old people tell the story. I believe that the

Mascarenes enjoyed the respect and confidence of their neighbors, and that they were generally considered innocent of any intentional wrong. The stones were probably placed in the potash by some malicious person. It is not impossible that the old records of the courts might throw more light upon this old story. G.

NEW JERSEY.

Lowey of Tunbridge (Vol. v, p. 113, etc.).—The following information is quoted or epitomized from Hasted's "History of Kent," published in 1782.

The Lowy (*sic*) of Tunbridge consists of the four following boroughs: "Hadlow, Tunbridge Town, Hilden and South." It was anciently the custom in Normandy to term the district round an abbey, castle or chief mansion *Leuca* or *Leucata*, in English *The Lowy*, in which the possessor had generally a grant of several peculiar liberties, privileges and exemptions. When Richard Fitz-Gislebert, who came into England with the Conqueror, had possessed himself of the Manor and Castle of Tunbridge, which he obtained from the Archbishop of Canterbury in exchange for the Castle of Brion, in Normandy, he procured a grant of divers liberties and exemptions for the inhabitants, as well as for the Manor of Hadlow adjoining, and the whole district which he acquired has ever since been called "The Lowy of Tunbridge." In all probability the liberties which he obtained for his English possessions were the same that he had enjoyed for his property in Normandy which had been exchanged for them, and thus a name of French origin and significance came to be applied to them. J. G.

LONDON, ENG.

Rocking Stones (Vol. v, p. 165).—There are rocking stones on Langsett Moor, near the river Derwent, in Yorkshire.

S. E. M.

DELAWARE, O.

Lakes Drained (Vol. v, pp. 191, etc.).—The famous Runaway pond, of Glover, Vt., affords a remarkable example of a lake which suddenly disappeared. P. R. E.

OHIO.

Musical Sands (Vol. v, pp. 179, etc.).—Hugh Miller discovered the sonorous sand of Eigg at the outset of his summer ramble among the Hebrides. As far as the Scotch geologist then knew, the region around the bay of Laig was only the third locality which had, as yet, attracted the attention of any scientific observer by the presence of this acoustic phenomenon. A succession of wonders had already revealed themselves in the majestic and picturesque scenery—the ancient oyster-bed, the columnar rock-tower or gigantic scuir “resting on the remains of a prostrate forest,” and the fields of gigantic sandstone mushrooms, as they seemed, but the greatest marvel of all was the music of the clear, pure white, oölitic sand of Eigg.

Hugh Miller says of it: “I struck it obliquely with my foot, where the surface lay dry and incoherent in the sun, and the sound elicited was a shrill sonorous note resembling that of a waxed thread tightened between the teeth and the hand, and tipped by the nail of the finger. I walked over it, striking it obliquely at each step, and with every blow the shrill note was repeated. My companions joined me, and we performed a concert, in which, if we could boast of but little variety in the tones produced, we might at least challenge all Europe for an instrument of the kind which produced them. As we marched over the drier traces, an incessant *woo, woo, woo*, rose from the surface, that might be heard in the calm some twenty or thirty yards away, and we found that when a damp semi-coherent stratum lay at the depth of three or four inches beneath, and all was dry and incoherent above, the tones were loudest and sharpest, and most easily evoked by the feet.”

In connection with his own observations on the sands of Eigg, the discoverer brings together much interesting matter about those far-off places renowned for similar phenomena, the Jabel Nakous, or the “Mountain of the Bal,” in Arabia Petraea referred to by Prof. Bolton, and also the “Hill of the Reg-Rawan,” or “Moving Sand” in Afghanistan, among the Hindu-kush. Altogether with its comparisons and observations, and with the theories

offered by various distinguished scientists, concerning this latent, but “most celebrated of all the acoustic wonders which the natural world presents to us,” Chap. iv of “The Cruise of the Betsy” is a pleasant and useful contribution on the subject of musicals sands. F. T. C.

HARTFORD, CONN.

“**The**” in **Place Names** (Vol. v, p. 128, etc.).—The following inscription may be read on the wall of the church therein mentioned:

Collegiate
Reformed Protestant Dutch Church,
Of the City of New York.
Organized under Peter Minuit,
Director-General of *The New Netherland*.
A. D. 1628.

The italics are mine of course.

A. ESTOCLET.

NEW YORK CITY.

English Village Names (Vol. v, p. 135).—There is a place called *Mousehole* in Cornwall; *Manhole*, or manmoel, is in Monmouthshire; *Mousehold* is in Norfolk; *Liphook* is in Hants; *Blind End* is in the same shire; *Scratchbury*, in Wilts; *Fugglestone* is near Salisbury; *Stratford Toney* is not far off; *Diggle* is in Yorkshire; *Foxholes* is in the East Riding; *Wighill* in the North Riding; *Rotton Park* is in Birmingham; *Sow* is a village in Warwickshire; *Dirty Gap* is also in Shakespeare's county; *Titeskin* is in the county Cork; *Pettycur* is in Fifeshire; *Wrynose Gap* is in the Lake district; *Winsfarthing* is in Norfolk. Shades of Matthew Arnold!

S. E. MORE.

DELAWARE, O.

Odd Names of Newspapers (Vol. v, p. 189).—There is, or lately was, a newspaper published at Riverside, N. J., called *The New Jersey Sand-Burr*. That most exasperating weed, or grass, the *Cenchrus tribuloides*, affords the notorious sand-burrs of New Jersey. I have found them, however, growing at Northampton, Mass., and in Pennsylvania. N. S. S.

GERMANTOWN, PA.

Underground Streams (Vol. v, pp. 192, etc.).—The little English river Mole is partly subterranean. It flows right under a well-known hill, "Box Hill" (so called from the number of unusually tall box trees with which its summit is covered) in the most picturesque part of County Surrey.

A. ESTOCLET.

NEW YORK CITY.

When We've Been There, etc. (Vol. v, pp. 188, etc.).—I have been watching with much interest the progress made by your correspondents in tracing the verse "When we've been there ten thousand years."

So far they seem to have only gotten the dates of publication in various hymn books, the earliest being "The Christian Lyre" (1830). The conclusion was also reached that it was not by Dr. Watts.

In another hymn book (that of the African M. E. Church), I find it to be the final stanza of the old hymn: "Jerusalem, My Happy Home." I am unable to get hold of the versions of this hymn as I would like. The original of them all is a mediæval Latin hymn:

"Jerusalem luminosa,
Vera pacis visio
Felix nimio ac formosa
Summi regis mansio."

The best version and the oldest was by the Rev. Francis Augustus Baker in 1565 (about). It begins:

"Jerusalem! My happy home!
When shall I come to thee?
When shall my sorrows have an end—
Thy joys when shall I see?"

My version is not complete, but in it I find this:

"There David stands with harp in hand
As Master of the choir,
Ten thousand times that man were blest
That might this music hear."

There is here the use of that same phrase "ten thousand times." Perhaps some correspondent who has access to a larger collection of hymnology can follow up this clue.

There is another version by David Dickson (about 1620).

In Roundell Palmer's "Book of Praise"

(1864), I find still another version assigned Anon. 1801. It begins:

"Jerusalem, my happy home,
Name ever dear to me!
When shall my labors have an end,
In joy and peace and thee?"

It is aggravating to stop short in this investigation, but I am persuaded that the fault is in the limited facilities for examination, and I hope that some one will be able to do better than I have done.

MARCUS LANE.

FREEPORT, ILL.

Longest Siege (Vol. v, p. 185).—Siege of Troy, *apocryphal*, ten years. Siege of Tyre, *actual*, thirteen years. Authorities, Bohn's and other dictionaries of the Bible. "Wörterbuch der Schlachten, Belagerungen und Treffen aller Völker, von St. Gen. F. Von Kausler (B. C. 572-585, i, 101). "Sieges et Capitulations Célèbres," 63, 64. Ezékiel xxvi, xxvii, xxviii. The longest modern sieges since artillery has assumed its proper functions were: 1. Siege of Ostend by the Spaniards, 1601-1604—three years. Like Tyre, Ostend could be succored from the sea. The garrison only capitulated when the town and works were literally mere masses of ruins. 2. Siege of Gibraltar, attacked by land and sea by French and Spaniards, 1779-1783, for four years. This defense by the English stands without a parallel in the annals of war. 3. During the Thirty Years' War, Olmutz, taken by Torstensen in 1642, was besieged or blockaded for six years, from 1642 to 1648, and was still held by the Swedes in 1650, when they gave it up in accordance with agreement, not compulsion. Other examples of astonishingly long sieges might be added. Constantinople might be said to have been besieged by either Persians or Turks from A.D. 626 to 675. From 668 to 675, the Turks repeated their attacks yearly. From 675 to 1453, when taken by assault by Mahomed II, it was as much besieged as Troy actually was, if at all, for the poor Byzantine Greeks had to be on their guard continually and they were liable to attack any month or year.

ANCHOR.

TIVOLI, N. Y.

Leper Kings (Vol. v, pp. 177, etc.).—In this connection it is interesting to recall the fact that the name of *Liberton*, a place not far from Edinburgh, is said to signify Leper-town.

N. L. M.

CAMDEN, N. J.

River Turned Back (Vol. v, p. 159).—Another river which, like "old Jordan," has been forced to flow backward, is the Chicago river. Its natural outflow is towards Lake Michigan, but since the cutting and deepening of the canal to the Illinois river, the current has been reversed, and the Chicago river has become an outlet of Lake Michigan. It is believed that in prehistoric times Lake Michigan had a natural outlet to the Mississippi by way of the Illinois river.

ILDERIM.

Maroons (Vol. v, pp. 165, etc.).—There are still black people called Maroons in Jamaica, the descendants of those old fighting Maroons whose banishment to Nova Scotia was not fully carried out, some families being left behind. There is a place called Maroon Town not very far from Falmouth, in Jamaica.

R. J.

ERIE, PA.

No Man's Land (Vol. v, pp. 191, etc.).—Another No Man's Land is a village near Hamptworth Common, and not far from the south-east angle of Wiltshire, in England.

W. P. R.

LITTLE ROCK, ARK.

Curiosities of Animal Punishment (Vol. v, pp. 187, etc.).—Some strange, but very unpleasant stories about animal punishment in colonial New England are on record in Mather's "Magnalia." The law of Moses enjoins the punishment of animals for certain offenses, such as the killing of a man.

N. S. S.

GERMANTOWN, PA.

Cariacou (Vol. v, p. 204).—It may be that the liqueur in question was named from the island. The well-known cordial called *Curaçoa* was so called from an island of the same name—Curaçoa in the Dutch West Indies.

S. T. B.

BROOKLYN, N. Y.

BOOKS AND PERIODICALS.

The Atlantic for September. Mr. Lowell's "Inscription for a Memorial Bust of Fielding," though brief, is the most remarkable piece of writing in the *Atlantic* for September. Dr. Holmes, in his installment of "Over the Teacups," discourses on the fondness of Americans for titles, and gives a lay sermon on future punishment, and ends it, as do many preachers, with some verses. Mr. Justin Winsor considers the "Perils of Historical Narrative," and Mr. J. Franklin Jameson contributes a scholarly paper on "Modern European Historiography;" Mr. Fiske adds an article on the "Disasters of 1780," and these three papers furnish the solid reading of the number. Hope Notnor continues her amusing studies in French history, this time writing about Madame de Montespan, her sisters, and her daughters. "A Son of Spain," the chronicle of a famous horse, Mr. Quincy's bright paper on "Cranks as Social Motors," and "Mr. Brisbane's Journal," the diary of a South Carolinian, written about 1801, are among the other more notable papers. Mrs. Deland's and Miss Fanny Murfree's serials, a consideration of American and German schools, and reviews of the "Tragic Muse" and other volumes, complete the number.

The Arena for September is noticeable for the strength and variety of its contributions. The opening paper is by Senator John T. Morgan, of Alabama, on the "Race Question," a striking presentation of the problem from the standpoint of a Southern statesman. Rev. Samuel W. Dike, LL.D., contributes a paper of great ability on "Marriage and Divorce Laws." "Psychical Research," by Richard Hodgson, LL.D., is a notable paper treating the subject of apparitions of the living and the dead, and haunted houses, in a critical and scientific, but very entertaining manner. One of the strongest features of this issue, however, is found in Prof. Charles Creighton's paper on "Vaccination." Dr. Creighton wrote the papers on pathology and vaccination for the ninth edition of "Encyclopædia Britannica." "Robert Owen at New Lanark" is a most delightful paper contributed by Walter Lewin, another well-known English essayist, and forms another of *The Arena's* valuable papers on the Labor Question. "The Dominion's Original Sin" is a bold and brilliant attack on the methods resorted to in order to bring about the present Canadian confederation. Sir John McDonald will not thank the editor of the *Daily Free Press* of Ottawa, who contributes the paper, for this arraignment. "Divine Progress," the No-Name poem this month, is a reply to "Progress and Pain." It is said to be the work of a leading liberal writer. "The Greatest Living Englishman" is a brilliant and entertaining sketch of the life of Gladstone, by James Realf, Jr., almost as entertaining as fiction. A splendid photogravure of Gladstone forms the frontispiece of this issue. The "Notes on Living Problems of the Hour" are very valuable. Allen B. Lincoln, editor of the *Connecticut Home*, writes on "High License and High Tariff;" Sylvester Baxter on "The Legislative Degeneracy in Massachusetts," and J. De Perry Davis on "Municipal Government." These, with Editorial Notes, make one of the most able issues of this review that has yet appeared.

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NOTES.

LOOKING-GLASS FANCIES.

The queer fancies, which in one form or another have clustered round the looking-glass, hold a prominent place in domestic folk-lore. People in a certain stage of mental development believe that there is a mysterious, though definite, connection between an object and an image of it. One of the commonest arts of magic is based on this ancient belief. We refer to the mediæval art of making an image and melting it away, drying it up, sticking pins or thorns in it, in order to hurt the person represented. The reflection of man's face and form in the glass has given rise to strange thoughts and superstitious fancies. Perhaps the oddest notion of all is that entertained by Clement of Alexandria, who declared that ladies broke the second commandment

by using looking-glasses, as they thereby made images of themselves.

It is not surprising that looking-glasses were used by professors of the "Black Art." Brand, in his "Popular Antiquities," says that "some magicians, being curious to find out by the help of a looking-glass, or a glass full of water, a thing that lies hidden, make choice of young maids to discern therein those images or sights which a person defiled cannot see. It is a tradition that the famous Dr. Dee discovered the gunpowder plot by the aid of his magic mirror.

Now, the folk-lore of the looking-glass is associated with childhood, love and courtship, marriage and death.

In England, the folk-belief is that, if a baby looks into a glass before it is a year old, it will die. Again, you should not hold a baby to a looking-glass; if you do, it will not live the year out. These two folk-fancies hold among mothers and nurses in this country, and have been noted in the "American Folk-Lore Journal" (Vol. ii, p. 17). Oddly enough, in Germany, the fancy is that to hold a baby before the glass will make the child proud.

The old Swedish fancy is that young ladies must not look in the glass after dark, or by candle light, for by so doing they forfeit the esteem of the other sex. This folk-notion has been carried to the United States, and it is found in Minnesota and in Wisconsin, where the Swedes have thickly settled. Mr. Mooney has noted a peculiar bit of looking-glass fancy current in the mountain region of North Carolina. He says that if a young girl will take a looking-glass to the spring on a May morning, and, turning her back to the spring, look into the mirror, she will see the figure of her lover rise out of the water behind her.

The looking-glass is also associated with marriage. In the South of England it is regarded as a bad omen for a bride to take a last peep in the glass, when she is fully dressed in her wedding attire, before going to the church. The point of the fancy is that young ladies fond of surveying themselves in the glass will be unhappy when married. But our quick-witted and ingenious of the nineteenth century get around the fancy, by putting on a glove or bit of lace

after a parting and reluctant look in the flattering mirror. The old south of England fancy has not yet died out in this country by any means, as I have heard of the odd notion within the past year.

Looking-glass fancies are mostly associated with ill-luck or with death. Thus, the notion that it is the height of ill-luck to break a looking-glass is held the world over. In Cornwall, the supposed punishment for such an offence is "seven years of sorrow," to which, in a Yorkshire proverb, is added, "but no want." In Scotland, the popular notion is that, to break a looking-glass is a sign of death of some member of the family within a year. In Shropshire, it adds to the ill-luck to keep the broken pieces. Miss Burne quotes the English folk as saying, "When I have broken three I have finished," meaning that any one who has broken a looking-glass will never have good luck till he or she has broken two more.

In the United States, the general superstition among servants and housekeepers is that to break a looking-glass is a sign of death, or of bad luck for seven years. Several American instances of this same fancy could be given. We also cite the curious notion found in parts of Massachusetts, and of New Hampshire that, if three persons look at the same time in a mirror, one will die within the year. There is not much danger of this dreadful offence happening with three young ladies, for women, as a rule, want the glass all to themselves. Finally, we note the English folk practice of covering the looking-glass after a person dies, or removing the glass from the chamber of death. And here we come around to the primitive belief that there is a connection between a person and his image, in this last-named case, between a person and his ghost or spirit.

L. J. V.

NEW YORK CITY.

THE HIGHEST WATERFALL IN THE WORLD.

An item in the *Churchman* of August 23, giving the comparative heights of famous waterfalls, says: "According to a recent calculation, the highest waterfalls in the world are the three Krimbs falls in the

Upper Prinzgau; these have a total height of 1148 feet."

Elsewhere I read, the waterfall to be known hereafter as the highest in the world is the Sutherland Fall in New Zealand, which is 1904 feet in height. It takes its name from its discoverer, who is called "The Hermit of the Sounds," on account of his having lived many years amid these surroundings of solitary grandeur in a part of the island which is inaccessible except from the coast.

The Otago Daily Times has the following description of the Fall: "The water issues from a narrow defile in the rock at the top of the precipice; it makes then a grand leap of 815 feet into a rocky basin on the face of the cliff; issuing forth once more, it makes another fine leap of 751 feet, and then goes tumbling headlong in one wild dash of 338 feet into the pool right at the foot of the precipice. It will thus be seen that the total height of the Fall is 1904 feet, making it the highest in the world. When the sun is shining the effect of this splendid view is enhanced by a beautiful rainbow of colors of the most brilliant kind conceivable. This bow is nearly a full circle, and the closer you get to it the smaller it grows, till it is right in front of the face—a brilliant-hued ring, one yard in diameter." This Fall is situated in a region which will probably rival in beauty and splendor any other known part of the globe" (see "*Chambers' Journal*," May, 1889). F. T. C.

HARTFORD, CONN.

FLOWERS OF SPEECH FROM THE CELESTIAL EMPIRE.

Out of a Chinese Children's Primer I have culled the following:

This child has been caterpillared by K'eh-yung.

"The caterpillar," says the primer, "is a small green insect on the mulberry. The Sphinx is an earth-wasp. The wasp carries the caterpillar on its back into the hole of a tree and prays to it, saying: 'Be like me, be like me!' And after seven days it is changed into the wasp's own young. Hence the term for an adopted child is 'caterpillar-child.'"

His Cedrela odorata and Hemerocallis

graminea are still flourishing conveys the idea that "his father and mother are still alive," and in the same way, *His Orchid and Olea are leaping odorously* means that "his son and grandson are getting on in the world."

Ts'un-hüh is their nose-ancestor should be no puzzle to the student of physiology. What can your nose-ancestor be but the original founder of your family, seeing that the nose is the first feature of the face which is formed in the human embryo?

Saying that you are the *ear-grandson of Sun-Kien* is tantamount to stating that you are his descendant in the ninth generation, *because your ear alone has told you of his existence* (though you are not informed why this might not apply to any other ancestor as well).

Is not all this like Columbus's egg trick, simplicity itself, when you know it?

A. ESTOCLET.

NEW YORK CITY.

STATE LINE TOWNS.

There are quite a number of towns or villages in the United States situated on State boundary lines, and therefore named from the two States in which they are situated. *Delmar* and *Marydell* are on the line between Maryland and Delaware. *Penmar* is on the Pennsylvania and Maryland line. *Moark* is named from Missouri (*Mo.*), and Arkansas (*Ark.*) *Texarkana* is partly in Texas and partly in Arkansas. *Illiana* is on or near the Illinois and Indiana line.

Other State-line towns (but not named from the two States) are Bristol, Tenn. (and Goodson, Va.); Blackstone (Mass. and R. I.); Westerly (R. I. and Conn.); Portchester (N. Y. and Conn.); Kansas City (Mo. and Kan.); Guthrie, Ky. and Fulton, Ky. (each partly in Tenn.); Union City, Ind. (and Ohio); Great Falls (N. H. and Maine). Besides these quite a number of smaller towns might be added to the list.

QUERIES.

Prince of Priests.—Who was called the Prince of Priests? S. P.

BADEN, ILL.

King Henry V of England was so called

on account of the great favor he showed the clergy.

Land of Charity.—What country is thus denominated? S. P.

BADEN, ILL.

Travancore, in India, is so named by the Brahmans, because they enjoy special privileges and distinctions there.

London Plague.—Who wrote the best account of the London Plague?

N. A. ANDREWS.

TAMPA, FLA.

"The Journal of the Plague in London," is the title usually given to an imaginary narrative by Daniel DeFoe (1722). The full title of the original edition ran as follows: "*A Journal of the Plague year, being Observations or Memorials of the most remarkable Occurrences, as well public as private, which happened in London during the last great Visitation in 1665. Written by a Citizen, who continued all the while in London. Never made public before.*" In subsequent editions the title is slightly altered; the second (1754) is called "The History of the Great Plague in London in the year 1665." Containing observations, etc. To this edition was added *A Journal of the Plague at Marseilles in the year 1720.*

The pretended citizen of London is a respectable tradesman, a plain honest devout man, well informed for his rank, who is anxious to transmit to posterity, an account of a calamity that few appeared likely to survive. In some of his characteristic he may have been drawn from DeFoe's father, who was in London during the plague. DeFoe himself was only a year old when it broke out, but during his childhood he must have heard many reminiscences of these awful scenes, from his parents and others, which he doubtless wove into the substance of this book. At all events the journal is so vivid and lifelike in its descriptions and anecdotes that it has been frequently accepted as authentic history. "It leaves all the impressions of a genuine narrative," says Leslie Stephen, "told by one who has, as it were, just escaped from the valley of the shadow of death, with the awe still upon

him, and every terrible sight and sound fresh in his memory." The recent plague in Marseilles had led to a public revival of the various authentic records of the London distemper, and which no doubt suggested to DeFoe the idea of his own work. John Wilson's "City of the Plague" has avowedly borrowed much from DeFoe.

Authorship Wanted.—"Who Shall Decide," etc.—What is the origin of the phrase "Who shall decide when doctors disagree?"

W. G. G.

CALAIS, ME.

It is the first line of Pope's Third Epistle in the "Moral Essays."

Christian Cicero.—Who was known by this title?

R. M.

WASHINGTON, D. C.

Paulinus (353-431), Bishop of Nola is so called by Erasmus. Some writers call Lactantius by the same designation.

REPLIES.

Last Island (Vol. v, p. 209).—On the map of Louisiana, in the American (pirated) reprint (1883) of the "Encyc. Brit.," Last Island still appears. It is called Dernier Island on many maps, as on that in the "Travelers' Official Guide" to railways, for June, 1890. But I have certainly read of the destruction of the island. There was a story written about it. Was it by Lafcadio Hearne?

Derniere island, on the 10th, 11th and 12th of August, 1856, was visited by a violent storm which destroyed the town and all the buildings on the island, several lives being also lost. From Raccoon Point, its western end, the island runs (or ran) twenty miles to the eastward, in some places being less than a mile wide. It is (or was) very level and low, with a ridge of sand heaped up along the beach.

L. F. A.

Devil's Land (Vol. v, p. 199).—The island of Lampedusa in the Mediterranean was anciently, or mediævally, believed to be haunted by evil spirits. It was a veritable

enchanted isle, and seems undoubtedly to be the scene of Shakespeare's great play, "The Tempest." But I do not remember to have heard it called the "Devil's Land." Devils also resided in Iceland (as in Hecla), in Sicily (as in Etna), in the Lipari islands (as in Stromboli and Vulcano). In Iceland almost every family used to have a familiar spirit. Tierra del Fuego was also supposed to be a haunted region (read Burton's "Anatomy of Melancholy," p. 1, Sec. 1, Mem. 1, Subsec. 2). The water-poet Taylor speaks of news sent from hell to the Bermudas. FESTUS.

PHILADELPHIA, PA.

Russian Byron (Vol. v, No. 18, p. 209).—Alexander Poushkin was called the Russian Byron. The reasons why appear in W. R. Morfill's article, "Poushkin," in the "Encyc. Brit." E. G. KEEN.
WARWICK, PA.

Matthew Arnold in his essay on Tolstoi, says: "The crown of literature is poetry, and the *Russians have not yet had a great poet.*" The Russians would probably dissent from this verdict of our great master of criticism, and instance their greatest poet—Alexander Sergeivitch Pushkin—called the "Russian Byron." He was born at St. Petersburg in 1799, and killed in a duel in 1837. During his banishment, on account of the publication of some poems of free political tendency, he studied the works of Byron, and formed himself upon his model. It is said his writings have become a part of the very household language of his native land and his expressions are as often quoted as those of Shakespeare, Moliere and Cervantes. M. R. SILSBY.

SENECA FALLS.

Blood Thicker than Water (Vol. v, p. 209).—If it is to the *origin* of this expression that "Americus" refers, it will be found in use at a much earlier date than 1777, being included among the Scottish proverbs in "Ray's Collection."

E. G. KEEN.

WARWICK, PA.

Is not this an old English proverb? Walter Scott makes Dandie Dinmont say:

"Weel, blud's thicker than water! She's welcome to the cheese and the ham just the same." When Commodore Tatnall, U. S. N., assisted the English in Chinese waters, he quoted this proverb, in his despatch to the Government, as a justification of his interference.

As this was one of the Lippincott series of "One Hundred Questions" two years ago, possibly further data might be had by reference to that magazine, 1888-89.

M. A. N.

NEW YORK CITY.

One-eyed Commanders (Vol. v, p. 209).—Hannibal, Kutusoff, Niepperg (an Austrian General who married Empress Marie Louise). Veiled Prophet of Khorassan (a famous Asiatic leader). ANCHOR.

TIVOLI, N. Y.

REFERRED TO CORRESPONDENTS.

Ireland's Eye.—Why was the little island of this name so called?

S. PORTMAN.

BADEN, ILL.

Calf of Man.—Why was the little island of this name so called?

S. PORTMAN.

BADEN, ILL.

The Marble Faun.—I have been reading "The Marble Faun" again, and again have been perplexed and angered by its ending. Who is Miriam? What is her name, the mention of which makes Kenyon turn pale? Miriam's mother was English; she was of Jewish descent, but connected through her father to one of the princely families of Southern Italy. Her name recalled to Kenyon a terrible tragedy of some sort. Kenyon is said to be William W. Story, and Hilda is said to be a niece of Hawthorne, who finally jumped overboard from a Hudson river steamboat and was drowned; but who was Miriam?

R. N. T.

NEW YORK CITY.

City Poets.—Will your correspondents be so kind as to furnish me the names of

such of the "city poets" of London as they may find records of in their reading? Further, will they please to furnish such other notes regarding the office and duties of "city poet" as may come to their notice?

P. R. E.

OHIO.

Fiefes.—In an extant letter of Bishop Beckington's, *anno* 1450, written from Exeter, he says, "I have ben this ij dayes here in the lande of wilderness, whereas be ferne and *fiefes* Inowe, and good ale non or litell." And in another letter to the Earl of Suffolk, apparently written on the same day, he says, "I . . . have be this two dayes here in the lande of weldernes, wher as been ferne and *fiefes* I now (enow) and good ale non or litell." What is the meaning of *fiefes*? It would seem possibly to be a plant-name?

G.

NEW JERSEY.

COMMUNICATIONS.

Easter, Oster or Pausch, Island or Davis* Land.—It is curious how spasmodically or sporadically questions arise which have been put in former days, answered, perhaps in some way or another, unsatisfactorily perhaps, and been forgotten. Such is the case with the puzzling evidences of a former civilization—or a phase of it—at Easter island and other islands in the Pacific. The subject has been treated at length in the last edition of the "British Encyclopædia," under the head of "Polynesia," and the *Chicago News* recently presented quite an elaborate article on the subject. Meanwhile, I was going through my wonderfully copious library and found a Vol. iv of "Mavor's Voyages," containing a synopsis (pp. 133-135) of the discoveries (127-145) of Roggewein—who, by the way, turns out to have been *not* the Dutch Admiral of that name, with whom he is often confounded and who explored the Arctic ocean, stating he sailed far to the north of Spitzbergen

on *open, rolling seas*, where almost every mariner of other nations encountered nothing but ice. Our Roggewein was an official of the Dutch West India Company, and acquired his title of "Commodore" from having two armed vessels entrusted to him for maritime discovery. He is, however, also styled "Admiral" (Vol. ii, pp. 153, 154, "Maritime Discovery," London, 1881). The Easter islanders, who, in a recent account, are said to be rapidly destroying the vestiges of former civilization, flew in 1721 for protection to their idols, now objects of contempt, when the Dutch landed and fired upon them, incited by suspicion of enmity and treachery.

"It is remarkable that these islanders did not seem to have any arms among them." * * * "When attacked, they fled for shelter to the assistance of their idols, which were all of stone, bearing the figure of a *man with large ears*, and a crown on their heads. These were so ingeniously sculptured, that the Europeans stood amazed at the sight."

The reader's attention is particularly invited to the language describing the peculiar characteristics of these statues in "the *form of a man with large ears and a crown on the head*." This is exactly the manner in which Buddha is represented throughout the regions subject more or less strictly to his religion. This connection moreover with Buddha may solve the whole series of riddles connected with Easter or Vai-hou (Strong), or Kusaie (Ascension), or Panape, Opara or Rapacte and other Pacific islands. It is claimed and many proofs produced that Japanese and Chinese driven eastwards discovered America, nearly 1000 years ago, if not much, much earlier, colonized its western coast, and are the originators—especially visible in the remains of the civilization of British America—which had been already overwhelmed farther north by another form of cultivation or progress in North America when the Spaniards invaded the Aztec empire, and which they (the other Spaniards) found still in perfection with all its magnificent development under the Incas. In the work styled "A (or The) New Columbus," or with some such title, this is all fully and logically set forth, going to show

* It is more than doubtful if Davis ever saw the island. What he discovered, he thought was part of a great continent, which Roggewein sailed to investigate, and could not find, nor could any subsequent search.

that long before the advent of the actual Northmen, the fabulous Welshmen, the visible Spaniards (our Columbus) or any other, Buddhist civilization had used the Pacific islands as stepping stones to a vaster colonization and amelioration of Western America, both North and South. It is marvelous how the Chinese swarm like ants to any land where they are allowed to live peaceably, or hardly tolerated, if they can make money. In answer to this claim for Buddhism, it may be asked, if true, what had become of the original settlers or any evidence of their descendants, in 1687 or 1721. The answer is plain. Centuries, perhaps seven or ten, had elapsed since the Buddhist voyages had first occurred. When they ceased, no one ventures to state. Sufficient time, however, had elapsed to overturn an *exotic* civilization on a *small* scale. Before the invention of gunpowder and its general scientific application to war, there was not so much difference between bold savages with great staying power and organized troops less brave, although better armed and disciplined. The Buddhist architects on Easter island and others similarly appropriated by Japanese or Chinese, Buddhism may have been swarmed out by fleets of more savage peoples from the nearest groups, some of whom are excellent sailors, incited by jealousy or any passion so easy to arouse in barbarians. A perfect example of this is the history of the Norsemen settlement of Greenland. No braver race than these Norsemen ever ventured upon the ocean, yet disease and a despised people, the Skroellings (a branch of the Esquimaux), ended the settlement, apparently firmly established with the extermination of the European settlers and their descendants, within five centuries. If that space of time sufficed to "wipe out" all traces of the bravest and hardest colonists who ever lived on earth, why may not *pestilence*—engendered by want of good water, which is one of the demerits of Easter island—assisted by invasions of savage warriors, giants in comparison to the insignificant Skroellings, have sufficed to clear Easter island of its civilized artistic population and leave it open to a new settlement of Polynesian colonists from the nearest Pacific archipelagos?

"Wrens make prey where eagle dare not perch."

ANCHOR.

TIVOLI, N. Y.

Lake Drained (Vol. v, p. 179).—A great work began in the reign of Claudius in the first century, and completed in the middle of the nineteenth century. "The lake of Fucino, situated fifty miles east of Rome, near the towns of Avezzano and Celano, occupies the centre of a circular range of hills in the Apennines, formed like a crater, the slopes of which are covered with dwellings and cultivated hills. Sometimes floods inundated all the country round and destroyed the crops; afterwards when the waters ran off the air was filled with poisonous miasmas, the difference between the levels being not less than thirty-nine feet. In the reign of Claudius 30,000 slaves worked eleven years in digging out a channel 6151 feet long, across Monte Salviano, in order to draw off the largest portion of the water into the Liris, and thence into the sea. It was thought that the work once done, would last for centuries. All that now remained to be done was to open the flood-gates. A grand fête was arranged, in which 19,000 gladiators appeared upon the lake; the slaughter took place, but the water, mixed as it was with blood, refused to flow out. Narcissus had witholden the money which should have been appropriated to the completion of the work. Later, at different periods, the canal was drained out, but the great labor was only a partial success.

"In 1854 the work was resumed, the outlet was enlarged, and a mass of water amounting to more than two millions of cubic yards, which the lake contained above the level of the tunnel, was emptied out—the marsh fevers ceased their ravages, and cultivation gradually advanced toward the centre of the former lake basin" (see "The Ocean," Elisée Reclus). F. T. C.

HARTFORD, CONN.

Leper Kings (Vol. v, p. 216, etc.).—Uzziah or Azariah, king of Judah; Baldwin IV, son of Amaury, king of Jerusalem, Gibbon vi, 24; Michaud's Crusades i, 399, 402. ANCHOR.

TIVOLI, N. Y.

Nicknames of States.—There appeared in the *St. Louis Globe Democrat* a versified arrangement of the nicknames of the States which may be of interest to the readers of AMERICAN NOTES AND QUERIES.

Dear Uncle Sam has many girls,
All precious in his eyes,
Tho' varying much in many things,
As age and wealth and size.

As sentiment they vary, too,
In beauty, spirit, grace;
The wealth of some is in the breast,
Of others on the face.

He early gave them single names,
Tho' double just a few;
Then father-like he nicknamed them,
As older girls they grew.

Miss Arkansas he called his "Bear,"
New York the "Empire State";
"Excelsior," he sometimes says
When he would her elate.

Rhode Island is his "Rhody" pet,
Or "Little Rhoda," dear,
When Texas, the "Lone Star," looks down
Upon her midget peer.

North Carolina, "Old North State,"
She is his "Turpentine";
"Mother of Presidents," V—a,
Doth "Old Dominion" shine.

Ohio is his "Buckeye" lass
His "Sweet Queen" Maryland;
His "Keystone," Pennsylvania,
To "Pennymites" is grand.

Miss Maine he calls his "Lumber" yard,
Then "Pine Tree" sweetly sings;
That Oregon is "Spirit Land,"
To all he gaily flings.

Missouri beams the "Central Star,"
"Blue Hen" is Delaware,
Or when he would her pride expand,
He "Diamond" lets her flare.

Miss California we shall find
Is "Golden" on his knee;
His "Silver Sheen" Nevada holds,
"Big Bend" is Tennessee.

South Carolina hears his call,
"Palmetto," in her hand;
New Jersey's grit he honors much,
She is his "Child of Sand."

"Green mountain" lass he hails Vermont,
Nebraska, "Blizzard Home;"
"Pan Handle," clipped from "Old Domain,"
Is West Virginia tome.

His "Bayou" Mississippi is,
New Hampshire "Granite" pride;
Louisiana, "Sugar State,"
His "Creole" doth abide.

"Jayhawker" Kansas most he calls
His "Garden of the West";
On Massachusetts, old "Bay State,"
He lets his blessing rest.

Miss Minnesota, "Gopher" State,
His "North Star" ever shines;
O'er Michigan, his "Wolverne,"
He spreads his waving pines.

Kentucky is his "Blue Grass" field,
His "Dark and Bloody Ground;"
But Florida, "Peninsula,"
His "Flower-land" will be found.

As "Empire of the South" he greets
Miss Georgia in his joy;
But "Sucker" or my "Prairie" bird
He hails fair Illinois.

Sweet "Hoosier" is the name inscribed
On Indiana's breast,
Whilst Iowa rejoices much
With "Hawkeye" on her crest.

"Centennial" Colorado shines,
Wisconsin's "Badger" child;
That "Nutmeg," Miss Connecticut,
Is "Free Stone" on the guild.

At Alabama, "Here We Rest,"
Our dear old uncle calls,
Until into the sisterhood
Some new-born sister falls.

E. BRADLEY SIMS.

NEW YORK CITY.

Natural Bridges.—Will your correspondents send notes respecting such natural bridges as they may come across in their reading? I will start the movement by naming a few: 1. The world-famous one in Rockbridge county, Va. 2. One in Northern New York, on the Indian river, in Jefferson county (I do not know whether this is at the station called Natural Bridge, or not, on the Carthage and Adirondack Railway). 3, 4. There are two natural bridges in Walker county, Ala. 5. There is one near Williamstown, Mass., of some interest to tourists. 6, 7. There are two in Tuolumne county, Cal. 8. One in Trinity county. 9, 10. Two in Siskiyou county. 11. There is one in Christian county, Ky. 12. And one in Walton county, Fla.

S. E. A.

ATHENS, N. Y.

Majesty.—It is commonly said that Henry VIII was the first English king to assume the address or title of "His Majesty." But in a letter of Thomas Becket, afterwards Bishop of Bath and Wells, written to King Henry VI, probably in 1442, the king is spoken to as "youre Roial Mageste" (Camden Soc. Pub., 1886, p. 81). Further, in a letter addressed by "certain officers of Calais" to Henry V (no date known) the king is addressed as "your high und mightie rioll maiestie." G.

NEW JERSEY.

Mot (Vol. v, p. 170).—With this word, in the sense of a small grove, compare the Spanish *mats*, a coppice, a thicket; Portuguese *mato*, *matto*, or *mata*, a brushwood, scrub, or wild heath. I do not mean to assert that this is the true origin of the Texan word *mot*. QUI TAM.

GERMANTOWN.

Underground Streams (Vol. v, p. 215, etc.).—The Taurus mountains of Asia Minor abound in *yailahs*, or wall-enclosed mountain-valleys, whose waters escape through underground channels in the limestone rocks. The two large lakes called respectively Egerdir Göl and Kereli Göl in Asia Minor, are believed to have subterranean outlets. L. M. R.

NEWARK, N. J.

Good Old Etymologies (Vol. v, p. 71).—The popular derivation of *carnival* from *vale*, farewell, and *carni*, to flesh, is erroneous, though the popular derivation has helped to shape the modern word. *Centaur* the ancients derived from Gr. *κεντέειν*, to goad, and *ταύρος*, a bull (compare the *cow-punchers* of Texas); but there is now a strong suspicion that the name *centaur* may be cognate with Sanskrit *gandharva*. Certain it is that the *centaurs* and *gandharvas* have much in common. The *slow-worm* is slow enough; but that fact does not give him a name; the old English name was *sla-wyrm*, which means striking or biting-worm; yet the animal never bites. Our ancestors, however, from its snake-like form, supposed that the creature was venomous. QUI TAM.

Victorines (Vol. v, pp. 102, etc.; under Adam of St. Victor).—Another of the Victorine monks, or canons, and one much better known than the ones mentioned at the above entry, was the celebrated Jean Santeul (1630-1697), a Latin poet, known also as Santolius Victorinus. There is a good and appreciative notice of him in Duffield's "Latin Hymns," p. 329, *sqq.* By the way, it seems to be a slight error to speak of the Victorines as *monks*. They were, I think, *canons regular* of St. Augustine and not technically *monks*, although practically they were so. But Santeul was a lively fellow, and got excused from cloister-life for the most part. F. R. S.

CHESTER, PA.

Grevillea (Vol. v, p. 133).—Your correspondent is correct in stating that that interesting genus of trees, *Grevillea* was not named from R. K. Greville. In Henderson's "Handbook of Plants," p. 97, it is said to have been named in honor of C. F. Greville. ILDERIM.

PHILADELPHIA, PA.

Yankee Doodle (Vol. iii, p. 161).—It is stated that the popular name in the modern Persian tongue for an American is *Yenghi Dunia*. I do not know the origin of this name. J. P. T. CARTER.

COVINGTON, KY.

Arthur Kill (Vol. v, pp. 178, etc.).—Prof. Estoclet's explanation is fully sustained by early quotations to be found in Hatfield's "History of Elizabeth, N. J.," in which the name "After Cul" occurs several times. The name "Achter Kol" (variously spelled) in this work also apparently designates that part of New Jersey in which the town of Elizabeth stands. There was once a "bowery" on Long Island called the "Achtervelt." Its name occurs many times in the published collections of colonial documents. G.

NEW JERSEY.

Rotten Row (Vol. iii, pp. 157, 300).—With this name compare that of Rotton Park, in the outskirts of Birmingham.

ISLANDER.

MAINE.

Ville in Place-names.—This termination of place-names seems almost peculiarly American, and to me, for one, it appears to be associated with shoddyism and vulgarity. But it is not quite peculiar to America. In France we find Albertville, Vielleville, Neuville, Bonneville, Blainville, Abbeville, Damville, Névilles, Villedieu, Villefranche, Philippeville, and many more; also Libreville in Gaboon, Hellville in Nossi-Bé, etc. In England are Pentonville, Coalville, Sea-ville, Tankerville, and others. (I suppose Neville, Savile and Umfreville, old family names, will not count).

THOMAS ORCUTT.

ALLENTOWN, PA.

Latinized Names (Vol. v, pp. 57, etc.).—*Osiander* stood for *Hosemann*; *Chelidonium* was originally named *Schwalber*; *Goldschmidt* became *Aurifaber*; *Dubois* was changed to *Sylvius*; *Kochhaff* to *Chytræus*; *Hagenbutt* to *Cornarus*; *Kaufman*, or *Krämer*, to *Mercator*; *Kreuziger* was made *Cruciger*; *Fischer* was, of course, *Piscator*; *Tedeschi* of Palermo became *Panormitanus*; *Kürchner* was changed to *Pellicanus*. Considering the times and circumstances in which the humanists lived these changes seem to me to have been natural and appropriate.

QUI TAM.

GERMANTOWN, PA.

Ff as an Initial (Vol. v, p. 192, etc.).—In Vol. lxxxvi of the Camden Society's publication, p. 23, may be found a letter, *temp.* Hen. V, from certain officers at Calais to the Duke of Bedford. In it February is called *Efeverer*, and *fellowes* is spelt *ffelawes*.

G.

NEW JERSEY.

Casting out the Shoe (Vol. v, p. 208, etc.).—I read lately in one of Rev. Dr. F. Mason's books, that when he was crossing in a steamer from London to some Dutch port, his fellow-passengers were mostly Jewish cattle-merchants. When he got into his berth the Jews began to cast their shoes upon him. He bore it quietly for a time but was at last compelled to go on deck and claim protection. The captain went below and threatened to put all the cattle-men into

confinement, and soon made things very quiet.

N. S. S.

GERMANTOWN, PA.

Indian Summer (Vol. v, p. 185).—The *Boston Transcript* (Nov. 8, 1889), refers a querist to "Webster's Dict." under "summer," and quotes from "*Hiawatha*," canto ii, line 225:

"Shawondasee, fat and lazy,
Had his dwelling far to southward,
In the drowsy, dreamy sunshine,
In the never-ending summer."

It adds, "Shawondasee, according to Schoolcraft, was an affluent, plethoric red man, who lived in the South, kept his eyes steadfastly on the North, and whose sighs in autumn produced the delightful Indian summer."

M. A. N.

NEW YORK CITY.

When We've Been There, etc. (Vol. v, p. 215, etc.).—There is a Latin hymn beginning "*Jerusalem gloriosa*," which is ascribed by Spitzzen, with a good degree of probability, to Thomas à Kempis (fifteenth century). The hymn "*O mother dear, Jerusalem*" was written by David Dickson, (seventeenth century). The "*Urbs beata vera pacis*" (1735), was by the Abbé Besnault. The original of them all is probably an anonymous hymn of the ninth century, or perhaps of the seventh. It is of probable Spanish origin.

B.

Hoop-snake (Vol. v, p. 206; under "*Satyr-Beetle and Ash*"). In the Southern and Western states a large but harmless and even useful snake is called the Hoop-snake. It is the *Abastor erythrogrammus*. There is a prevalent belief that it can take the end of its tail in its mouth and roll along the ground like a hoop; but this belief is entirely unfounded. The horn-snake, *Farancia abacura*, much resembles the hoop-snake, and is probably quite as much and quite as groundlessly an object of dread. Similar superstitions are associated with the coach-whip snake, *Bascanion flagelliformis*, a very common species in some sections of the South.

ISLANDER.

VERONA, ME.

Colored Starch (Vol. v, p. 170).—Yellow starch was that most used in England, and it greatly excited the wrath of the Satirists. Philip Stubbs, in "His Anatomy of Abuses," 1588, is particularly indignant at the liquor which they call starch, and wherein the devil hath wished them to dye their ruffs, and this starch they make of divers colors and hues, white, red, blue, purple, and the like. In the satirical costume poem "Pride's Fall," occurs a reference to the flaunting ruff starched

"— with white and blew
Seemly to the eye."

Ben Jonson's "Squire of Norfolk" exclaims:

"Yellow, yellow, yellow, yellow."

and the suggestion is being readily seized upon by Sir Paul Eitherside, who responds: "That's starch! The devil's idol of that color." Ben Jonson in another connection has "*goose-green starch*," "Bartholomew's Fair." Beaumont and Fletcher's "hateful as yellow bands," in "The Widow," is another allusion to the general popular dislike to yellow starch. The comedy, "The Widow," first appeared in 1621, six years subsequent to Mrs. Turner's execution, and some authorities insist that yellow bands were worn at this time, not only, but that they were more fashionable immediately after Mrs. Turner's death than ever before, Armellina in the old play "Albumazar:" "Trincalo, what price bears wheat and saffron, that your band's so stiff and yellow," Act ii, Sc. i. In Sir Simon D'Ewes' account of King James going from Whitehall to Westminster, occurs the following:

"And looking upp to one window, as he passed, full of gentlewomen or ladies, all in *yellow* bands, he cried out aloud, 'A pox take yoe, auguther?' At which being much ashamed, they all withdraw themselves suddenly from the window." F. T. C.

HARTFORD, CONN.

From a book entitled "Youth's Behaviour," translated from the French (1663) is taken the following extract: "When yellow starched bands and cuffs were in fashion,

Lord Chief Justice Coke commanded the common Hangman to do his office in that dress, and thus put a stop to the idle fashion ("Gent. Mag. Lib.," i, 7).

E. G. KEEN.

WARWICK, PA.

On the Score (Vol. iv, pp. 47, etc.).—In Taylor, the water-poet's satire "A Kicksey Winsey, or a Lerry Come-Twang," we read as follows:

"I'm sure it cost me seven-score pounds and more,
With some suspicion that I went on score."

P. R. E.

OHIO.

Sunken Islands (Vol. v, p. 192, etc.).—It is rather remarkable that none of your correspondents have noticed Graham's Island, which arose as a very active volcanic crater in 1831. It was situated between Sicily and Pantellaria, in the Mediterranean. It was only a few feet above the waves on July 19, but by the end of August it was 107 feet high, and 3240 feet in circumference. In the following December it had entirely vanished; but Graham's Shoal still remains to mark its place. In some books this temporary island is called Fernandinea.

ISLANDER.

VERONA, ME.

No Man's Land (Vol. v, p. 216, etc.).—I believe that the English No Man's Land was once a part of the New Forest which was not provided for a long time with magistrates, for which cause the people were, in a manner, a law unto themselves.

S. T. B.

Fountain of Youth (Vol. ii, p. 100).—Sir John Mandeville relates that at Polombe (probably Quilon, in Travancore), he found the Well of Youth, whereof he drank, and thought he felt the better for it. Nevertheless, in 1357, he took the gout, and had to go back to Europe.

F. A. N.

Priscian's Head (Vol. v, pp. 139, etc.).—"Latin is none of my own, I swear by Priscian's Pericranium, an oath which I have ignorantly broken many times." J. Taylor

(the water-poet), "The Penniless Pilgrimage," also in the same writer's "Navy of Land-Ships" we read of "humorous poets who with their continual cudgelling one another with broken verses had almost beaten Priscianus' brains out." P. R. E.

OHIO.

Parallel Passages (Vol. v, pp. 176, etc.).—A reviewer of books in *Public Opinion* of August 30, in speaking of Mr. T. B. Peacock's "Poems of the Plains" cites a line therefrom as an instance of power and sublimity. Here it is:

"Battle stamps his bloody feet."

I certainly do not wish to detract from the reputation of this Western author, and yet it seems due to Lord Byron to call attention to this famous utterance:

"Red battle stamps his foot, and nations feel the shock."

("Childe Harold," 1st Canto, verse 38.)

Is the line commended a repetition or a coincidence? J. W. MONSER.

COLUMBIA, MO.

BOOKS AND PERIODICALS.

The Century for September is made up largely by articles treating on California. The paper by John Muir on "The Treasures of the Yosemite Valley," in the August number, is followed by another on "Features of the Proposed Yosemite National Park," which is illustrated by William Keith and Charles D. Robinson, the California artists, and by Fraser, Moran, and Davies, the sketches being made in several instances from sketches by Mr. Muir himself. The writer describes the wonderful scenery in the neighborhood of Yosemite—the Lyell Glacier, the Cathedral Peak region, the Tuolumne Meadows and Cañon, and the Hetch-Hetchy Valley, all of which are included in the limits of the proposed park as defined by General Vandever's bill in the present Congress. In conclusion, Mr. Muir records his protest against the injuries done to the Yosemite Valley under the control of the present and proceeding Commissions. In "Topics of the Time," is an editorial in the same strain on "Amateur Management of Yosemite Scenery." The number also contains, apropos of the celebration on September 8th of the fortieth anniversary of the admission of the State, a paper by George Hamlin Fitch, entitled, "How California Came into the Union," illustrated by a large portrait of General Fré-

mont from a daguerreotype of 1850, and by others of Commodores Sloat and Stockton, Governor Burnett, Senator Gwin and J. Ross Browne, together with pictures of Colton Hall, Monterey—the scene of the Constitutional Convention—and the famous Bear Flag, hoisted at Sonoma in 1846. This paper is a forerunner of the series on the Gold Hunters, and in the present number *The Century* begins a temporary department of "Californiana," similar to the "Memoranda on the Civil War," and to be devoted to short articles on topics of special interest relating to the '40ers. This month these articles are "Light on the Seizure of California," by Prof. Royce of Harvard, "The California Boundary Question," by Francis J. Lippitt, Esq., and "The Date of the Discovery of the Yosemite," by Dr. Bunnell, of the Party of Discovery.

The frontispiece is an engraving by T. A. Butler, of Nattier's picturesque portrait of the beautiful Princesse de Conti, an attractive prelude to Mrs. Amelia Gere Mason's fifth paper on "The Women of the French Salons," which is further illustrated by striking portraits of the Duchesse de Luxembourg, Catherine II. in Russian costume, Madame Geoffrin and Madame d'Epinau. These portraits are accompanied by dainty decorative pieces by George Wharton Edwards. Mrs. Mason's text deals with the Salons of the eighteenth century.

A paper of timely interest, practically illustrated, is Commander C. F. Goodrich's description of "Our New Naval Guns," detailing the process of manufacture and recounting their remarkable efficiency.

"The Anglomaniacs," which has awaked much curiosity and has attracted more remark, perhaps, than any other recent fiction in *The Century*, reaches its fourth and concluding part, with illustrations by Mr. Gibson, in this number. It is understood that the authorship of this story will not be given upon its appearance in book form.

Mr. Jefferson's Autobiography deals with incidents of his life in England, Scotland and Ireland, and includes material relating to Charles Mathews, John B. Rice, and William Warren, together with Mr. Jefferson's apology for the liberty taken with "The Rivals." The autobiography, which will be concluded in the October number, continues to be notable for its humor and humanity.

An important paper by Prof. Charles W. Shields of Princeton, on "The Social Problem of Church Unity," is another of the "Present-Day Papers," contributed to *The Century* by the "Sociological Group" of writers, which now includes fifteen prominent students of social problems.

Mrs. Van Rensselaer contributes an article on "Wells Cathedral," illustrated by Pennell, whose pictures combine the accuracy of an architectural drawing with the charm of etching.

Mr. La Farge's "An Artist's Letters from Japan," are accompanied by an engraving after his drawing; and a paper is contributed by Rowland E. Robinson on the Marble Hills of Vermont, which is illustrated by J. A. S. Monks.

"Friend Olivia" (Mrs. Barr's novel) is continued, the scene being changed to America; and there is a short story by Miss Anne Page, entitled "Lois Benson's Love Story."

Two sonnets, one by Ella Wheeler Wilcox entitled "September," and one by Col. John Hay ("Love's Dream"); an editorial on the "Misgovernment of Cities," and a variety of light verse in "Bric-à-brac," complete the number.

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NOTES.

CALLS AND RECALLS.

Of the origin of the English practice of calling on the principal actor, Macready, in his "Memoirs," has left us an account. It first occurred, he says, at Covent Garden on the occasion of his initial performance of the character of Richard III, October 19, 1819. It had been usual at the fall of the curtain for a subordinate actor to appear and announce the play to be given on the succeeding night. But on this occasion Macready, at the suggestion of the stage manager, undertook the duty, and his appearance had the effect of what is now known as a call before the curtain. "I announced the tragedy for repetition," he says, "amidst the gratulatory shouts that carried the assurance of complete success to my agitated and grateful heart."

Notwithstanding, he grew to have little liking for such idle compliments as calls and recalls. "Acted very fairly," he writes of one of his performances (1845). "Called for—trash!" and again, "Acted Virginius (in Paris, December, 1844) with much energy and power to a very excited audience. I was loudly called for at the end of the first act, but could not or would not make so absurd and empirical a sacrifice of the dignity of my poor part."

He would probably have had still less patience with the modern system of recalls, which not only interrupt but render ridiculous many pathetic scenes; which summon the insane Ophelia back from a watery grave to acknowledge, sanely enough, by smiles and courtesies, the applause of the spectators, to the perplexity of Claudius, Gertrude and Laertes.

But long before the time of Macready, French audiences had been in the habit of calling for the author of a successful drama.

The first dramatist who was ever called before the curtain was Voltaire, after the production of "Merope." The second was Marmontel, after the performance of "Dionysius." For some time the English playwrights were content to acknowledge from their private boxes the applause of their audience.

On the first presentation of Talfourd's "Ion," Macready says: "Was called for very enthusiastically by the audience, and cheered on my appearance most heartily. Miss Ellen Tree was afterwards called forward. Talfourd came into my room and heartily shook hands with me and thanked me. He said something about Mr. Wallack, the stage manager, wishing him to go on the stage, as they were calling for him, but it would not be right. I said on no account in the world. He shortly left me and as I heard was made to go forward to the front of his box and receive the enthusiastic tribute of the house's grateful delight. How happy he must have been."

But, in 1838, Macready writes thus of the first night of Sheridan Knowles' play, "Woman's Wit": "Acted Walsingham in a very crude, nervous and unsatisfactory way; avoided a call by going before the curtain to give out a play. There was very

great enthusiasm. Led on Knowles in obedience to a call of the audience." Knowles, however, had been an actor, although he was not included in the cast of "Woman's Wit," and in Macready's sight this may have rendered his case very different from that of Talfourd's. It was not long afterwards that the practice of calling out an author after the first performance of his play became firmly established in every theatre of Great Britain.

Some years ago, when Sophocles' tragedy of "Antigone" was produced with Mendelssohn's music at the Theatre Royal, in Dublin, the gallery gods were so greatly pleased that they shouted out for "Saphacles." The manager explained that Sophocles had been dead for over two thousand years, whereupon a small voice shouted from the gallery: "Then chuck us out his mummy."

CURTIS CAMPBELL.

ATLANTA, GA.

THE TITLE OF "REVEREND."

The title of "Reverend" was a few years ago made the subject of a curious discussion, the point being raised in England as to the right of a dissenting Wesleyan minister to assume the title. The gentleman concerned was Rev. Henry Keet, who died not very long ago, at the age of fifty-eight. It may be profitable briefly to recall the history of the matter. A daughter of Mr. Keet died in May, 1874, and was buried in the grounds of the parish church at Owston Ferry, England. A stone was erected over the grave, and an inscription was about to be placed upon it wherein the deceased was described as the daughter of "Reverend H. Keet, Wesleyan minister." But the rector of the parish interfered. His permission, under any circumstances, was necessary, and he gave it except in regard to the use of the word Reverend. This he would not allow. An appeal was then made to the Consistory Court of the Bishop of the Diocese, in the form of an application for a faculty for the completion of the tombstone and the desired inscription. But the application was refused. Thence the case was taken to the Arches Court, in London, and the Dean, Sir Robert Phillimore, rendered a judgment,

also adverse to the appellant. Rev. Mr. Keet, not satisfied with this judgment, carried the case on appeal to the Judicial Committee of the Privy Council. On the 21st of January, 1876, Lord Cairns, the Lord Chancellor, delivered his famous opinion. His Lordship said that in the judgment of the Council, "Reverend" is not a title of honor or courtesy; it is a laudatory epithet. It has been used, not for a great length of time, but for some considerable time, by the clergy of the Church of England. It was used in ancient times by persons who were not clergy at all. It has been used, and is used in common parlance of social intercourse, by ministers of denominations separate from the Church of England. It is, therefore, impossible to treat it as an exclusive possession of the Church of England. Lord Cairns went on to say, "If ever there was a case in which no possible misunderstanding could arise, it would be here, where on the face of the inscription it appears exactly what was meant. There are appended to the name of Henry Keet the words 'Wesleyan Minister.' There is no pretense to the position of ordained minister in the Church of England. The statement is one which claims nothing more than what is actually the fact. Their Lordships are therefore of opinion that a faculty should issue for the erection of the tombstone in question." In consequence of this judgment the vicar of Little Petherick, St. Issey, Cornwall, in an advertisement in a Plymouth newspaper, requested correspondents to address him in future as G. W. Manning. He added, "Correspondents who prefix to his name the now desecrated epithet of 'Reverend' will please not to be offended if he rejects their letters." The *Guardian* also stated that its publisher has received several applications from clerical subscribers that they might be no longer addressed as "Reverend." They desired to be styled Rector or Vicar, as the case might be, without the ordinary prefix. The case raised no little excitement among the clergy of the Establishment, but at the latest advices the breeze had blown over, and they were content to be known as Reverends, as of old.

E. BRADLEY SIMS.

NEW YORK CITY.

HIGHBINDER.

The highbinder is to a court of the six companies, what a Danite was to the Mormon Church. Practically, every Chinaman brought to the United States is a peon of some one of the six companies who import Chinese under contract. The fortunate or unfortunate celestial who emigrates from China is, in the majority of instances, a prisoner from the moment he falls into the clutches of the companies. In consideration for his passage he agrees to pay the company exporting him a sum many times the actual cost of the passage money. When he reaches San Francisco, he is placed in charge of a "boss," to whom he is responsible. Until the stipulated amount is repaid, every dollar he earns must be given up, and whenever he is idle he is supported by the company, which charges him no small sum therefor. In order to carry out this system of peonage, and properly discipline any recalcitrant peon, the *Hoey* or Chinese court was established by the six companies. This court exercised the power of life or death over its victims, and the officer appointed to execute the sentence of the Hoey is the highbinder. The word has been in use for many years, but was applied to the Chinese assassins, I think, in 1868, by a San Francisco journal. A highbinder knows no authority save that of the Hoey, and in more than one instance he has followed his victim across the continent in order to carry out its fiat.

W. WARDLAW.

SAN FRANCISCO, CAL.

ANCIENT IMPRINT-BEARING STONES.

The *Philadelphia Times* lately related the discovery, at the Mardingham quarry, near Fort Dodge, of a shelf of rock bearing seven prints of a gigantic foot, apparently a human foot, although the nails are unusually long and the toes rather short and wide apart.

By the side of these, there are marks similar to those that might have been made by the dragging of a club over the rock.

This beats Mohammed's and Adam's respective footprints, with six to spare; and St. Patrick himself will have to look to his laurels wherever he left but one mark of his

passage, as on Lullymore island (County Kildare), at Skerries (County Dublin), in County Antrim and several others.

Some of these are simply natural depressions representing by a mere coincidence something like a human foot; others are probably a token of the ardor and zeal of the new converts, who wished to have a lasting memorial of the place where the new religion was preached to them, and carved the image of their apostle's foot on the actual spot where he stood when he addressed them.

Why, an enthusiastic admirer of royalty did as much, even for King George IV, to perpetuate the remembrance of the very stone on which he stepped ashore at Howth harbor when he visited Ireland some seventy years ago!

But the saint has better than that on his record. American tourists, rambling on the Kells road, a couple of miles from Kilkenny, have only to ask for "Glun Padraig," or "Patrick's Knees." These impresses are worn out by the water on the limestone rock common to this locality, and bear (or bore) a wonderful resemblance to the marks left by a man who would have knelt, with his two knees, on soft yielding material.

Regarding our own Mardingham quarry find, the opinion of some competent authority would be interesting.

A. ESTOCLET.

NEW YORK CITY.

QUERIES.

Itasca.—Can you tell me if the derivation of Itasca (lake) from the Latin *veritas caput* has the sanction of good authority?

M. S.

SPRINGFIELD, MASS.

I do not think there is the slightest foundation for such clumsy derivation. *VERITAS caput* does not mean "true source"—it does not mean anything, for that matter. Forty years ago *Itaska* was the more common form in which the word appeared, and many good authorities still adhere to this form. Indian words having a similar termination are very common in Canada, and on an ordinary school atlas I find Kamouaska,

Athabaska, Capimiscaw, Nepiscaw, Camipuscaw, Agoomska and Madawasca. My impression is that *Itaska* belongs in the same list. Will Prof. Chamberlain kindly enlighten us?
J. W. REDWAY.

REPLIES.

Ireland's Eye (Vol. v, p. 221).—In Ireland this is looked upon as one of the place names implanted by the Danes along the coast, though (I must say) it is much nearer to the Icelandic *ey* or the Anglo-Saxon *ig*, *ey* than to the Danish *ø*. In any case the root is to be found in all the languages of Northern Europe and means an *island*.

In England, Eyam (for Ey-ham), Eyworth, Eywick, Ely (in all of which, by the way, the syllable in question is pronounced "eye") tell the same tale; so do Battersea (Peter's island), Jersey (Cæsar's), Swansea (Sweyn's), Sheppey, etc.

The very word *island* (for *ig-land* with an absurd *s* thrown in the bargain) and its diminutive *eyot* contain the same root; and need I add that, once upon a time, our own Rhode, Barn, Coney and other islands, were known as Roode Eylandt, Beeren Eylandt, Conynen Eylandt, etc.? A. ESTOCLET.

NEW YORK CITY.

Highest Waterfall in the World (Vol. v, p. 218).—What is the matter with Yosemite Falls? Merced river, in three plunges, falls 2600 feet. Bridal Veil Fall, the chief of the three, falls 1600 feet in one leap. In autumn, when the volume of the river is greatly reduced, the water reaches the pool of this cascade in the form of a fine spray. F. T. C. should give home industries a chance.

J. W. R.

PHILADELPHIA, PA.

REFERRED TO CORRESPONDENTS.

Monkey-wrench.—What is the origin of this name for an adjustable wrench? Some of the newspapers state that the name is derived from the inventor, Mr. Monkey, or Muncke, of Brooklyn, N. Y. The "Century Dictionary" does not explain the origin of the term.
* * *

Lingua Franca.—Are there dictionaries or grammars of the *lingua franca* of the crusading days, or of the centuries of the early Levantine commerce? One would think that a knowledge of that form of speech would explain many anomalies of West European word development.

B. D. P.

BOSTON, MASS.

Cambuscan.—Is not this name, recently queried by a correspondent, another form of Genghis Kahn?

OROG.

PHILADELPHIA, PA.

Jutes.—Are there at present any people called *Jutes*, living in Jutland, or in its vicinity?

S. P. Q. R.

CINCINNATI, O.

Runaway Pond.—Where can I find an account of the Runaway Pond of Glover, Vermont? It seems to have been a lakelet of glacial origin, kept in place by a moraine-dam of gravel. Some one made a cut in the moraine, and the whole lake left its bed at once, spreading destruction for many miles. I have not read an account of it for many years, and would like to verify my recollection of what seemed in my early days like the story of a very marvelous event.

W. J. LACK.

LANCASTER, PA.

COMMUNICATIONS.

No Man's Land (Vol. v, pp. 226, etc.).—Areas to which this name is applied are not uncommon in the United States. Besides the strip north of Texas, there is another similar area in the south-western part of Indian Territory between North and Prairiedog forks of Red river, claimed both by Texas and the United States. This area is called Greer county, and as a matter of fact the inhabitants enjoy the same political rights as those of any recognized portion of the State of Texas. Greer county is a part of the Louisiana purchase, and, at the time of the purchase, it is highly probable that neither Uncle Sam nor the King of Spain possessed any accurate knowledge of the topography and drainage of the country.

According to the treaty of 1819, it was agreed that "the boundary between the two countries west of the Mississippi shall begin on the Gulf of Mexico at the mouth of the Sabine river in the sea, continuing north along the western bank of that river to the thirty-second degree of latitude, thence by a line due north to the latitude where it strikes the Rio Roxo of Natchitoches (Red river), then following the course of the Rio Roxo westward to the rooth degree of west longitude * * * the whole as laid down in Melish's map of the United States, published at Philadelphia, improved to January 1, 1818." Now Melish's map not only locates the rooth meridian eighty-two miles too far eastward, but it also places Red river too far south by fifty miles. When the rooth meridian was properly located matters were left in a state of confusion. Nearly fifty miles east of the meridian the river forks, and which of the forks is the main stream it is impossible to tell. Melish's map shows that the treaty could not have contemplated either fork, and this is the only thing the map shows with certainty. Melish innocently admits having never surveyed or even seen the region, saying that it had been delineated from Pike's explorations. As a matter of fact, however, Pike never visited the region in dispute.

J. W. REDWAY.

There are no fewer than four other small places of that name in England, respectively in Devon, Essex, Chester and Hants.

A remarkable "no man's land" is Island No. 74 on the Mississippi (mentioned in Prof. Redway's paper before the Engineers' Club of Philadelphia*), probably the only territory within the United States and not of it. True, it has an owner, but it belongs to no State, county or township. It appears that "According to the enactment, whereby the States of Arkansas and Mississippi were created, the river boundary of the former extends to *midstream*; that of the latter, to *midchannel*. Herein is the difficulty. A dissipated freshet turned the current against the Mississippi bank, and shifted the former position of midchannel many rods to the

* May 17, 1890.

eastward, so that the fortunate or unfortunate owner found his possessions lying beyond both the midriver point of Arkansas and the midchannel line of Mississippi."

A. ESTOCLET.

NEW YORK CITY.

There is an account of another "No Man's Land" in Stow's "Survey of London." In 1348, when a great pestilence was raging in England, and the church-yards were not sufficient to receive the dead, Ralph Stratford, Bishop of London, purchased a piece of ground called "No Man's Land," which he enclosed with a wall of brick, and dedicated for the burial of the dead. In Stow's time (1598), this was in the suburbs of London, and was known as "Pardon Churchyard."

E. G. KEEN.

WARWICK, PA.

Pets of Distinguished People (Vol. v, pp. 154, etc.).—*James Hogg's Collie, Hector*.—Honest Hector, the peerless collie of the Ettrick Shepherd, was accidentally shot by his own master. He is immortalized in that earlier series of papers, entitled "Christopher in the Tent," which is introduced as prefatory to the "Noctes Ambrosianæ." The closing number contains the account of Hector's death and burial, also the two epitaphs; the one in Latin by Bachelor Buller of Brazennose (John Hughes), and the other in Greek with full Latin notes, by Dr. Parr, who was not more famous for his pedantry and egotism, than for his buzzwig. Hogg himself declined to write an epitaph, saying, "I can make nae epitaphs the noo. I'se leave that to them that has met wi nae loss—puir Hector." Hogg himself was buried in the ancient kirkyard of Ettrick, and the plain stone which marks his grave bears only a simple inscription, indicating the date and place of his birth and death. But Prof. Wilson, as Christopher North, in 1824, had thus predicted concerning the future fame of Hogg: "My beloved Shepherd, some half century hence, your effigy will be seen on some bonny green knowl in the forest, with its honest face looking across St. Mary's Loch and up towards the Gray Mare's Tail, while by moonlight all your own fairies will dance

round its pedestal." This prophecy was fulfilled not less than a quarter of a century from the time of the poet's death. In 1860 "Auld Scotland" erected a statue to the Ettrick Shepherd, right between those famous lakes, St. Mary's Loch and Lowes Loch—in Ettrick Dale—in the midst of that renowned and picturesque region, which had been so often the inspiration of the poet's song. Nor was puir, honest Hector forgotten in the artist's conception. "The bard of Ettrick is seated on an oak root an appropriate relic of the forest, and Hector, the poet's favorite dog, rests lovingly at his feet, with head erect, surveying the hills behind, as if conscious of his duties in tending the flocks during the poetic reverie of his master."

F. T. C.

HARTFORD, CONN.

Goober (Vol. iii, p. 94).—This word is almost exclusively used in Texas and the Southwest for the nut commonly known in the East as the pea-nut. *Ground-pea* is also a very common and certainly a much better name than the meaningless one now used.

TROIS ÉTOILES.

PHILADELPHIA, PA.

Devil's Land (Vol. v, pp. 220, etc.).—Among the very numerous rocky islets in the eastern part of Penobscot bay, off the Maine coast, there is a high and rocky one known as Devil's island.

The Orkney islands, called Orcades by the ancients, were once fancied to have some etymological relationship to the Latin *orcus* or hell. But most late authorities connect the Latin name (and the English also), with the Latin *orca*, a whale.

ISLANDER.

MAINE.

Nickajack (Vol. v, pp. 190, etc.).—I put no faith whatever in the derivation of this name from "Nigger Jack." I believe it to be a Cherokee word. The name "Nickajack" is given in the Southern States to a well-known and favorite variety of the apple. The "Nigger Jack" explanation was probably invented to fit the word.

F. L. T.

The Russian Byron (Vol. v, pp. 221, etc.).—Alexander Sorgovitch Poushkin, the most celebrated of Russian poets, has sometimes been called the Russian Byron, also the Byron of the North, though, as one critic has remarked, "No epithet could be less happily chosen, or more inadequately contribute to a true estimate of his genius."

At the time Poushkin first made the acquaintance of Lord Byron's works, he was living an exile in Southern Russia, having narrowly escaped a sentence to Siberia, because those live poems of his, "The Ode to Liberty" and "The Christmas Tale," had caught the attention of the censors of the press. The exile poet, though only just on the threshold of manhood, was already a person of the most strongly marked individuality; he was, too, smarting under a keen sense of injustice; besides, his genius bore some striking points of resemblance to that of the noble English poet. It is not, therefore, a matter of wonder, that Byron's brilliant effusions should have awakened a response in a mind so congenial, or that they should have been a source of consolation to the wanderer, through their spirit of resistance to arbitrary exercise of power.

"The Day-Star hath Sunk," "The Ode to the Sea" which was written on the eve of his departure from Odessa, and "The Fountain of Bakhchisarai," were among the productions of the period of exile and wandering (1820-1824), and reflect most strongly, it is said, the Byronic influence; the last of the three poems named is thought to resemble "The Corsair."

But this influence was suddenly swept away by the study of Shakespeare, whose genius, when compared with Lord Byron's, offers the strongest contrast in literature, by reason of its many sidedness.

Nevertheless, some critics saw another "Don Juan" in the "Eugene Onyegin," the first canto of which appeared in 1825. There may be some slight resemblance in the outline and plan of the two poems, and both are pervaded by a satirical tone of thought; but Poushkin's satire is directed only at the fashionable society of Russia. As, however, other critics liken it to "Childe Harold," and the poet himself to "Beppo," the resemblance cannot be strongly defined.

The "Poltáva," published in 1828, should have been called "Mazépa;" it was not, however, lest it should be confounded with the "Mazeppa" of Lord Byron. The two works are as unlike as possible, except that the hero of both is one and the same personage. The "Poltáva," which is a narrative poem, is a most faithful version of the real history of the romantic life of the hero, Mr. Tritman Mazeppa. Poushkin reminds one of Byron in his numberless allusions to the happiness and the friendships of his school days at the Trárskoë Seló. A distinguished English critic and Russian scholar has disposed of the comparison between Byron and Poushkin as follows: "We give the strongest possible denial to a fallacious opinion, useless to the glory of one great man, and injurious to the just fame of the other, viz., that Poushkin can be called in any sense an *imitator* of Lord Byron."

Poushkin was born in 1799, eleven years after Lord Byron, and was in his thirty-eighth year at the time of his death.

"Whom the gods love die young."

Like all men of the higher order of intellect, as "Scott, Cervantes and Michel Angelo, Poushkin was endowed with a vigorous and mighty organization, bodily as well as mentally," and should have lived as long as they, but he fell a victim to what in his soul was the ungovernable passion of jealousy.

Poushkin was the author of several prose tales, and at the time of his death was writing the "History of Peter the Great."

F. T. C.

HARTFORD, CT.

Norumbega (Vol. v, pp. 70, etc.).—In the September number of *The Dial*, of Chicago, Mr. Julius E. Olson calls the attention of scholars to Weise's opinion, first published in 1884, that Norumbega stood on the Hudson river. He thinks the name a form of the obsolete French *anormé berge*, "the enormous scarp," and that it has reference to the Palisades along the west bank of the lower Hudson. The authorities and passages cited in *The Dial* appear to me to deserve the special attention of students of our early history.

ILDERIM.

PHILADELPHIA, PA.

Rakestale.—Country people call the handle of a haymaker's rake, the *rakestale*. *Stale* is here, I doubt not, the Dutch *steel*, a handle. But popular etymology has changed *rakestale* into *rake's tail*; and you will find some intelligent farmers speaking of the *tail* of a rake; but others, more correctly, but probably with no more intelligence, call the rake's handle the *stale*.

Plough-tail, I suspect, is in like manner the representative of *plough-stale*.

ISLANDER.

MAINE.

Easter Island (Vol. v, p. 222).—In regard to Easter Island idols, I have to add that after I had written the article which is in press, a friend of mine sent tracings of one or two of these effigies, which appeared with a description in *Frank Leslie's Sunday Magazine*, Vol. vi, July–December, 1879. Illustrations, p. 673; text or description, p. 680. As doubtless these reproductions are correct, the heads and faces and facial angles are almost identical with those of the goddess Centeotl, the Aztec deity presiding over agriculture or abundance, which "were dug out of a teoculli or house of the gods" near Toluca, in Mexico. Major-General—then Major—John Walcott Phelps, U. S. A., of Vermont, who served in Mexico during the War of 1646–48, obtained it there, sent it to me, and I placed it in the New York Historical Society. It is of basalt, or some other dark volcanic stone. Originally it had jewels in the ears and elsewhere which had been broken out. It is seated in exactly the position that the Mexican Indian women assume even at this day. Such authentic idols are rare because the Roman Catholic priests cause them to be broken up as soon as discovered, since they distract the worship of their Indian flocks from modern images in the churches, and the natives continue to worship the old gods secretly in preference. This resemblance between the pictures of the Easter Island idols, and the Aztec Centeotl gives rise to the question whether or not I was perfectly correct in taking the ground that the former were the work of emigrants or fugitives from the Asiatic islands and Southeastern Asia, who stopped at Easter Island—sojourned there long

enough to carve and set up their deities, and construct sacred buildings; then continued on to plant their religion, develop it and communicate their ideas to the natives of Mexico—particularly Yucatan—Central America and the nations along the western coast of South America. This is theory, but is it not a theory based on strong probability, borne out by the doctrine of resemblances?

ANCHOR.

TIVOLI, N. Y.

Rivers Flowing Inland (Vol. v, pp. 202, etc.).—In AMERICAN NOTES AND QUERIES for August 9, 1890, there is an allusion by "G. H. G." to my description of the remarkable inflow of sea water at Argostoli, which is there spoken of as an ingenious misdescription. I do not know what E. Reclus makes of it, but I have been twice to see it and the second time was a visit made for the purpose of describing it, which I did with the greatest exactitude. The "inward flowing current one mile in width" has no existence except in the imagination of some one who described it from the account of some one else. It is in no part, I am confident, ten feet wide, and if I were not afraid to understate the fact, I should say that a man could jump over it at any point. It is in fact no stream at all, but a cleft in the rocky shore of the bay of Argostoli, below where the lake discharges into it, I should say not a hundred yards long from the shore to the end of the crevice, and the inflow current is barely able to drive an undershot-wheel mill. The bay of Argostoli is a remarkable natural port, one of the best in the Mediterranean and has an entrance from the west, while the long bay lies north and south. At the southern end of the basin in which it lies there is a remarkable assemblage of springs which gush from under the mountain, and after collecting in a body flow into the bay through a somewhat narrow passage over which is thrown the bridge that carries the road to the interior. To the south of this bridge the water is fresh, but it gradually mingles with the sea water of the bay. It is therefore barely correct to call it a lake, but river it is not, and there is nothing like a river in the island. The brook I describe

may be seen by any one on the east coast of the island between Samé and the south-eastern cape. The author of the article in Smith's classical dictionary evidently knew less of the island than I do, as I have coasted round it and nearly been shipwrecked on it and have crossed and re-crossed it. When E. Reclus talks of a river it is evident that he wrote from hearsay. What may be mistaken in the cut or by the artist for the "inward-flowing river" is evidently the bay itself. To the south of the main cleft in the shore, which is that generally spoken of, there is a minor one on which it was attempted to build a mill between my two visits, I judge, for I heard nothing of it at the first, but the inflow was not enough to work it. I should judge that the shore at that part was irregularly cleft for a considerable distance and that the water which finds its way down into the crevices goes to feed some of the motors of the earthquakes so common in that part of the world, but the quantity is not great, and to call it a river is a ridiculous exaggeration—it is hardly a respectable brook.

W. J. STILLMAN.

NOCERA DI UMBRIA.

Singular Place Names (Vol. v, p. 48).

—*Catnip* is a station in the Blue-grass country of Kentucky. In this State are *Tiptop*, *Cat Creek*, *Pine Knot*, *Mud Lick*.

Maine has *Wytopitlock*, *Meddybemps*, *Saccarappa*.

Georgia has a *Gobler's Hill*.

Pennsylvania has a *June Bug*, *Shackamaxon*, *Lackawaxen*, *Nockamixon*, *Lackawack*, *Wysox*, *Gum Stump*, *Wapwallopen*.

Mississippi has *Guntown*, *Bobo*, *Mud Creek*.

North Carolina, *Goose Nest*, *Knap of Reeds*, *Helton*, *Toe River*, *Troublesome*.

New York, *Nobody's*, *Horseheads*, *Catfish*.

Washington (State), has *Muck*, *Jump-off-Joe* (lake), *Kumtax*.

Iowa has *Correctionville*, *Nodaway*, *Sny Magill*.

Florida, *Pinhook*.

Texas has *Gall*.

West Virginia, *Mouth of Buffalo*, *Mouth of Pigeon*.

Wyoming has a *Miser*, *Chugwater*.

Ohio has *Gambrinus*, *Gore*.

Wisconsin has a *Kick Busch*, *Left Foot Lake*.

Tennessee has *Mouth of Doe*, *Mouth of Wolf*.

Idaho, *Gimlet*.

Ontario has a *Jelly*, *Middlemiss*.

Newfoundland has *Heart's Content*, *Heart's Desire*, *Heart's Delight* and *Heart's Ease*.

Height of Popocatepetl (Vol. v, pp. 175, etc.).—"The height of Popocatepetl was recorded by Alexander von Humboldt, in 1804, as 17,720 feet. Several measurements have been made since the date of the trigonometrical observations of the distinguished German traveler, and with results varying from 17,200 feet to somewhat over 18,000 feet. Prof. Heilprin's measurements give 17,523 feet, or 200 feet less than the estimate of Humboldt, as corrected by his astronomical associate, Olmanns. The significant fact, however, pointed out, that while geographers have almost universally accepted Humboldt's determinations and figures, they have neglected to take account of the newer data which have been made available through the leveling of the Mexican Railway, which was constructed a few years since. These show that the estimate of the elevation of the City of Mexico (7470 feet) and of the adjoining plateaus, which have served as a basis for most of the angle measurements of the mountains, have been placed 123 feet too high. Allowing for this excess, a striking correspondence is established between the early measurements and those obtained in the spring of the year by the Philadelphia expedition.

"The ascent of the peak was made on the 16th and 17th of April by Prof. Heilprin and Mr. F. C. Baker, the rim of the crater being reached at 11.30 o'clock on the morning of the 17th, and the culminating point early in the afternoon of the same day. Little difficulty was encountered in the ascent beyond that which is due to the inconvenience arising from the highly rarified atmosphere. The snow field was found to be of limited extent, and not more than

from five to ten feet in depth, and was virtually absent from the apex of the mountain. The surprisingly mild temperature of the summit, forty-five degrees Fahrenheit, rendered a stay of several hours in cloudland very delightful.

"All the observations were made by means of a carefully tested aneroid barometer, and the data computed from almost simultaneous observations made at the Mexican Central Observatory of the City of Mexico, and from barometric readings made at the sea level at Vera Cruz. The equable condition of the atmosphere at the time these observations were made rendered the possibility of the occurrence of possible errors of magnitude almost nil."—*Philadelphia Ledger*.

It appears to the present writer to be no more than just to Prof. Heilprin, that attention should be specially called to the correction of all previous measurements now rendered possible for the first time by the railway levels from the sea to the valley of Mexico. Taking Humboldt's figures as *corrected by his friend Oltmanns*, and then applying this second correction, his measurement exceeds that of Prof. Heilprin by only seventy-four feet. Of course barometrical readings are not absolutely final, nor are railway levels ever ideally perfect, but it seems in view of the facts as published, that it is not quite fair nor wise to put aside Prof. Heilprin's figures as "unworthy" of consideration.

P. J. L.

PHILADELPHIA, PA.

Lakes Drained (Vol. v, pp. 223, etc.).—Many years since there was much discussion in the newspapers about the drainage of Beaver lake, in Newton county, Indiana. I see that the lake is still represented on the maps, and I suppose, therefore, that the intended drainage was never carried into effect.

Lake Copais, in Bœotia, has a natural drainage through *Katavothra*, or underground channels, which are liable to become choked. The ancients supplemented the natural drainage by attempts at clearing and multiplying the natural outlets; and quite recently engineering works have been undertaken which promise to render cultivable at least 50,000 acres of marsh and mere; and

no doubt the benefit to public health will fully justify the proposed outlay of money. Reference may be made to the recent drainage operations in Florida. The ancient Romans, at a very early day, cut a wonderfully fine and costly *emissarium* or tunnel, for the waters of the Alban lake; and though they did not succeed in draining the lake, they gave it an outlet and thus prevented the flooding of its valley. But by far the most wonderful piece of successful lake drainage on record is afforded by the reclamation of the great Haarlemmermeer in the Netherlands, concerning which the guide books and cyclopædias will give your readers ample information. It has since been proposed to drain the Zuyder Zee itself. In the New World, there are many naturally drained lake basins. Geographers have named one of these Lake Lahontan. Its relics are mostly in Nevada—the Pyramid, Carson, Walker, Humboldt and Winnemucca lakes, with Honey lake in California. It was over 260 miles long. Another greater lake was that which has been called Lake Bonnevill, which was over 300 miles long and perhaps 150 miles broad, covering nearly 20,000 square miles. Great Salt Lake is only a comparatively small remnant of this great inland sea, whose waters found an outlet by way of the Snake river and the Columbia. In this it was unlike its fellow, Lake Lahontan, which had no outlet. The little Lake Alvord, in the south-east of Oregon (which is shallow, and occasionally dries up), represents a large, long and very deep prehistoric lake of not very remote antiquity, which had no outlet. In the Mexican valley of Coahuila there was once a large fresh-water lake. Death Valley, in California, was no doubt once a large lake.

SENECA SNOW.

HONEOYE FALLS, N. Y.

Anagrams (Vol. v, pp. 156, etc.).—Adrian Gilbert was *temp. Jacobi I*, a celebrated gardener and topiarian in the employment of the Earl of Pembroke. On his name, Taylor, the water poet, composed a double anagram, "Art redily began a breeding tryal." This contains the gardener's name twice over.

R. T. SMITH.

UTICA, N. Y.

"The" in Place Names (Vol. v, pp. 214, etc.).—We find *The Bogue*, Miss.; *The Gap*, in Alberta Territory, Canada; *The Glen*, N. Y.; *The Hill*, New Brunswick; *The Humber* (station), Ontario; *The Narrows*, Ark.; *The Palms*, Cal.; *The Rock*, Ga., W. Va. and Mass.; *The Bay*, La.; *The Bend*, O.; *The Cape*, N. C.; *The Caves*, Md.; *The Corner*, N. Y.; *The Forks*, Me. and Neb.; *The Forts*, La.; *The Grove*, Ill. and Tex.; *The Gums*, Miss.; *The Hollow*, Va.; *The Hook*, N. Y.; *The Oaks*, Miss.; *The Plains*, Va.; *The Ridge*, Ky.; *The Square*, N. Y., and others. Most of the above are post-offices; several are railway stations. Besides the above, several others in the United States have been already mentioned in your columns.

SELIM.

LOUISVILLE.

Last Island (Vol. v, p. 220).—Isle (*sic*) Derniere is still in existence. It is a low mudspit subject to overflow during unusually high tides. A severe storm, accompanied by a south-easterly wind, such as that which wrought such havoc upon Sabine Pass a few years since, would more than likely alter the outlines of the island to a considerable extent. Mr. Lafcadio Hearn lived upon the island for some time, and his story does not deviate materially from the facts of the case. As a singular coincidence it was written in the same room in which this note is prepared.

J. W. R.

PHILADELPHIA, PA.

Junker.—"A man is in almost as high proportion to be a knave in England, as a knight in Germany, for there a gentleman is called a *youngcur*, and a knight is but a *youngcur's* man" (John Taylor's "Three Weeks, Three Days and Three Hours Observations," 1616).

P. R. E.

I Shall be Satisfied (Vol. v, p. 161).—There is another poem of this title, and a very excellent one it is too. It occurs in Lucy Larcom's compilation, "Breathings of the Better Life," p. 265. Its authorship is not given there, and I do not remember to have read the author's name anywhere.

M. F. PARK.

John Company (Vol. iv, p. 48).—"In the interest of the perplexing 'John Company' question, I contribute a recent letter from Mr. Rudyard Kipling, kindly loaned me by a friend. Mr. Kipling writes:

"I reply to your letter of 24th ultimo, I can only suggest that the term 'John Company' arose in much the same manner as 'Uncle Sam.' Both were formed from the initial letters of the firm monogram H.E.I. (or J.) C.—The Hon'ble John Company in the old days, just as U. S. was raised to Uncle Sam. Colonel Yule in his 'Hobson Jobson' may give you further hints. I give what I was told for what it is worth. It is curious to think that very many natives in India still believe that the land is governed by one Jan Kumpani, Bahadur, or 'Big Chief John Company,' who is supposed to be the husband of Her Majesty the Queen Empress.

Sincerely,

RUDYARD KIPLING.

"In distinction to Mr. Kipling's speculation, is the very clever argument supplied by Mr. Barnwell of the Philadelphia *Library*. Mr. Barnwell suggests that the expression came about much after the fashion of the genesis of 'John Chinaman.' That John being a common and marvelously frequent English name may have been applied to Englishman after Englishman, until every Englishman was a John, and naturally the great company would be spoken of as John Company" (W. Appleton Ferree, in *The American*, September 6).

Prince Consort's Family Name (Vol. iii, p. 153).—I find it stated in a note-book, not my own, that the family name of the late Prince Albert was Wetter, or Busici-Wetter. But the note-book gives no authority for the statement.

N. S. S.

GERMANTOWN, PA.

Samson Occom (alluded to, Vol. iii, p. 190).—My brother has a printed "execution sermon," by the Rev. Samson Occom, delivered at the hanging of an Indian malefactor many years ago in New England.

ISLANDER.

VERONA, ME.

State Line Towns (Vol. v, p. 219).—The collector of the examples given at the above reference, seems to have overlooked *Texline*, which is, as its name indicates, situated on or near the Texas line.

VERONA, ME.

P. R. B. P.

City Poets (Vol. v, p. 221).—The office of the City Poet of London was to compose the yearly "Triumph," as it is generally styled, spoken in the pageant on Lord Mayor's day. The list includes some eminent names: George Peele, Anthony Munday, Thomas Dekker, Thomas Middleton, John Squire, John Webster, Thomas Heywood, John Taylor, Edward Gayton, T. B. (name unknown), John Tatham, Thomas Jordan, Matthew Taubman and Elkanah Settle. To Settle, in this capacity, Pope alludes in the "Dunciad" (Book i, v. 85-90). With the death of Settle the office was abolished. Your correspondent will find a very complete bibliography of these "Triumphs," with much other interesting matter on the Lord Mayor's Pageants, extending to fifty octavo pages, in the *Gentlemen's Magazine Library*, Vol. i.

E. G. KEEN.

WARWICK, PA.

The Point of View.—How much depends upon the angle at which, and the distance from which we view things? James VI of Scotland was bred a Presbyterian; and when he was of that faith he called the Anglican Liturgy "a mass ill said." But when he became James I, and the head of the English Church, he declared that his old form of religion was "no religion for a gentleman." But James, though of the proudest descent, did not have the manners, nor the character of a true gentleman; and he was, therefore, no fit judge of the matter he was trying to decide.

GAMMA.

OBERLIN, O.

Neck.—The "Century Dict." notes the use of the word *neck* as meaning a triangular piece (as of land), a use which it makes local to New York, New Jersey and South Africa. Along the New England coast, *neck* sometimes means an *isthmus*, as in the case of Boston *neck*. Much more often it signifies a *peninsula*, or a piece of land joined to a larger one. Dozens of examples of this use of the term could be cited. I think the New York and New Jersey use could be identified with this of New England.

* * * *

BOOKS AND PERIODICALS.

In the *Cosmopolitan* for September, "A Successful Man" is the title of what is probably the brightest American story—typically American—which has appeared for many years. It is a story of life prominent in fashion and in politics, written by a member of New York's highest society who displays a genius as a writer destined to make her name famous—although she substitutes a *nom de plume* for her own well-known one.

"A Successful Man" will appear in two parts in the *Cosmopolitan Magazine*—the first in the September issue—and is illustrated by Harry McVickar, the drawings being made from life from acting models who were guests and servants at a Long Island country house.

A high type of American politician—a man having something of the characteristics of a Blaine, with a little of the Daniel Dougherty perhaps—is brought by chance into the close society of a Newport married belle—one of those women mated to wealth and manly beauty, with keen sympathies unsatisfied by the intellectual calibre of her husband. Then comes a careful study of the self made successful American—of the society girl of Newport drawn by one who knows her perfectly at her best and at her worst—of society not as it is imagined, but as it exists—of the human heart by one who has evidently taken it in her hand and watched its every pulsation.

At every page the story is bright and clever, and we are much mistaken if it does not attract the widest attention.

Book News (Phila.) for September is somewhat lighter than usual, but carries with it a foretaste of the coming holidays in the publisher's list of announcements. Two of the new juvenile books have reviews with representative pictures to set them off. Other interesting illustrations from more of the month's books lighten the pages. The "Notes from Boston" is a new feature, which, if continued, would soon enlist a circle of readers of its own, such as watch for and discuss "With the New Books," done so well each month by Mr. Talcott Williams. Brief but comprehensive biographical sketches are given of the late Cardinal Newman and John Boyle O'Reilly, each in his life-time having added a share to the world of letters. The portrait is of C. M. Yonge, the well-known writer of English fiction and history.

The Illustrated American is now running Edgar Fawcett's novel, "A New York Family," which is attracting great attention in the metropolis, not only from the fact that it deals with the interesting period of Tweed's regime, and is a keen satire on the present condition of New York politics under the rule of Tammany, but also because it is illustrated by the virile hand of Thomas Nast, whose cartoons in *Harper's* led to the downfall of the unscrupulous Boss. The pictures given by *The Illustrated American* may lead to another uprising of the citizens this fall and the downfall of the present bosses. This story of Fawcett's has been a resurrection of Nast, and we again see his cartoons in the *Herald* and other leading journals.

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NOTES.

SPECTACLES AND EYEGLASSES.

When Alessandro di Spina of Florence invented spectacles he could never have anticipated that they would be used as marks of social position and intellectual superiority by some of the most civilized nations of the earth. Yet, strange as it may appear, they have been put to this extravagant use.

In Spain, during the seventeenth century, the wearing of spectacles by both sexes was a mark of social eminence. Although they were not necessary, many kept them on while eating or attending public functions, such as theatres, concerts, and bull fights, so that the wearers might command respect from those of the lower orders with whom they might be compelled to come in contact. A story is told of a young monk

who, having accomplished some difficult task, was promised by the prior any favor which it was in his power to grant. He gravely replied that he had long yearned to be permitted to wear spectacles. This request evidently gratified his superior, who, with an air of satisfied pride, said to the young monk, "*Hermano, ponga las ojales*" ("Brother put on spectacles"). The concession filled the recipient with such joy that he forthwith fell on his knees, and, kissing the hand of the prior, earnestly expressed his gratitude for so great an honor. There is another story which shows how highly the right to wear these ornaments was esteemed. It is said that when the Viceroy of Naples, the Marquis d'Astorgas, was having his bust sculptured in marble, he was most careful to have his best and largest spectacles put in, as he thought it could not be a good likeness if these necessary appendages of nobility were omitted.

In this century, the size of the spectacles was also a matter of important consideration just as carriages and men-servants are nowadays. As a man's fortune increased, so did the size of his spectacles. And the Countess d'Aulnoy assures us that as men rose in political and social rank, the spectacles, too, rose higher and higher on their noses. She also states from personal observation that some of those worn by the grandees were as large as her head, and that for this reason these great personages obtained the sobriquet of *ocales*. These glasses were for the most part made in Venice until the Venetians, out of revenge, played a trick on the Spaniards. The Marquis de Cueva with two other nobles had undertaken to set the arsenal of Venice on fire by means of burning glasses, and thus render up the city to the King of Spain. To be revenged for this attempt on their city, the Venetians caused a large number of these huge spectacles or *ocales* to be made of burning glass, and had them set in frames of an explosive material, so that when the sun's rays beat upon them, they would heat to explosion, and thus blind their wearers. It is said that the explosion actually occurred, but with no more disastrous consequence than the burning of the eyebrows, eyelashes and hair of the wearers, a circumstance which made the

Spaniards very irate with the Venetians, causing them to withdraw their custom for *ocales* from them forever.

It would seem that the English caught this quaint and ridiculous custom from Spain, but, not to appear slavishly imitative, they adopted the eyeglass, that vain decoration of a man's face which Coleridge described as "a piece of glass stuck in a fop's eye to show that he was a coxcomb." How many men wear this curious ornament for affectation, it were useless to speculate; but it is known that in the greatest majority of cases it is worn to give the wearer a supercilious air which he in his inordinate vanity mistakes for a dignified one, and without which he would be unnoticeable among the thousands of commonplace beings with whom we daily come in contact. For a time this single piece of glass was much in vogue, but it has by degrees given place to the more refined and less dangerous to the eye-sight ornament—the pince-nez. This is the eye gear which is most affected by actors, or men who wish to attract attention to their puny individuality.

In Germany, the habit of wearing spectacles first began in affectation, consequent, it may reasonably be presumed, on the intercourse which existed between that country and Spain under Charles V. By degrees this affectation, following the theory of natural evolution, became a necessity, and now it is almost an obligatory badge of scholarship among all those who aspire to the distinction of being considered a savant in Germany. Mark Twain wittily observes that if he had the monopoly of the sale of spectacles in that country he would be monetarily rendered happy, inasmuch as the revenue he would derive from it would supply all his wants.

In former days the rims of spectacles were made of bone and tortoise-shell, but this clumsy framework has given place to gold, nickel and steel, so that a pair of spectacles can now be had which weighs less than half an ounce. Still, the tortoise-shell frame, with long handles of the same substance, is most in fashion for "ladies' glasses," for with them insolent gazers may be the more easily "snubbed," and unpleasant acquaintances, by an ostentatious appearance of

near-sightedness, be conveniently "cut." It is a strange fact that those who have real need of spectacles are slowest to wear them, though by their timely use a waning eyesight may be preserved or restored, and a pleasant old age secured to him who otherwise would have a gloomy one.

E. BRADLEY SIMS.

NEW YORK CITY.

DEVIL-PLANTS.

St. John's wort is locally called *Devil's fuge*. *Devil-in-a-bush* is the common name of several species of *Nigella*, and for other plants. A kind of butter-cup is called *Devil-on-both-sides*. Various ferns are named *Devil's brush*. Yarrow is the Devil's nettle. *Devil's horn* and *Devil's stinkpot* are names of that disagreeable European plant, the *Phallor impudicus*. Spurge is called *Devil's milk*, and *Devil's churn-staff*. Clematis is the *Devil's band*; also the *Devil's cut* and *Devil's thread*. Horn-poppy is the *Devil's fig*. The *Datura* bears the names of *Devil's apple* and *Devil's eye*. *Devil's riband* is the small toad-flax. Mandrake is the *Devil's food*. Scabious is called *Devil's bit*—snapdragon is known as *Devil's beard*. A variety of fig-tree is a *Devil's tree*; deadly nightshade is *Devil's berry*. Indigo is *Devil's dye*; a soft fungus, *Exidia glandulosa*, is the *Devil's butter*; an envenomed tropical nettle is called *Devil's leaf*; ground-ivy in England is known as *Devil's candlesticks*; *Devil's claw* is a kind of moss. Parsley is locally yclept Devil's oatmeal, or Devil's coach-wheel. One species of butter-cup is the Devil's curry-comb. Stitch-wort is Devil's corn; the red campion is known as Devil's flower. Birdweed is Devil's garters. One kind of orchis is Satan's hand. *Lotus corniculatus* is Devil's fingers and Devil's claws. An English arum is Devil's men-and-women, also known as Devil's lords-and-ladies. The common ox-eye is the Devil's daisy; wild garlic, the Devil's posy. Devil's darning needle and Devil's guts are names given to several plants, such as the dodder and the birdweed. Devil's needle and Devil's play-thing are names of nettles. Assafoetida is Devil's dung. Aconite is

sometimes called Devil's wort. The common plantain is Devil's head. Devil's cherry, Devil's meal, Devil's night-cap and Devil's mustard are also on record as plant names. In Germany there are Devil's oaks. The *Tritoma* or poker-plant is called *Devil's poker*. In America the common marteno is called Devil's claw; *Chamalirium luteum* is called Devil's bit; and the *Aralia spinosa* is known as the Devil's walking stick; the southern wild-olive is Devil wood. Devil's cotton is an East Indian tree, and its fibre. Devil's apron is a kind of sea-weed, Devil's club, in the far West, is a prickly plant, *Fatsia horrida*. The plant wake-robin is called Devil's ear. The *Alstonia scholaris* is called Devil-tree in many places.

S. S.

NEW YORK.

CASTES AMONG ANIMALS.

The Hindus reckon at least four castes among Asiatic elephants, which differ much in appearance, temper and intelligence. These would seem to be wild or natural breeds, rather than real castes. Apart from these breeds, the elephants of Ceylon and Sumatra are grouped by some as a separate subspecies. Indo-China has some hairy dwarf elephants. The Bornean elephant is said to be of the same stock, or race, with the Hindu elephant proper. Quite distinct from all these are the African elephants, which have very important structural differences from all the Asiatic breeds.

E. B. S.

FUNERAL PLANTS.

The ancients strewed lilies, violets, parsley, roses and purple flowers on graves. In later times mallows, rosemary, yew, laurel and ivy were either carried in funeral processions, or cast upon graves. Wormwood and tansy were put in coffins, either from some fancied preservative effect, or as symbols of immortality. Daisies, endives and hyacinths were carried to funerals; anciently myrtle and amaranth, and, in later days, immortelles were used at funerals. The yew tree and cypress were planted in churchyards. The asphodel was sacred to the dead. In our times the calla or richardia

the smilax (wrongly so called) and the tuberose are favorite funeral plants. Formerly, the pink, polyanthus, sweet-william, gilliflower, sage, carnation, mignonette, hysop, rosemary, camomile, and other fragrant flowers were planted on graves; later the periwinkle was a favorite, as at present. This list is by no means an exhaustive one.

W. J. LACK.

LANCASTER, PA.

LEPERS IN ENGLAND.

Queen Matilda, wife of Henry I, founded in 1117 the hospital of St. Giles in the Fields, for the reception of forty lepers, giving sixty shillings a year for each leper. The hospital was dedicated to St. Ægidius, *alias* St. Giles of the Lepers. This hospital was kept up till the reign of Henry VIII, and appears to have been well patronized; but at the dissolution of the monasteries it seems to have been confiscated. Some leper-houses were dedicated to St. George, others to St. Lazarus (probably with a reference to his sores, which the dogs licked). At one time there were at least ninety-five leper-houses in England. Leprosy is known at present in nearly all Asiatic, African, and South American countries, in Polynesia, Crete, West Indies, Iceland, Norway and Portugal. There is a small leper community at Tracadie in New Brunswick. Cases are rather common along the Bayou des Lépreux in Louisiana, and the disease is said to exist endemically in some districts of South Carolina and Florida. It appears certain that leprosy, which at one time seemed almost a forgotten disease, is now far more widely prevalent than was lately supposed.

QUI TAM.

QUERIES.

African Alphabet.—Please help me recall the name of the wild African tribe which invented for itself an alphabet?

S. K. HARVEY.

PEN YAN, N. Y.

You probably refer to the Veys, or Vei, a tribe of Liberia. According to Prof.

Keane, in Johnston's "Africa," p. 522, this alphabet (which, however, is only a syllabary) is no longer in use, having been superseded by the Roman letters. The language itself is said to be a beautiful one, but with no known affinities to any other African tongue. On the contrary, it has a polysynthetic tendency, such as is common among the native languages of America. We may add that one recent account affirms that the Vei syllabary is not yet extinct, and further, that while Keane, at the above reference, states that the language has not any apparent African affinities, he assigns the Veys, later in the same work, to the Mandi, or Mende stock.

Leaving His Country for His Country's Good.—Who originated this expression?

LARKIN GREY.

MEDIA, PA.

In the lines on Sir Francis Drake, written by Charles Fitzgeffrey, *circa* 1596, we find the words, "Leaving his country for his country's sake."

Cina.—This is a very common word, the name of a homœopathic medicine. What does it mean? It is not in any of the new dictionaries that I have access to.

M. E. L.

CALAIS, ME.

Cina is the *Artemisia santonica*, or European wormseed plant, or the seed itself. The word is found in German and Italian books on medical subjects. The origin of the name we are not able to state.

REPLIES.

Calf of Man (Vol. v, p. 221).—Calf is said, in Cassell's "Cyclopædic Dictionary," to be a common name for the smaller of two islands, thus compared to the larger one as a calf is to the cow. Taylor, in his "Words and Places," refers to the "calf of man," but abstains from explaining the name.

R. G. B.

NEW YORK CITY.

Runaway Pond (Vol. v, p. 233).—W. J. Lack is referred, for account of "Runaway

Pond," in Glover, Vt., to Hemenway's "Vermont Historical Gazetteer," Vol. iii, p. 203, where a full and authoritative account is given.

CHARLES R. BALLARD.

NORTH EASTON, MASS.

"If You Your Lips," etc. (Vol. i, p. 23).—

"If you your lips would keep from slips,
These things observe with care,
Of whom you speak, to whom you speak,
And how, and when, and where."

"Omnibus tenemini viris prædicare,
Sed quibus, quid, qualiter, ubi, quando, quare
Debetis sollicite præconsiderare,
Ne quis in officio dicat vos errare."
(*Goliath ad Christi Sacerdotes*," v. 37-40.)

Si sapiens fore vis, sex serve quæ tibi mando:
Quid loqueris, et ubi, de quo, cui, quomodo, quando.
("Reliquiæ Antiquæ," p. 288.)

G.

NEW JERSEY.

REFERRED TO CORRESPONDENTS.

Tree on Buildings.—What is the meaning of the custom among mechanics of fastening a tree to the roof of buildings when they have just finished them. Did it originally imply wine or liquor is there to be had? Does it arise from old-time customs of a festival offered to the workmen for the completion of the house?

W. S.

NEW YORK CITY.

Zohrab (Vol. ii, p. 143).—I would like to inquire whether the personage discussed at the above entry is identical with the Sohrab who figures in the "Sohrab and Rustum" of Matthew Arnold?

A. M.

BRADFORD, PA.

Stovepipe Hat.—Can any of your readers who may be interested in the question tell me if there is any truth in the following newspaper clipping which I have lately noticed going the rounds of the papers: "How few of us know that the stovepipe hat, which has come to be regarded as 'quite foreign, y'know,' originated in the United States and was introduced into Europe by Benjamin Franklin. The old

gentleman came to Paris in the spring of 1790, wearing the simple attire of the Quakers. A distinguishing feature of this was the hat, which has narrowed and heightened into the fashionable 'plug' of to-day. It was low-crowned and broad-brimmed, and presented so quaint an aspect that the Parisian dandies were disposed to make it the butt of their wit. Not so, however, the rest. The leaders of the French Revolution fancied that hat and they forthwith adopted it to be their own. In three days' time the Franklin hat was the rage."

E. S. HALL.

ATLANTA, GA.

By the Same Token.—What is the exact significance of this Anglo-Irish expression?

H. R. ANDREWS.

CAIRO, ILL.

Language of Palestine.—Is it known with certainty what language was spoken popularly in Palestine in New Testament times?

R. E. F.

RALEIGH, N. C.

Askol.—Can any of your readers tell me who this personage is intended for in Carl Vosmaer's "Amazon?"

JOHN RUSKIN.

BROOKLYN, N. Y.

Drum-heads.—Of what different materials have drum-heads been made? I will mention a few kinds: human skin (Ziska), serpent-skin (the Aztecs), wolf-skin (North American colonies), vellum or parchment (kettle-drums, side-drums, etc.), ass-hides (in Europe and the East).

OBED.

MASSACHUSETTS.

COMMUNICATIONS.

Sunken Islands (Vol. v, pp. 227, etc.).—In 1783, an island which received the name of Nyöe arose from the sea near Iceland; but the ocean so shattered and battered it that it disappeared many years ago.

McPHAIL.

IOWA CITY.

Easter Island (Vol. v, pp. 236, etc.).—If your correspondent, Anchor, will consult *Le Tour du Monde* for 1878, second semestre, p. 225, he will find a graphic account of Easter Island written by a gentleman who spent some time there. The illustrations are excellent, and there is a map, with an interesting description of the people and their ways. There is also a wood-cut, showing a wooden tablet which is covered with what appear to be hieroglyphics. Some Americanist ought to compare these with the Central American ideographs. The Micronesians are said by some writers to use wampum, or its equivalent, for money. Perhaps the Mexicans once lived on Easter Island.

On Plate 20, in Vol. i (1886), of the "Iconographic Encyclopædia," there is a cut showing some of the huge stone images of the island of Waihu (Easter Island), as also one of the modern round houses of the same island, as well as a long house (310 feet in length) and a subterranean chamber. On Plate 15 is a ground-plan of the wonderful ruins on Ponapi. Prof. Gerland, of Strasburg, declares that the images are statues of the guardian spirits, such as were once everywhere seen in Micronesia and Polynesia. I can see nothing Buddhistic about them (at least, in such illustrations as I have by me). Their great "ears" seem to represent thick plaits of hair. The clumsy figures are not altogether unlike the wooden images made by the Indians of British Columbia.

QUI TAM.

GERMANTOWN, PA.

A learned friend of mine, Gen. W. P. W., who first called my attention to the subject, holds an entirely different view in regard to this island—so different that I lay it before you.

He considers that the idols and constructions found on Easter Island, and one or two other isles in the Pacific, are traces of the antediluvian world, and if there are any vestiges still existing of that period these are assuredly among them; and that the mountain top represented by Easter Island was one of the centres of idol worship prior to the deluge. In the same way the Peak of Teneriffe is held by some ideologists—if such

a term is applicable—is the principal existing peak of the submerged continent of Atlantis in the Atlantic ocean.

It is well known that Davis, who is supposed to have been the first European who saw Easter island, thought whatever he did see was a portion of a traditional continent situated somewhere between Southern South America and the Indies. Not only Davis, but Spanish navigators, and those of other countries, steered hither and thither, seeking this imaginary continent in the Southern Pacific, which it has been suggested must have been Australia, which was first discovered by the Dutch Farman, in 1695, and other Hollanders between 1695 and 1700, and gave it the name it bears. My correspondent wonders that soundings have not been made all around Easter Island, which would reveal facts, perhaps going to prove whether or not there are any vestiges of a submerged continent thereabouts. Still this is almost visionary, because since the Peak of Teneriffe shoots up to the height of 12,182 feet above the sea, and the ocean is enormously deep all around the island, the very same may be the case in regard to Easter island.

ANCHOR.

TIVOLI, N. Y.

I Shall Be Satisfied (Vol. v, pp. 239, etc.).—In Mary Cecil Hay's novel, "The Arundel Motto," is a stanza, two or three times repeated, which runs thus:

"Far out of sight, though sorrows still enfold us,
Lies that fair country where our hearts abide;
And of its bliss is naught more wondrous told us,
Than these few words, 'I shall be satisfied.'"

Is this original with Miss Hay? It is certainly older than the poem, "I shall be satisfied," written by Mrs. Eberhardt, of Knoxville, Ia., in 1881 or 1882.

R. G. B.

NEW YORK CITY.

Cupid Playing (Vol. iii, pp. 166, etc.).—The stanzas, epigram and emblem, No. 3, in Quarles' "Emblems," Bk. i, were elaborated and spiritualized from the Anacreontic ode about Cupid and the Bee.

P. R. E.

OHIO.

No Man's Land (Vol. v, p. 233, etc.).—When one speaks of "No Man's Land" we generally presume that he refers to that little neck of land in the Indian Territory, lying between Colorado and Kansas on the north and Texas on the south. But such is not always the case. The original "No Man's Land" is a little tongue of land extending a few miles south of the Mason and Dixon line, between the States of Maryland and Delaware. Every now and then somebody starts the story that this tract is, properly speaking, part of no State, literally out of the jurisdiction of the United States; that it is one of the left-over pieces of the whole country, wherein no one owns the ground upon which he lives. On the maps the ground is credited to Pennsylvania, but, according to these same authorities, the claim is a shadowy one.

This triangular bit of territory was marked off in a curious way. The eastern boundary of Maryland was early determined, but the southern boundary of Pennsylvania was long a matter of dispute. Finally Mason and Dixon began their work at the eastern boundary of Maryland, and proceeded westward, while the northern boundary of Delaware was declared to be a semi-circle, whose centre was New Castle. In surveying the semi-circle it was found that the circumference did not touch the boundary of Maryland at its junction with the Pennsylvania line, thus giving rise to this triangular bit of land, which has been discarded by the three States and only allowed to attach itself to Pennsylvania for judicial purposes.—*St. Louis Republic*.

Itasca (Vol. v, p. 232).—Is it not a reasonable supposition that this termination "asca" is only another form of the termination "hatchee," or "hassee," which is applied to so many rivers, as in Tallahassee, Withlawhatchee, and which reappears in others, as "oosa" or "ooga," as in Tallapoosa and Chattanooga. It seems to mean water, or river, and a reference to the map will show its universality. Sometimes it appears in the middle of the word, as in Appalachicola. We also have the form "ogue" or "ockee."

JOHN E. NORCROSS.

BROOKLYN, N. Y.

In the Appendix to "Webster's Dictionary" it is stated that Schoolcraft formed this name from *ia*, to be, and *totosh*, the female breast, with a locative inflection. G.

NEW JERSEY.

Chian Hath Bought Himself a Master (Vol. iii, pp. 115, etc.).—Chios, now Scio, is an island in the Ægean sea, between Lesbos and Samos, on the coast of Asia Minor. The Chians were reputed in Greece to have first known the art of cultivating the vine, and it was on this island that red wine was first made. The phrase given in the question alludes to the intoxicating power of wine, and means that the man who has bought the wine is its servant and is no longer master of himself.—*Freeport Weekly Journal*.

Longest Siege (Vol. v, p. 215).—The siege of Veii on the Alban lake, in Tuscany, according to Livy, occupied ten years; this was the first siege carried on by the Romans during the winters.

R. G. B.

NEW YORK CITY.

India Rubber for Erasing.—According to some one who has been looking over the records of the Academy of Sciences at Paris, the use of India rubber for erasing pencil marks was first suggested in or just prior to 1752 by an academician named Magellan, a descendant of the great navigator. It was added in the report that this substance was more satisfactory than bread crumbs, which had been the usual means up to that time.

* * *

Arkansas (Vol. i, p. 226).—A third, but very local, pronunciation of this name is on record. It is said that in some places in that State the popular pronunciation is Rackensack.

P. R. E.

OHIO.

Toad-stone (Vol. i, p. 280).—It has been suggested that the interorbital gland, which in the toad's head is large, was the original jewel found in the head of this creature.

N. S. S.

GERMANTOWN, PA.

Majesty (Vol. v, p. 225).—This title, as "G" says, appears to have been used occasionally in reference to the King of England before the time of Henry VIII, but nowhere can I find that the king himself assumed the title "Majesty" prior to Henry VIII. Lord Campbell, in his "Lives of the Chancellors of England," uses the title several times prior to 1500. The expression may be his own, excepting in one instance. In the reign of Edward II, 1326, Lord Campbell has this expression: "It is related that the court being at Windsor and field sports going on in which the new chancellor did not take much delight, he obtained leave from the king to return home for more suitable recreation. Impatient to escape he delivered the great seal to the king, while his Majesty was engaged in hunting."

In Edward III's reign, 1376, the same authority says: "John Kynvet, Lord Chancellor, in thanking the Lords, expressly told them what the king had hitherto done was always with their advice and assistance for which his Majesty entirely thanked them and desired that they would diligently consult about these matters."

In 1409, in the reign of Henry IV, Campbell writes: "The Chancellor" (Thomas Beaufort) "now remained in high favor with the king for three years. On one occasion during the period his Majesty bestowed his bounty upon him."

Again, in the reign of Henry V, 1414: "The new Archbishop of Canterbury strongly advised the king to claim the crown of France, and lead an army across the seas in support of his rights * * * and assert that whatever title the sovereign had was now vested in his present Majesty."

In the following from Lord Campbell there appears to be direct evidence of the use of the word Majesty, for he quotes himself, the date and time being February 18, 1426, reign of Henry VI: "The young king, now in his fifth year, was placed upon the throne. His Majesty from a little previous drilling having graciously returned the salute of the Lords and Commons was decorously quiet and the Lord Chancellor declared the cause of the summons in a very short manner."

In 1432, the following is quoted by Lord

Campbell from the Close Roll: "That the Lord Cardinal, Archbishop Kempe, on the 25th day of February, 1432, delivered up to the king the gold and silver seals and the Duke of Gloucester immediately took them and kept them until the 4th day of March, on which day he gave them back to the king and they were delivered by his Majesty to John Stafford, Bishop of Bath and Wells, who took the oath of office."

In the "Paston Letters," written during the reigns of Henry VI, Edward IV and Richard III, there is one letter addressed by the Duke of York, a duplicate of which was sent to the king; the letter is not entire, but it commences, "Moste Cristen Kyng," and in the body of the same are the words, "Youre Magestee Royall." Paston says that this is the first time he ever noticed the expression "Magestee Royall."

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Cheesequake, or Chesnaquack, Creek (Vol. v, p. 68, under "Cheesecake Brook").—One of the former bands of the New Jersey Indians (Lenape, or Delawares), was called the *Chichequaa*, or Cheesequake Indians, in the old colonial days.

N. S. S.

GERMANTOWN.

Goober, or Gooba (Vol. v, pp. 234, etc.).—Besides the ordinary goober, or pinder (*Arachis hypogæa*), there is a wild plant, not uncommon in the North as well as the South, the *Amphicarpæa monoica*, which is locally known as the goober in some districts of the Southern States.

ILDERIM.

PENNSYLVANIA.

Natural Bridges (Vol. v, p. 224).—Arched Rock, Mackinac island, Lake Superior, on the eastern shore, cliff attains nearly 100 feet. Span is about ninety feet above lake level, surmounted by about ten feet of rock. For description of geographical formation, etc., see "U. S. Rept., Geology of Lake Superior, Second District," Foster and Whitney, Washington, 1851, pp. 164, 165.

A. L. W.

WATERBURY, CONN.

Ireland's Eye (Vol. v, p. 232, etc.).—"Eye" is the Norse word for an island. Ireland's Eye should be therefore a small island off the coast of Ireland, which is just what it really is.

R. G. B.

NEW YORK CITY.

What eminence does this islet possess that should entitle it to the designation of Ireland's island, when there are a thousand others (more or less) equally entitled to such a distinction? If Ireland had only one attendant islet the explanation would be satisfactory.

S. PORTMAN.

This is a small island, some two acres in area, about 400 yards from shore, in County Lowth. It is off Drogheda. It is a rock about forty-five or fifty feet high, the surface of which is earth and it can be climbed. It commands a full view of the harbor of Howth bay, in which it is situated, and formerly, perhaps a century ago, was used as a watch tower, on the top of which was posted a sentinel, who could give information to troops on shore of the approach of any vessel presumably unfriendly. Those were troublous times in Ireland, and raids were frequent. Probably that is why it was called "The Eye of Ireland," or "Ireland's Eye." At present it is a pleasure resort.

RAWE.

PHILADELPHIA, PA.

Lakes Formed.—We have read much in these columns about "Lakes Drained," and much of it has been interesting and even novel. But there are even now some lakes in the process of formation. Some years since a writer in *Lippincott's Magazine* gave an interesting account of the formation of new lakes in some places in Central Florida. It appears that occasionally a "sink-hole," or deep well-like pool, is formed, the edges of which rapidly give way and disappear, I suppose by the wash of inflowing waters. The hole is enlarged year by year until it becomes a lake of considerable size. Whether the subterranean outlet becomes choked, and so ceases to drain off the waters, I do not know.

QUI TAM.

GERMANTOWN, PA.

Devil's Land (Vol. v, pp. 234, etc.).—By a most extravagant pun upon the name Van Diemen's land, that island may be taken as the land of demons. One of its most characteristic animals is known as the Tasmanian devil. Norfolk island, while it was a convict colony, was called "a hell upon earth."

OBED.

MASSACHUSETTS.

Lakes Drained (Vol. v, pp. 223, etc.).—According to Livy, the Alban lake whereon the city of the Veientes stood was drained by the Romans, who entered the city through what had been a subterranean passage, and emerging in the temple of Jupiter during a high festival, took the Veientes by surprise, and easily captured the city.

R. G. B.

NEW YORK CITY.

Geologists have given the name Lake Agassiz to a drained lake-basin which once occupied a part of the valley of the Red river, in North Dakota and Minnesota.

F. R. S.

Shrewsbury (Vol. v, pp. 208, etc.).—I was rummaging through *The Historical Magazine* for February, 1867, when I came across a tract of the year 1683 containing the following:

"The Patent from the King to James Duke of York, etc.

"The conveniency of scituation, temperature of the Aire, and fertility of the soyle is such that there is no less than seven towns considerable already (*viz.*) Shreutsbury, Middelton, Berghen, New-wark, Elizabeth-town," etc.

Is this of any use in the question under consideration?

A. ESTOCLET.

NEW YORK CITY.

In this connection it is interesting to note the vowel change from the long *o* to the long *oo* and long *u* sounds in certain verb inflections, as *grow, grew; flow, flew; throw, threw; crow, crew*. Also, but not likewise, *draw* gives us *drew*. In the colloquial Bostonese speech, *I showed* becomes *I shew*.

N. S. S.

Birds of Killingworth (Vol. v, pp. 198, etc.).—It has been said that the severe and ruthless parson in this poem, "whose nature was to kill," was the late Rev. Dr. Todd (1800-1873), of Pittsfield, Mass. By a remarkable anachronism the poet sends this parson every summer to the Adirondacks to slay the deer; but a "hundred years ago," at the time when the killing of the birds is supposed to have taken place, the parsons had no summer outing, and it is probable that nobody in Killingworth in those days had ever heard of the Adirondacks. I had some slight personal knowledge of Dr. Todd, who seemed to me a very genial and kindly gentleman.

ILDERIM.

PENNSYLVANIA.

Creek (Vol. v, pp. 143, etc.).—British place names which may contain the element "Creek:" Cricceith, Criccin, Crich, Crichie, Crichope, Crichton, Crick (Hants, etc.), Crickadarn, Crickenly, Cricket (3), Crickham, Crickheath, Crickhowell, Cricklade, Cricklas, Cricklewood, Crickstown, Crieck, Criggon, Creacombe, Creake, Creca, Crecora, Crecrin, Creech, Creagh, Creeksmouth, Creeksea, Creich, Creggan, Crix.

ISLANDER.

Cockles of the Heart (Vol. iii, pp. 260, etc.).—Note in this connection that *Kardia* is Greek for heart, and *Cardium* is late Latin for cockle-shell. I do not know how late this Latin is, but it is used by naturalists at present. *Coclea* is a snail-shell, or anything *spiral*. Note also that the ordinary cockle-shell is somewhat heart-shaped. A genus of semi-marine snails is called *Auricula*. I think, therefore, that the *auricles* are the *cockles* of the heart.

* * *

Last Island (Vol. v, pp. 239, etc.).—Lafadio Hearn has written "Chita, a Memory of Last Island" (Harper & Bros., 1889); and some fifteen years ago, as I recollect, there appeared in one of the monthlies another story based on the destruction of the island, the name of which I do not recall.

R. G. B.

NEW YORK CITY.

Chewing Gum (Vol. v, pp. 203, etc.).—It is stated that an oleo-resin derived from the Rosin-weed, or Compass-plant, *Silphium laciniatum*, is used in making chewing-gum. This plant is celebrated as one of those whose ground-leaves are said to point north and south, and thus to enable travelers on the prairies to find their way. Longfellow speaks of this "delicate flower" in *Evangeline*; but the plant is a coarse one.

W. J. L.

Sense of Preëxistence (Vol. i, pp. 287, etc.; Vol. ii, p. 226).—This interesting subject has been treated at great length, and with no small degree of interest by various contributors in your earlier volumes. In the first volume of Hartley Coleridge's *Poetical Works* (2d ed., London, 1851), on p. 106, there is a very beautiful poetical "fragment" of twenty-eight lines devoted to this topic. I wish to record it here as containing one of the most suggestive and pregnant analyses of the feeling in question that I have yet fallen in with. Still it is only a fragment, and we feel that this, like much of that gifted and lovable poet's work, comes just a little short of what it should have been, and what he could have made it. But probably that disappointing quality is inherent in all discussions of this subtle question. Some have conceived that the "sense of preëxistence" arises from a temporary lack of perfect coördination between the two hemispheres of the brain; so that what one part of the brain thinks of, the other half takes up a little later, thus producing much the same effect as when we recall to memory something which has happened long ago.

G.

NEW JERSEY.

Plum for Berry.—Among the farming people of some districts in Eastern Massachusetts many kinds of berries are called *plums*. To go berrying is termed *plumming*. A huckleberry is sometimes called a huckleberry-plum; a blueberry, a blueberry-plum. But I do not feel sure that a raspberry, or any kind of berry not of a round or spheroidal shape, would be called a *plum*.

OBED.

MASSACHUSETTS.

Crowned A (Vol. v, pp. 162, etc.).—If an opinion on the meaning of "crowned A" is in order I would suggest that the "crowned A" of "The Canterbury Tales" signifies that Love, or Amor, is king of all the world, for the very next line says that "*Amor vincit omnia*." The "H and A crowned" in the inventory cited in Vol. v, p. 162, no doubt mean *Henricus Angliæ*, or Henry, King of England. This interpretation is confirmed by the quotation from Don Quixote, in Vol. ii, p. 144. By the way, X. Y. Z. made a slight error in saying that the "crowned A" is alluded to in the description of "The Wife of Bath." The allusion occurs in the account of the Nun, or Prioress.

QUI TAM.
GERMANTOWN, PA.

Parallel Passages (Vol. v, pp. 228, etc.).—Macready, in his "Reminiscences and Diary," p. 294, says:

"Nature has given us two ears, but only one mouth; why do we not take the hint?"

And the author of the play, "The London Prodigal," by some critics ascribed to Shakespeare, says, Act iii, Sc. 2:

Sir Lancelot: Master Flowerdale, every man hath one tongue and two ears. Nature, in her building, is a most curious work-master.

Flowerdale: That is as much as to say, a man should hear more than he should speak.

R. G. B.

NEW YORK CITY.

"Without thee I cannot live."

(Keble.)

"With thee I cannot live,
I cannot live without thee."

(Quarles.)

P. R. E.

OHIO.

Camels in the United States (Vol. v, p. 137, etc.).—On May 14, 1856, the United States storeship *Supply*, Lieut. Porter commanding, landed thirty-four camels at Indianola, Tex. The reports of Lieut. Porter and Major Wayne on these camels (which came mostly from Egypt and from Smyrna) is very interesting and valuable. A year later the *Supply* brought another cargo of camels. One

hundred camels were landed at New Orleans in 1858, by private enterprise. Lieut. Beale in 1857 went from Texas to California with a train of camels, dromedaries and mules. The camels swam across the Rio Colorado. Beale's report of this journey is of great interest.

G. H. G.

BROOKLYN, N. Y.

Wind Propulsion of Wheelbarrows (Vol. v, p. 158).—Macready, in his "Reminiscences" (p. 227), relates that while visiting Stonehenge, a rude carriage came "down the road with extreme velocity. As we stood gazing on its rapid course, we could not divine by what means it was propelled, till, looking up into the sky, we saw three large kites, one above another at equal distances, to which strong light cords attached the vehicle." Five years later, he says, he saw the same kite-carriage between Colchester and London. Macready quotes Milton's lines:

"The barren plains,
Of Sericana, where Chineses drive
With sail and wind their cary waggons light."

R. G. B.

NEW YORK CITY.

Maroons (Vol. v, pp. 216, etc.).—In the West Indies, a picnic used to be called a *Maroon* party. A sailor left on a desert island is said to be *marooned*.

W. P. R.

LITTLE ROCK, ARK.

God Save the King (Vol. iii, p. 70).—These words occur in the Bible, as in 2d Samuel xvi, 17, and from this source the formula, no doubt, came into use in royal proclamations.

R. S. J.

Oxen in Battle.—Reference has several times been made in these columns to the mediæval battle-cars of Italy, drawn by oxen. The old-time Hottentots (who were by no means the idiots some writers would have us believe) kept great herds of trained battle oxen, called *bake-leys*, or *backelayers*, which fought men and beasts with the greatest fury.

ISLANDER.

MAINE.

Deserted Village (Vol. v, p. 128).—New York possesses a deserted village in Adirondack Village, Essex county, between Lakes Sanford and Henderson, about thirty-six miles from North creek. Half a century ago this was a thriving mining village; it was near the head waters of the Hudson, and iron, almost in a pure state, was abundant. There were two furnaces, one mining shaft, and a number of open cuttings, and three charcoal kilns. In 1853, the principal owner, Mr. Henderson, was accidentally killed, and soon afterwards the works were closed, the expense of transporting the ore to market being more than the executors and other owners cared to stand. I was there in 1875; only one house out of, perhaps, fifty houses was occupied. The place is now the headquarters of an Adirondack hunting club. R. G. B.

NEW YORK CITY.

Pipe in Literature.—In the large literature of Tobacco I do not remember to have seen it noted that No. iv of Quarles' "Emblems," Bk. ii, is a satire on the "new-found vanity" of smoking. It is well known that the "Emblems" were in part translated, or closely imitated from the "Pia Desideria" of the Jesuit Herman Hugo. Can any of your correspondents tell me whether this particular anti-tobacco "emblem" was original with Quarles, or not? P. R. E.

OHIO.

Félibre (Vol. iv, p. 164).—The account of the origin of this word given at the above reference, though taken from a book published by an early associate of the *félibrige*, appears to be incorrect. In a paper in *Poet-Lore*, September 15, 1890, p. 450, it is stated that the expression *Li set félibre de la loi* occurs in a mediæval poetic legend. It is explained to mean "The seven doctors of the law." Quite recently I found a derivation for the word which seemed a very happy one; but I have lost or mislaid my memorandum of it. I have seen it stated that *félibre* meant "book-maker," but I believe that explanation is rejected with scorn by experts.

ILDERIM.

Anagrams (Vol. v, pp. 238, etc.).—Thomas Car wrote a poem on his friend R. Crashawe, beginning with the anagram "He was Car," which is a play on the name Crashawe. E. B. S.

Blood-Corpuscles.—"The Century Dictionary" states that human red blood-corpuscles are each about 7.5 millimetres in diameter. For millimetres, read micro-millimetres. * * *

Lofty Towns (Vol. iv, p. 288).—According to Lippincott's "Gazetteer," Florence, in the pocket-State of Idaho, is 11,100 feet high. S. F. N.

EASTPORT, ME.

BOOKS AND PERIODICALS.

The Chautauquan for October offers the following table of contents: "The Intellectual Development of the English," by Edward A. Freeman; "The English Constitution," by Woodrow Wilson, Ph.D., LL.D.; "The Religious History of England," by Prof. George P. Fisher, D.D., LL.D.; "How the Saxons Lived," by R. S. Dix; "The Tenure of Land in England," by D. McG. Means; "An Early Briton," by J. Franklin Jameson, Ph.D.; "Sunday Readings," selected by Bishop Vincent; "What shall we do with our Children," by Harriet Prescott Spofford; "Studies in Astronomy," by Garrett P. Serviss; "The Touch of the Frost," by Lucy E. Tilley; "Short Sea Trips," by Cyrus C. Adams; "Tremont Temple: A Church in Boston," by Emory J. Haynes, D.D.; "Scientific Expeditions from American Colleges," by N. S. Shaler, S. D.; "A Trip to a Japanese Watering Place," by Louis Bastide; "General John Charles Frémont," by Arthur Edwards, D.D.; "Education is Life," by Alice Freeman Palmer; "Class Poem of 'The Pierians,'" by Mary A. Lathbury. The Woman's Council Table contains the following articles: "A Russian Tea," by Anna Churchill Carey; "What is Taught and Done in a Cooking School," by Mrs. C. A. Sherwood; "Reclaiming an Abandoned Farm," by Kate Sanborn; "The Incoming Fashions," by Mary S. Torrey; "Putting Up Fruits," by Christine Terhune Herrick; "Lagniappe," by Grace King; "Trained Nurses for the Sick Poor," by Mrs. Andrew H. Smith; "About Curtains and Portières," by Ella Rodman Church; "How the Old May Help the Young," by Mary A. Livermore; "Kitchen Experiment Stations," by Mary Hinman Abel; "The Work of the New York Flower Mission," by Eugenia Harper; "Non-professional Reading," by Josephine Henderson; "The Poet's Muse," by Bettie Garland; "The Tricycle for Women," by Lucy M. Hall, M.D.; "Visiting Cards," by Helen A. Cornwell; "The Emancipation of German Women," by Ernst Stürner.

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NOTES.

LYNCH LAW.

(VOL. I, P. 194.)

"The Irish Sketch-Book," by Mr. M. A. Titmarsh, London, 1843, Vol. ii, pp. 3 and 4 (Galway):

"Then there is Lombard street, otherwise called Deadman's lane, with a raw-head and cross-bones, and a 'memento mori' over the door where the dreadful tragedy of the Lynchs was acted in 1493. If Galway is the Rome of Connaught, James Lynch Fitzstephen, the Mayor, may be considered as the Lucius Junius Brutus thereof. Lynch had a son who went to Spain as master of

one of his father's ships, and being of an extravagant wild turn, there contracted debts, and drew bills, and alarmed his father's correspondent, who sent a clerk and nephew of his own back in young Lynch's ship to Galway, to settle accounts. On the fifteenth day, young Lynch threw the Spaniard overboard; coming back to his own country, reformed his life a little, and was on the point of marrying one of the Blakes, Burkes, Bodkins, or others; when a seaman who had sailed with him, being on the point of death, confessed the murder in which he had been a participator.

"Hereon the father, who was chief magistrate of the town, tried his son, and sentenced him to death; and when the clan Lynch rose in a body to rescue the young man, and avert such a disgrace from their family, it is said that Fitzstephen Lynch hung the culprit with his own hand. A tragedy called "The Warden of Galway" has been written on the subject, and was acted a few nights before my arrival."

F. E. M.

PHILADELPHIA, PA.

A correspondent of the *Chicago Inter-Ocean* in a recent issue of that paper writes as follows in regard to the origin of the term "Lynch Law:" "In 1493 James Lynch was warden or mayor of Galway. His only son had murdered a young Spaniard named Gomez, his friend and guest, in a fit of jealousy concerning a beautiful young lady. The youth confessed his crime and was sentenced to death by his father. The young man was very popular and the people of Galway drew up petitions for his pardon, but the warden was inexorable. The day fixed for the execution came. It was reported that the people would resist the sentence by force, the soldiers could not be trusted, and the executioner refused to act. The father, therefore, in the spirit of stern justice, with his own hand hanged his son. A monument, a skull and cross-bones carved on a slab of black marble, was erected in 1524 on Lombard street, Galway, to commemorate this awful incident. Subsequently this was placed on the wall of St. Nicholas church-yard, where it may still be seen."—Ed.

QUERIES.

Arethusa.—Who was the author of a short poem, or lyric, called "Arethusa?" It has reference to a flowering plant of that name.

F. H. ROBERTS.

PHILADELPHIA, PA.

The poem in question was written by Prof. W. W. Bailey, of Providence, R. I.

Basque Motto.—What is the national motto of the Basques?

R. W. HENRY.

IOWA CENTRE.

The three Basque Provinces of Spain have a common seal, representing three interlaced hands; with the motto, *Iuracbat*, "The three are one."

Language of Flowers.—What was the origin of the Language of Flowers?

C. E. M.

ODESSA, DEL.

The literature of this subject is rather large, but exceedingly unimportant; for, according to Gubernatis, every compiler alters and modifies the code to suit his, or mostly her, own fancies. Aimé Martin, a French author, is credited with the perfecting, if not the invention of the modern West European system; but La Mottraie, an associate of Charles XII, in the first place, and afterwards the Lady Mary Wortley Montagu, brought into Western Europe some knowledge of the Oriental language of flowers. It is affirmed that in Persia and Turkey this "language" has been brought to a great pitch of perfection; and that all over Southern and Eastern Asia something of the kind is known. It is also said that the Dream-book of Artemidorus, a Greek of Ephesus, of the times of Marcus Aurelius, contains various notes and hints as to this matter of the significance of plants. Viewed as a matter of folklore, the flower-language has some interest; but this flower-language of the book-makers, being founded largely upon individual fancies, has not the slightest consequence outside the minds of a certain number of young, very young, persons of either sex, and of

feelings tenderer than their years. A book on the flower-language giving the history of each idea or sentiment, and the literary or other reason for accepting it, fortified with authorities and quotations, might have, we believe, a certain value.

REPLIES.

The Marimba (Vol. v, p. 151).—This favorite musical instrument among the Congoese is described in Merolla's "Voyage to Congo" (1682) as follows:

"The instrument most in request used by the Abundi, being the people of the kingdom of Angola, Matamba and others, is the Marimba; it consists of sixteen calabashes orderly placed along the middle between two side boards joined together, or a long frame hanging about a man's neck with a thong. Over the mouths of the calabashes, there are thin sounding slips of red wood called Tanilla, a little above a span long, which being beaten with two little sticks, returns a sound from the calabashes of several sizes not unlike an organ. To make a concert four other instruments are played upon by as many musicians, and if they have six they add the Cassuto, which is a hollow piece of wood of a lofty tone, about a yard long, covered with a board cut like a ladder, or with cross slits at small distances, and running a stick along, it makes a sound within which passes for a tenor; the bass of the concert is the Quilando, made of a very large calabash two spans and a half or three in length, very large at one end, and ending sharp off at the other like a taper bottle; it has cuts all along it, and is beaten to answer the Cassuto. The harmony is grateful at a distance, but harsh and ungrateful near at hand, the beating of the sticks causing a great confusion" ("Pinkerton's Voyages," Vol. xvi, p. 245).

Marimbas, plur. (among the Kafirs), a sort of musical instrument, is in "Lacerda's Portuguese and English Dict." The Kafir language belongs to the same class as the Congo, and bears a strong resemblance to it. The various dialects spoken in the different provinces of Congo are closely allied to each

other. "The language of the whole of Congo is extremely musical and flexible, not particularly sonorous, but very agreeable; with a perfect syntax, and bearing in some points a resemblance to the Latin." The soft and harmonious quality of the language is due to the presence of numerous vowels and liquids, and the entire absence of gutturals (see "Journal Amer. Oriental Soc.').

F. T. C.

HARTFORD, CONN.

Robespierre and the Harmattan (Vol. v, p. 199).—Of the long-winded, incorruptible man, chief and speaker of the Jacobin amphitheatre, Carlyle remarks: "A more insupportable individual, one would say, seldom opened his mouth in any tribune. Acrid, implacable, impotent, dull, drawing, barren as the Harmattan-wind" ("French Rev.," Vol. ii, p. 207).

Compare this passage with the following extract from the "Paris Revolutions" of April, 1792: "Incorruptible Robespierre, you are sometimes eloquent, but you can not dissemble from yourself the fact that you have not received from nature those external advantages which give eloquence to words most devoid of meaning. You will know that you do not possess that surpassing genius which sways men at its will" ("Martin's Hist. France," Vol. i, p. 247).

Had the professor told his story in plain language, the reader might have missed that bolder figure describing his struggle just before the "Centre of Indifference" is reached: "The hot Harmattan-wind had raged itself out, its howl went silent within me, and the long deafened soul could now hear" ("Sartor Resartus," p. 187).

"On the western coast of the Sahara, the burning wind called the Harmattan is nothing else than the north-east trade wind more or less turned from its course because of the neighborhood of the sea" (Élisée Reclus).

The Harmattan is most severely felt in Senegambia and Guinea, and along the coast from the Cape Verde islands to Cape Lopez. It sets in at the close of the rainy season, and rages at intervals of many days throughout the winter months. In passing over the sandy plains of the Sahara, it acquires an extraordinary degree of dryness and parches

up everything exposed to it. The grass soon becomes dry and withered, and many of the trees shed their leaves. It causes chaps of the lips and sore eyes, while the skin is found to peel off. It is accompanied with a thick smoky haze, through which the sun appears of a dull-red color and may be viewed with the naked eye. Darwin remarks extreme haziness of the atmosphere at St. Jago, one of the Cape Verde group, on the occasion of his visit, January, 1832. He attributes the phenomenon to the falling of the impalpably fine dust of a reddish-brown color, and mentions its unpleasant effects upon the eyes, and some injury it caused to their astronomical instruments. As to its source, he says: "From the direction of the wind whenever it has fallen, and from its always having fallen during those months when the Harmattan is known to raise clouds of dust high up in the atmosphere, we may feel sure it all comes from Africa."

There are many accounts of the dust falling on ships on the Atlantic, hundreds of miles away and even more than a thousand from the African coast. The following is from "Dampier's Voyages": "The ships being to the southward of Cape Blanco, latitude 21°, are sometimes so troubled with the sand which the wind brings off shore, that they are scarce able to see one another. Their decks are all strewed with it, and their sails all red, as if they were tanned with the sand that sticks to them, it being of a dull reddish color" (Vol. ii, p. 3).

F. T. C.

HARTFORD, CONN.

Monkey-wrench (Vol. v, p. 232).—Without some definite information about Mr. Monkey or Muncke, of Brooklyn, I should be inclined to think him an invention subsequent to the instrument. Doubtless *monkey-wrench* is an instance of that mode of naming handy implements, from some fancied analogy in shape, activity or strength, by which we have *donkey-pump*, *crane*, *crab*, *hydraulic ram*, *wood-horse*, *clothes-horse*, and the nautical *monkey-block*, *camel*, *horse*, *lizard*, *monkey*, *spider* and *cable* (through various mediæval forms from Latin *capreolus*, derivative of *capre*, goat). H. L. B.

MEDIA, PA.

Flying Mountain of Russia (Vol. i, p. 273).—A "flying mountain" in Russia is a kind of toboggan slide, or switch-back arrangement built of ice.

SILEX.

NEW JERSEY.

REFERRED TO CORRESPONDENTS.

Cattle Calls.—Many years ago I lived for some years on a Massachusetts farm. I remember well the old calls for cattle and other animals. They were as follows: For neat cattle, "Co, co, co," or "bos, bos, bos," sometimes "Co-bos," etc.; for horses, "Jock, jock, jock," or "Co-jock," etc.; for sheep, "Nan, nan, nan," or "Co-nan," etc.; sometimes "co-day," etc. Will country-bred correspondents who have similar recollections put them on record?

N. L. N.

NEWARK, N. J.

Authorship Wanted. — *A Bold Trooper.*—

"Then like a bold trooper
Pretty Polly did ride,
With pistols and holsters
And sword by her side,
Her hair upon her shoulders
Like gold it did hang,
And in every degree
She appeared like a man."

It is just sixty-three years since we first heard the above lines sung to a spirited air, by one who was then a fair representative of the pretty Pollies of the period, and we don't think we ever heard any more of it, anywhere, or at any time. Is there any ancient reader of AMERICAN NOTES AND QUERIES that knows anything about it? The sentiment is very romantic and very masculine. Nevertheless there may have been among those who sung it at that day some who would no more have touched a sword or pistol than they would a copperhead, unless it might have been some Molly Pitcher of revolutionary fame.

S. S. R.

LANCASTER, PA.

Labrador.—Can you tell me the origin of the word "Labrador?"

EAST COAST.

Pilgrim Island.—I have by me a very brief account of a sect of fanatics called "Pilgrims," who about 1817 settled at Pilgrim island in the Mississippi river, thirty miles below New Madrid, Mo. The sect is said to have originated in Canada, Vermont and New York State. They were finally robbed of their money and broken up, their prophet with a few followers settling at or near Arkansas Post. It is said that they left their dead unburied. Was this the sect founded by the impostor Matthias? It is said that he went to Arkansas, and died there, at some unknown date. Can any one help me fix the date of his death?

ISLANDER.

VERONA, ME.

Quantrell.—The statement has been made that the notorious Quantrell (leader of a guerrilla squadron in the war of 1861-65) assumed that name as a disguise, a literal *nom de guerre*, and that his true name was carefully concealed. Is this a fact? And what became of Quantrell after the war?

Z. S. T.

COMMUNICATIONS.

City Poets (Vol. v, p. 222).—The following is a list of the City Poets or Chronologers of London, obtained from various sources: Thomas Dekker, Thomas Heywood, Ben Jonson, Thomas Lodge, Thomas Middleton, Anthony Munday, George Peele, Elkanah Settle and John Webster, dramatists; T. B. (Thomas Brewer) Edmund Gayton, Thomas Jordan, Francis Quarles, John Squire, John Tatham, John Taylor, the water poet, and Matthew Laubmann, poets and miscellaneous writers.

I have no doubt that the author of the "Mayoralty Pageant" for 1656 was Thomas Brewer, who generally signed his works with his initials on the title-page, and his full name on the last leaf as in case of the prose tract, "Life and Death of the Merry Devil of Edmonton" (see Notes and Appendix, Fairholt's "Hist. Lord Mayor's Pageants," p. 282). "London's Triumph," 1656, by T. B., a descriptive pamphlet of the Lord Mayor's show for that year is

probably by Brewer" ("Dict. Nat. Biog.") Of John Squire, who wrote the pageant for 1620, nothing else is recorded. Edmund Gayton (1609-1666) was the author of "Charity Triumphant; or, The Virgin Hero." This pageant was composed for Lord Mayor Dethicke, and was exhibited October 29, 1655; as there had been no pageants since 1639, this was the first allowed during Cromwell's supremacy. At the time of its performance, Gayton was in the debtor's prison. The City Poet was appointed by the citizens of London at a regular salary, in order to be sure of his services at any time when occasion might demand. Although London sought entertainment from the Muses on numerous other days of festivity, it was the especial office of the City Laureate to prepare the pageants for Lord Mayor's day, and sometimes to superintend their presentation. Ben Jonson seems to have done no literary work for the city while he was Chronologer. He was appointed to the office in 1628, on the death of Middleton; but in 1631 or 1632 his salary of 100 nobles was suspended until "he should present some fruits of his labors"—the pageant of 1629 had been prepared by Dekker, and that of 1631 by Heywood. Of the other years of his term no pageant is recorded. The office of City Poet should not be confounded with that of Court Poet, which Ben Jonson had filled since the year 1616. King James I having in consideration of his services conferred on him by letters patent a pension for life of 100 marks, this act has been termed creating him Poet Laureate, as Lord Falkland says:

"* * * learned James

Declared great Jonson worthiest to receive
The garlands which the Muses' hands did weave."

Sometimes the city applied to several poets, as in the year 1617, when Middleton obtained the appointment over Thomas Dekker and Anthony Munday, two poets of very original merit. Of the list—including the name of Heywood, the English Lopez de Vega, and that of John Webster, the greatest of Shakespeare's contemporaries and successors—Nichols pronounces Dekker, author of the pageants of 1612 and 1629, the most eminent. As to Munday, nearly twenty

years had gone by since Ben Jonson had ridiculed him as Antonio Balladino, of Milan, in "The Case is Altered." In the opening scene, Peter Onion, a groom, having requested Balladino's name, inquires, "You are not pageant poet to the city of Milan, sir, are you?" And Antonio replies, "I supply the place, sir, when a worse cannot be had, sir." From the dialogue which ensues between Onion and Antonio, we may draw our own inferences of the pageant poet's gifts and methods.

More recently Munday had been the object of a violent, but by no means covert attack from Middleton in his pageant of 1613, who insinuated that the art and knowledge displayed by the inventors of the pageants were by no means commensurate with the city liberality. In spite of this onslaught, Munday was reinstated in public favor in 1614, and furnished the pageants of the three following years. In 1619, Middleton renewed his attack, declaring that in Munday and other city poets

"Art hath been most weakly imitated, and most beggarly worded."

Beginning with George Peele's pageant of 1585, the earliest of which there is any printed description, the series closes with that of 1702, by Elkanah Settle, who succeeded Matthew Taubmann in 1691. In 1682, John Dryden had published the second part of "Absalom and Archithophel," in which Settle, his literary rival of many years, was satirized as Doeg. The extended rehearsal of Doeg, beginning:

"Doeg, though without knowing how, or why,
Made still a blundering kind of melody."

closes with the lines:

"The height of his ambition is, we know,
But to be master of a puppet show,
On that one stage his works may yet appear,
And a month's harvest keeps him all the year."

These particular lines must have come from Tate, who was joint collaborateur of the satire with Dryden.

The pageant which Settle prepared for the year 1708 was not exhibited, on account of the death of Prince George of Denmark, husband of Queen Anne; but what became of his mayoralty effusions for the interval,

1702-8, is a mystery, though Pope had said,

"Codrus writes on, and will forever write."

(See Fairholt's "Hist. Lord Mayor's Pageants.")

F. T. C.

HARTFORD, CONN.

Singular Place-Names (Vol. v, p. 237).—*Muck*, a locality in Washington, I think should read *Muckamuck*; *Kunetux* was formerly *Wake Kunetux*, but has been contracted. Both are Chinook words, the former meaning "food;" the latter, "I do not understand." The following words are or have been legitimate names in California. *Boot-jack Ranch*, *Jackass Flat*, *Dead Mule Gulch*, *Devil's Kitchen*, *Shoe Fly*, *Shantytown*, *Slabtown*, *Hangtown* (now Placerville), *You Bet*, *Whisky Flat*, *Poker Flat* and *Yuba Dam*. The last-named offers an apparent apology in its orthography, though unfortunately for the apology the name existed before a dam was constructed across Yuba river. *Hell Roaring Forks* and *Dirty Devil River* are names for which we may thank the Geological Survey.

OROG.

Perpetual Earthquake (Vol. v, p. 136).—I can safely say that a constant earthquake tremor does not occur at Caldera, Chile. I have made inquiries of many persons well acquainted with that port, and the opinion expressed by them is unanimous that there is no foundation whatever for such a statement.

I have just talked with a gentleman, a foreigner, a resident of Caldera for forty years until last year, who assures me that earthquake tremors there are no more frequent than in this city, or in many other points of the coast, and that frequently three or four months pass without the slightest observable oscillation. The tidal waves of August 13, 1868, and of May 9, 1877, which were attended with so much disaster in the ports of Iquique, Pisagua and Arica were almost harmless in Caldera. The last serious earthquake experienced at Caldera was on the 5th of October, 1859, and then the town was completely destroyed.

J. W. MERRIAM.

IQUIQUE, CHILE.

Lakes Formed (Vol. v, p. 249).—The great Reelfoot lake, near the north-west angle of Tennessee, was formed by the submergence of land and the closure of streams during the great earthquake of 1811, and near it are other lakes of similar character and origin. Across the Mississippi, in what are now the States of Missouri and Arkansas, we find an extensive series of lakes and marshes which unquestionably date from the same series of earthquakes, at least in their present shape. Many of the small crescentic lakes which occur along the lower course of the Mississippi have been formed by the river cutting across the necks of curves; quite a number of them have been so formed during the memory of living men. Some of these cut-off lakes have been formed in a single day; but in some cases it is the artificial levee which finally determines the lacustrine character of the loop in which the current has ceased to flow. S. SNOW.

Men of Humble Origin.—Christopher Columbus was the son of a weaver and also a weaver himself. Claude Lorraine was bred a pastry cook. Cervantes was a common soldier. Homer was the son of a farmer. Demosthenes was the son of a cutler. Oliver Cromwell was the son of a brewer. Howard was an apprentice to a grocer. Franklin was a journeyman printer and son of a tallow-chandler and soap-boiler. Daniel Defoe was a hosier and son of a butcher. Cardinal Wolsey was the son of a butcher. Lucian was the son of a maker of statuary. Virgil was the son of a porter. Horace was the son of a shopkeeper. Shakespeare was the son of a wool-stapler. Milton was the son of a money-scrivener. Pope was the son of a merchant. Robert Burns was the son of a plowman in Ayrshire. Ex.

Chian Hath Bought Himself a Master (Vol. v, p. 247).—The explanation of this phrase given in Vol. iii, p. 115, is undoubtedly the correct one. Whittier's poem, "Mithridates at Chios," is based on the old story. In a note at the end of the volume of Whittier's works, the poet explains the origin of the proverb. * * *

Walter Besant.—

"TO THE EDITOR OF *The Tribune* :

"Sir:—The question has come up here about the pronunciation of the name Walter Besant. How is the latter divided, Bes-ant or Be-sant? E. M. C.

"Chautauqua, N. Y., August 20, 1890.

"Lippincott pronounces it Be-sant, to rhyme with decant; the 's' as in 'say'; but we think most Englishmen, if not the distinguished author himself, call it Bes-ant, to rhyme with 'crescent,' while some rhyme it with 'pleasant.'"—ED.—*Tribune*.

I am able to state, on the authority of a personal friend of Mr. Besant's, that his own fashion of pronouncing the name is *be-zant*, with the accent on the last syllable. The pronunciation *bes-ant* he specially dislikes. Z. X. Q.

PHILADELPHIA, PA.

Landfall of Columbus (Vol. v, p. 167).—Lieut. Murdock, U. S. N., in 1884, published a review of the arguments which Fox and others have used in trying to fix upon Samana, or Atwood's Cay, as the true landfall of Columbus. His conclusion is that of Capt. Becher, R. N., namely that the true San Salvador of Columbus must have been Watling's island. He shows, however, that the published record of the first voyage of Columbus contains several statements which are not reconcilable with the known facts of the geography of the islands he visited. ILDERIM.

Rye-Coffee.—We have still a tolerably vivid impression of the "hard times" which followed the financial crisis of 1817, and continued, at least, until 1820, and most especially the advent of rye-coffee. Roasted rye was brought by the merchants from Philadelphia and Baltimore by the barrel, and more or less of it was consumed by almost everybody. It became, in a measure, a standard of financial ability, if not of respectability. There were probably a few in the community who did not use it at all; but many used one-quarter, one-half, or three-quarters rye; but the larger number, the pure unmixed rye. It was "wretched stuff," and many persons could not or would not become accustomed to it; others preferred water. Of course, roasted

chestnuts, in some instances acorns even, and chickory, were used as substitutes.

Finally a species of *Sorghum* was introduced, commonly called "chocolate-corn," and soon many poor families had their "patch" of chocolate corn. It had a short compact head and produced round seeds, something like millet-seeds, only much larger. These seeds, when roasted and ground, produced a beverage, that in looks, taste and smell, approximated the common chocolate of commerce. It soon became popular, and displaced the obnoxious *rye*. At that time no one thought of making sugar out of the juice which the canes yielded, and hence when "good times" returned, this sorghum was brushed aside, and was only reintroduced many years thereafter for its saccharine qualities. This has been so long ago that we cannot say positively that the chocolate corn of that period was the same species as that now cultivated for sugar. There are many varieties of sorghum, under various names, all of which yield more or less saccharine matter; and therefore, the people of the early days alluded to missed the opportunity of making provision for foreign sugar, at the same time they were supplying the place of foreign coffee.

S. S. R.

LANCASTER, PA.

Island of Buss (Vol. iii, p. 283).—According to Justin Winsor's "History of America," Vol. i, p. 47, the island of Buss (or Bus) is a myth. But no authority is given for this dictum, nor is the matter discussed in any way. Weighing duly the testimony in favor of the former existence of the island, and adding the fact that numerous islands have been washed away, even in much quieter seas than the North Atlantic, I really think that we have a right to accept the belief that the island of Buss was not a fiction. There may, however, be reasons for rejecting this opinion which I have not fallen in with.

N. S. S.

GERMANTOWN, PA.

Longest Siege (Vol. v, pp. 247, etc.).—Your correspondent, on p. 247, mentions Siege of Veii, ten years. That belongs to the mythical ages, but A.D. 1402, after the

battle of Angora, Tamerlane took Smyrna by assault which had held out against the besieging operations and blockade of the Turks under the war-like Bajazet for seven years. It is noteworthy of observation that all the strongholds which have defended themselves for years against enormous armies have been fortified seaports the access to which by sea for supplies and reinforcements could not be prevented by the attacking forces. History is constantly repeating itself, but strategy is unchangeable. The laws which governed it in the days of Sesostris rule to-day with the same inevitable, irresistible force.

ANCHOR.

TIVOLI, N. Y.

Brottus (Vol. iii, p. 59).—It would appear, from the account given in the "Century Dict.," that this word (meaning a small *tip*, or gratuity to a child or servant) is not of African, but of good Old English origin.

S. T. D.

Carriacou (Vol. iv, pp. 228, etc.).—About 200 miles south-west from this island we find the town and port of *Cariaco*, in Venezuela. May there not be a common Carib origin for the two names? It would be interesting to know whether *cariacu*, as the name for a species of deer, was ever known in any of the Carib regions.

MARTEXT.

Popocatepetl (Vol. v, p. 237).—In all prior reports of the altitude of this volcano as determined by Prof. Heilprin, that I have seen, 14,000 feet and not 17,500 feet was given as the result of his determination. As this result accords closely with other surveys I wish to withdraw the expression "unworthy of consideration" so far as it applies to this.

J. W. REDWAY.

Slaw-berry (Vol. v, p. 142).—Would not K. W. C. find it easier to derive *slaw-berry*, in the sense of *cranberry*, from *slough* and *berry*, rather than from *sloe* and *berry*? *Sloughberry* would be a perfectly natural and very expressive substitute for the word *cranberry*. But I must confess I never saw the word, nor heard it either.

ISLANDER.

MAINE.

Italian Nicknames.—"It is puzzling to a novice in the study of the history of art to find that the names by which he knows most of the Italian masters are not their family names. He reads of Pietro Vannucci, and is surprised to discover after a time that he has known that artist before under the name of Perugino; or he sees an engraving from a picture by Antonio Allegri, and afterwards hears a photograph of the same picture spoken of as a Correggio. To one who lives in Italy this nomenclature seems most natural, as few are called by their proper names.

"The Italian masters are known to us either by their Christian names, as Giotto, Raphael, or Michael Angelo, or by corruptions of the baptismal name, as Masaccio—"great hulking Tom," Ruskin calls him—Giorgione and Domenichino. Others we know by names derived from the father's trade or occupation, as Andrea del Sarto, Ghirlandajo and Tintoretto. Some are called from their birthplaces or the cities of their adoption, as Luini, Veronese, Caravaggio, Romano and Sassoferrato. Lastly, a large number are known to posterity by nicknames—*soprannomi*, the Italians say—received on account of some characteristic or physical peculiarity, such as Verocchio, the true-eyed; Moretto, the dark complexioned; Riccio, the curly-haired, and Pinturicchio, the little painter, or, as he was also called, Sordicchio, the little deaf man.

"Among Italians of to-day we find names used in the same way. Gentlemen and ladies are known to their neighbors and retainers, as well as to their friends, by their Christian names. The first question put to a new-comer is the familiar one from the catechism, 'What is your name?' and by that name he or she will hereafter be called. 'La Signora Nini' may be a grandmother, but she still bears her baby name. 'Il Signor Franceschino' may be old, and bowed, and gray-haired, but his nursery name will cling to him as long as he lives. Often the surname is so seldom used that it is almost forgotten.

"The corruption of the Christian name is also frequent. Our *contadino* is known far and wide as Pello, a contraction for Pietro,

and our carpenter is called Tita, from Battista. We often hear young people called from their fathers' trades, as in Germany: 'Lorenzo del Sarto,' the tailor's Lawrence, or 'Giulia del Pollajuolo,' the poulterer's Julia. Sometimes the occupation suggests the *soprannome*, which is not, strictly speaking, derived from it, as that of our wood merchant, who is called 'Il Stecchitin,' the little stick.

"Names from the place of residence or birth are very common, and sometimes the adjectival form is used. One often hears of Il Genovese, Il Triestino, Il Novarese. A man who worked for us was always called Sesto, and it was only after some months' acquaintance that we learned that that was his place of abode, and not his real name.

"A great many *soprannomi* are personal, given on account of some peculiarity, but these are inherited by the children, nephews and nieces. I had a cook once who delighted in nicknames. She never called her husband by his classical name Oreste, but always 'Il Secco,' the dried-up one, a name singularly appropriate, as his face was yellow and wrinkled, like a dried apple. The butcher she called 'Il Guercio,' because he was cross-eyed, or, as she would have said in the polite Tuscan phrase, because he looked in the cabbages. His rival across the street was 'Il Zucco,' the squash, and I even saw a letter addressed to him by this name. If she did not know the *soprannome* of any one she saw, she invented one on the spur of the moment. A dapper little gentleman who called often she dubbed 'Il Frustino,' the little whip; and a young lady who walked rather gingerly on her toes received the *sobriquet* of 'Signorina Tippi-Tappi;' but the climax was reached when, one day, a neighbor's daughter coming to call, whose red hair did not suit the cook's taste, she announced her quite audibly as 'La Brutta,' the ugly woman" (*Atlantic Monthly*).

Underground Streams (Vol. v, pp. 225, etc.).—The celebrated Nickajack cave (described in Vol. i, p. 60) is nothing but the outlet of a very considerable underground stream.

R. JONES.

ERIE, PA.

Bimini (Vol. iii, p. 83).—It seems probable that the present island of Bemini, or Bimini, in the Bahamas, has nothing in common with the Bimini of myth and fable except the name. In this view, the case is a parallel one with those of Brazil, California and the Antilles, a fabulous region giving name to a real one. I do not know, however, whether there is any official or other record of the naming of the present island of Bimini. When did it receive that name?
N. S. S.

GERMANTOWN, PA.

Easter Island (Vol. v, p. 246, etc.).—Inquiry having been made regarding my reference to the "Iconographic Encyclopædia," I would say that my reference is to the new edition of that work, now being issued by the Iconographic Publishing Company of Philadelphia. The illustration I refer to is on Plate 20, which in my copy is in a fascicle of plates following page 208 in the first volume. I may add that the present issue of this work is much superior in every respect to the first edition, and is also a great improvement over the latest German edition upon which it is based.

QUI TAM.

GERMANTOWN, PA.

Pipe Lore (Vol. v, p. 184).—See also "Bibliotheca Nicotiana," Birmingham, 1880, quarto, by William Bragge; and Fairholt's "Tobacco and its Associations," 2d ed., 1876. A bibliography of early writings on tobacco (chiefly English) appears in Arber's reprint of King James' "Counterblaste," a part preceding, and another part following that royal tract.
W. J. L.

LANCASTER, PA.

Cambuscan (Vol. v, p. 233).—It is generally held that Cambuscan means *Cambalu's Khan*, Cambalu meaning Pekin in China. But since Cambalu (Kaan-baligh) signifies "the city of the Khan," Cambuscan would mean "the Khan of the city of the Khan." The half-told story seems to have been based upon one of the Arabian Nights' tales, and I see nothing to connect it with Genghis Khan.
F. L. F.

MICHIGAN.

Stilt-Walkers (Vol. v, p. 101).—There was formerly a notorious race of stilt-walkers who inhabited the fens of Lincolnshire. The gradual drainage of the fens broke up their way of living, and they at last took to more civilized ways. The last of the stilt-walkers of Lincolnshire seem to have abandoned their amphibious fashion of existence about a hundred years ago. "Another over dykes upon his stilts doth walk," sings Drayton.

ISLANDER.

MAINE.

Lakes Drained (Vol. v, p. 238).—To Mr. Snow's interesting article on Lakes Lahontan and Bonneville, it might be added that the lakes in question were drained by desiccation and not from the lowering of their outlets by corrasion. The old margins of Lake Bonneville, the highest being 960 feet above the present level of the lake, are a remarkable feature of the scenery along the Uinta mountains. When the surface of the lake was flush with either of the two highest margins, it overflowed into a tributary of Snake river near Red Rock, Idaho. The gap through which the lake poured its surplus is not a very wide one, and I should take it to be less than two hundred feet, in its deepest place, below that of the lower of the two highest shore lines. Besides Great Salt lake, Utah, Sevier, Rush, Clear, Parowan, and a number of smaller lakes are remnants of Lake Bonneville. The Great American Desert and Escalante Basin are also remnants. Prof. Israel Russell, of the U. S. Geol. Survey, who is undoubtedly one of the best authorities on these lakes, is of the opinion that the region in which they are situated has been subject to periodical variations in rainfall, and the basins have been alternately desiccated and filled. I looked carefully along the old margin of Lake Lahontan for an outlet, but failed to find one. Prof. Joseph Le Conte, who has also spent some time in this region, is of the opinion that Klamath and Pit rivers may have been outlets, which is not improbable. Prof. Russell has called attention to the remarkable fact that certain of the island margins in Lake Lahontan are one hundred feet or more higher than the contemporaneous shore margin.
J. W. R.

Fabrics Named From Places (Vol. iv, p. 213).—In the list given at the above reference there are some very questionable derivations, to say the least. I question, for example, the alleged derivation of *satın* from Zeytown; also that given of *taffeta*, *duck*, *baize*, *dimity*, *drugget*. The later etymological dictionaries will scarcely sustain them. Even the derivation of *gauze* from Gaza is traditional, and not strictly historical, if I am not much mistaken. *Jean* may be from *Gênes* (Genoa) rather than from *Jacu*. There are many more fabric names which were probably taken from place names. Such are *lawn* from *Laon*; *pulicate* (an old name of a handkerchief) from *Pulicat* in India; *gambroons* from *Gombroon*, or Bender-Abbas; *strouds* from Stroud, in Essex; *Carpmeal* from Cartmel; *lockram* from Locronan; *dowlas*, apparently from Dowlais in Wales. Some say that *rep*, or *reps*, is named from Reps in Transylvania. *Nankin* is a well-known instance of the kind, *Osnaburg* is another. We have had some examples of place names arbitrarily given to cloths, as *Paramatta*, *Rhadames* (*Nainsook* is probably not a place name). *Thibet*, *Cashmere*, and the like, may be added. I suppose that by a little diligence this list might be lengthened even to tediousness.

BARBARA CRAFTS.

BALTIMORE, MD.

Calf of Man (Vol. v, p. 244).—Note in this connection that a small iceberg attending a larger one is called a calf; and that the process of throwing off new icebergs from an older and larger one is known to seamen as calving.

ISLANDER.

VERONA, ME.

Hebrew, Israelite, Jew (Vol. iv, p. 197).—"Our broad national distinction gave us the name Israelite in the time of our ancient greatness, a greatness to which all people may at some time in the long future rise, and then we may again, together with all God-fearing people, adopt the name of Israelite. Before our ancestors were, in a national sense, Israelites, they were Hebrews, a name which was and is to-day a race distinction. The word Jew is a narrow name in use for our separate religious distinction.

Nothing could be plainer to us. Hebrew refers to the race, Israelite refers to the nation, Jew to the religion" (*Hebrew Journal*).

A Little Bird Told Me (Vol. i, p. 205).—In the old ballad of "The Lord of Oxford" it is a bird that reveals the fact of the murder.

"Up spake the pretty prattling bird
That sits on yonder tree,
'Go look you in yon new-drawn well,
Lord Robert you will see.'"

E. HOLT.

OXFORD, PA.

Fallen Jerusalem (Vol. iv, p. 161).—This noted and remarkable heap of rocks in the sea is also called the "Fallen City," "Broken Jerusalem," and the like. At the west end of the neighboring island of Virgin Gorda, or Penniston, the formation appears to be much the same. The same curious cave-like bathing-pools, shut in by rocks, are found there. One of these bathing-pools has a "ladies' dressing-room," and a "gentleman's dressing-room" close at hand, and the sea sweeps in and keeps the pool always clear and fresh.

GEROULD.

PENNSYLVANIA.

Jersey (Vol. iv, p. 197).—Another very cogent reason for believing that Jersey was once (and not remotely in point of time) a part of the mainland of France, is this: The reptiles, batrachians and small mammals (mice, moles, etc.) of the mainland are also found in Jersey. But the isle of Guernsey is almost entirely without these small ground-animals, and the same thing is true of one or more of the outer islets of the same group.

* * *

Smallest Church in England.—"While in England, Rev. Dr. Lyman Abbot visited the smallest church in England, at Nast Dale Head; and the parson's wife gave him some facts about the church which Dr. Abbot labels 'important if true,' such as that the age of the church is unknown; that its endowment fund is two shillings and a bottle of wine and loaf of bread for the

communion, which carries back the age of the church, she opines, to the year 1000, at least" (*New York Tribune*).

BOOKS AND PERIODICALS.

The *Atlantic* for October. The conclusion of Mrs. Deland's "Sidney" occupies the first place in the *Atlantic* for October, and the final chapters have that intensity of feeling which is called forth by the statement of the theory of her story; namely, that love and self-sacrifice are the things which alone make life worth living. "Felicia" comes to a climax in the marriage of the heroine with a man, to whose occupation in life both she and all her friends strenuously object. Dr. Holmes' "Over the Teacups" also relates to marrying and giving in marriage; and, moreover, describes a visit to a certain college for women, not a thousand miles from Boston. The first chapters of a forthcoming serial story by Frank Stockton are announced for next month.

The other striking papers of the number are a consideration of Henrik Ibsen's life abroad and his later dramas, Mr. Fiske's "Benedict Arnold's Treason," Mr. J. K. Paulding's "A Wondering Scholar of the Sixteenth Century"—Johannes Butzbach—Mr. McCrackan's account of Aldorf and the open-air legislative assemblies which take place there, and Prof. Royce's paper on General Frémont. Miss Jewett's Maine sketch, "By the Morning Boat," and a poem by Miss Thomas on "Sleep," should be especially remembered. The usual Contributors' Club, and several critical articles, one of which is a review of Jules Breton's "La Vie d'un Artiste," complete the issue.

The *Arena* for October, in its table of contents, embraces the names of many leading thinkers, among whom are Dr. George F. Shradley, of New York, who writes entertainingly and forcibly against the death penalty; Prof. James T. Bixby, who discusses Cardinal Newman and the Catholic Reaction in his interesting and scholarly way. The No-Name paper is on the "Postmaster-General and the Censorship of Morals," and deals with the recent attempt on the part of the postal department to suppress Count Tolstoi's latest work, in a manner well calculated to arrest the attention of liberty-loving Americans. "The Notes on Living Problems" are as timely as they are able. Cyrus Field Willard, of the editorial staff of the *Boston Globe*, calls attention to the evils of trusts; Edward A. Oldham, the well-known Southern author, contributes a timely paper on the "Great Political Upheaval in the South;" C. A. Seiders criticises Senator Hampton on the "Race Problem." The Editorial Notes deal with the death penalty and the alarming symptoms too manifest to even casual observers of the growing contempt for law.

Taken as a whole, the October *Arena* surpasses in excellence any issue of this able review that has yet appeared.

The October *Century* opens with a frontispiece portrait of Joseph Jefferson. The last installment of the autobiography accompanies the familiar face, an installment which the author considers the most important of

all, perhaps because it contains, at considerable detail, his own final reflections upon the art of which he is an acknowledged master. It is doubtful whether such subtle and at the same time practical suggestions can be found elsewhere from a source so authoritative.

Prof. Darwin, of Cambridge, England, a worthy son of a great father, contributes a paper of high and original value on "Meteorites and the History of Stellar Systems." A striking photograph of a nebula, in which a system like our own solar system seems to be in actual formation, accompanies this remarkable paper.

"A Hard Road to Travel Out of Dixie," is the accurate title of a paper in *The Century's* new war-prison series. The present contribution is by the well-known artist and illustrator, Lieut. W. H. Shelton, of New York. Mr. Shelton naturally furnishes his own illustrations for his own story of hardship and adventure.

"Prehistoric Cave-Dwellings" is a profusely and strikingly illustrated paper by F. T. Bickford, on the prehistoric and ruined pueblo structures in Chaco Cañon, New Mexico, the Cañon de Chelly, Arizona—the ancient home of the most flourishing community of cave-dwellers—and other extraordinary cave villages not now inhabited.

The first article in the number is a pleasant travel sketch, "Out-of-the-Ways in High Savoy," by Dr. Edward Eggleston, fully illustrated by Joseph Pennell.

Mr. La Farge's "Letters from Japan" have for their most striking feature this month the description, in word and picture, of fishing by means of cormorants in a Japanese river.

Mrs. Amelia Gere Mason closes in this number her first series of articles on "The Women of the French Salons." These articles having been so successful, Mrs. Mason has been asked to furnish a supplementary paper or two on Mesdames Récamier, De Stael, and Roland.

Miss Helen Gray Cone contributes a paper on "Women in American Literature," in which she reviews the whole field of American female authorship—Miss Cone apologizing at the beginning for thus separating the women writers from those of the opposite sex.

In fiction the October number closes Mrs. Barr's story of "Olivia;" and gives a sketch by a new Southern writer (Mrs. Virginia Frazer Boyle), and a story by Miss Sarah Orne Jewett—both illustrated by Kemble.

The "Bric-à-Brac" contributors are the late John Eliot Bowen and Edward A. Oldham.

Several articles have a general or special bearing on the fall elections—in the direction of reform and a wholesome independence. Mr. Henry Cabot Lodge, the Republican Congressman, strongly advocates the extension of the merit system in his paper on "Why Patronage in Office is Un-American;" and Judge Thompson, the Democratic member of the National Civil Service Commission, in an "Open Letter" shows the reasonableness of the reform. The leading "Topic of the Time" shows by a review of the political history of the country that there has always been "Partisan Recognition of the Independent Voter," and that State "calls" and conventions, and national "calls" and platforms have all along appealed to good citizens to take fresh and independent action in every election. The editor, in separate editorials, sustains the present Civil Service Commission, and the citizens' movement in New York city.

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FOR

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THE

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Queries on all matters of general literary and historical interest—folk-lore, the origin of proverbs, familiar sayings, popular customs, quotations, etc., the authorship of books, pamphlets, poems, essays, or stories, the meaning of recondite allusions, etc., etc.—are invited from all quarters, and will be answered by editors or contributors. Room is allowed for the discussion of moot questions, and the periodical is thus a valuable medium for intercommunication between literary men and specialists.

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NOTES.

DEVIL IN GEOGRAPHY.

At Boroughbridge, in Yorkshire, is a group of remarkable prehistoric monoliths called the Devil's Arrows. The Devil's Bit mountains are in the county of Tipperary, near Templemore. A remarkable ancient earthwork, near Newmarket, in England, is called the Devil's Ditch. An ancient wall across the Stewartry of Kirkcudbright is the Devil's Dyke. Another Devil's Dyke is a hill in the South Downs of Sussex, with remains of a prehistoric and probably Celtic hill-fort. The Devil's Glen is a deep valley of the County Wicklow; Devil's Lake is a saline lake (and modern city) of North Dakota. Another Devil's Lake is near Baraboo, Wis. The Devil's Inkstand

is a deep and wonderfully fine crater-lake of South Australia. The Devil lends his name to form a part of the title of a celebrated cavern of Derbyshire, England. The Devil's Punchbowl is an interesting mountain tarn of the county of Kerry. In the Black Hill country of South Dakota is the Devil's Tower, an enormous natural obelisk of trachyte, 625 feet high. One of the Fuegian islands is called the Devil's Island ($54^{\circ} 58' \text{ S.}, 69^{\circ} 5' \text{ W.}$). In the same group is a Devil's Harbor, on another island. There is another Devil's Island off the coast of Maine; another belongs to French Guiana. The Devil's Peak is a high mountain of Hayti; there is another in South Africa, and a third (Mount Diablo) is in California. The Devil's Bridge is in the canton of Uri, Switzerland. The Devil's Bridge in Cardiganshire is also well known. The Devil's Nose is a Canadian Rocky Mountain peak. The Devil's Tower is at the north-east angle of the works at Gibraltar. Another Devil's Lake is in the coast region of Tillamook county, Oregon. A Mt. Diablo rises near Samana, in Santa Domingo. Devil's Bosch is a mountain region of South Africa. Devil's Point is very near Cape Town. Devil's River is in Victoria, Australia. The Devil's Thumb is on the west coast of Greenland. There is a Devil's Den (ominous fact) in a cemetery at Lawrence, Mass. The Devil's Back (or Limb) is a rock off Boston, Mass. Another rock, with the same name, is in Muscongus Bay, Maine. The Maine coast has also a Devil's Elbow, and three Devil's Heads. Time fails me to count up the many Punchbowls, Snuff-boxes, Chairs, Kitchens, Fireplaces, etc., which the Devil has in this country, to say nothing of Britain, Ireland and the colonies.

MARY OSBORN.

CHICAGO, ILL.

THE TELEPHONE ANTICIPATED.

(VOL. V, P. 183.)

Neill Arnott's "Physics" (edition issued 1876) has the following: "The late Sir Charles Wheatstone showed as far back as 1831, that musical sounds might be transmitted through solid linear conductors. An experiment on a large scale was performed at

the Polytechnic Institute under an arrangement called a *telephone*. Performers on various instruments were placed in the basement of the building, and the sounds which they produced were conducted by solid rods through the principal hall, in which they were inaudible, to sounding boards in a concert room on an upper floor, where the music was heard by the audience precisely as if performed there."

Wheatstone (1802-1875), who was the "practical founder of modern telegraphy," was the son of a dealer in music and musical instruments. He was therefore rather naturally led to make experiments in acoustics which resulted in several inventions, among the best the *concertina* and the symphonium. The "Magic Lyre," a sort of short-distance telephone, is described in "Encycl. Brit."

F. T. C.

HARTFORD, CONN.

Q U E R I E S .

Raphael of Cats.—Who was called by this name?

Gottfried Mind, an imbecile and a cretin, was such a skillful delineator of cats that he was called the Katzen-Raphael, or Raphael of cats.

Accursed River.—What river is deemed accursed by the people who live near it?

McPHAIL.

IOWA CITY.

The river Karamnasa in India is looked upon with abhorrence by all pious Hindu people.

Bayonet General.—Who was called by this title?

H.

PHILADELPHIA, PA.

Gen. Chasse.

Eyes of the Sea.—What and where are the eyes of the sea?

McPHAIL.

IOWA CITY.

They are a numerous series of mountain lakelets in the Carpathian region of Hungary.

Sailor King.—Who was called the sailor-king? M. M. W.

BEVERLY, N. J.

William IV of Great Britain, but in Gen. de Peyster's "History of Carausius" that monarch is styled "the first sailor-king of England."

Mirabilis.—Is the *Mirabilis* a plant of Peru, the same as our *Tropaolum*? The *Chautauquan* of August, 1890, p. 579, says that it is so. ALICE R. HENDERSON.

CAMDEN, N. J.

The writer in the *Chautauquan* is in error on this point.

Bull's Blood as a Poison.—What king is said to have committed suicide by drinking bull's blood? MCPHAIL.

IOWA CITY.

Midas, the last King of Phrygia.

Moors in New Zealand.—In the *Chautauquan* for August, 1890, p. 573, we read: "The fleets played havoc with the whales (off New Zealand) and the seamen created havoc with the Moors." Are there, or were there ever, any Moors in New Zealand?

ALICE R. HENDERSON.

CAMDEN, N. J.

It is probable that *Moors* in the above quotation is a misprint for *Maori*.

Battle of the Three Kings.—What conflict was called by this name?

MCPHAIL.

IOWA CITY.

Morocco, 1579, defeat of the Spanish and Portuguese.

REPLIES.

Tree on Buildings (Vol. v, p. 245).—As favoring the idea that the custom of fastening a tree or bush to the ridge of a new building originally implied that wine or other strong drink was to be dispensed, I would say that I have seen a nail-keg set up

after the manner of such a tree or bush, when the carpenters had reached the crest of the roof. The keg seems even more suggestive of drinking than the bush.

J. D. F.

PHILADELPHIA, PA.

Language of Palestine (Vol. v, p. 245).—It is commonly said that some form of the Syriac was spoken during the life-time of Jesus in Palestine. This seems probable from the untranslated words quoted in the English New Testament. Rabbi Yehudah Hannasi (born about 135 A.D.) said: "Why should any one speak Syriac in Palestine? Let him speak either Hebrew or Greek." R. JONES.

ERIE, PA.

Labrador (Vol. v, p. 256).—Under the heading "Fiord," Lippincott's "New Dictionary of Quotations" (1867), p. 167, has the following:

"Norwegian, 'An arm of the sea,' the same as the Scottish term 'firth.'

"N. B. In the island of Cape Breton is a large arm of the sea, called by the French *le bras d'or*, whence probably the name Labrador." RAWE.

PHILADELPHIA, PA.

In Spanish, Labrador is called *Tierra del Labrador*—the land of the peasant, husbandman or laborer—probably in contrast with Greenland's greater barrenness. In the early part of the sixteenth century this coast was much frequented by Basque fishermen, and, with the usual tenacity of geographical names, the distinctive part of that which was given it then has clung to it through the succeeding French and English occupations of the country. As late as 1757, in Salmon's "Geographical Grammar," an account of "New Britain and Eskimaux" says in closing: "The North Part of Eskimaux is usually called *Terra de Laborador*." H. L. B.

MEDIA, PA.

The Portuguese word *labrador* means *laborer*, and *terra laborador* means *arable land*, which in this case is a sad misnomer, for the whole peninsula contains little, if any, truly arable land. The tradition, how-

ever, is that a Basque whaleship called the *Labrador* gave name to the country. There is a bay on this coast called *Bradore* bay. A good Basque dictionary ought to show the meaning of the word *labrador* in the Basque language, if it really is a Basque word.

F. R. S.

CHESTER, PA.

Jutes (Vol. v, p. 233).—A North German of unusual intelligence tells me that the common people of Jutland are still called Jutes by their neighbors. Their present language is Danish. Among the peasants of the North Frisian islands there are some Jutes (see an article on the island of Sylt, published several years since in *Lippincott's Magazine*). But they are greatly despised by their neighbors, another instance of that unreasoning race prejudice which everywhere exists among peoples of differing origin.

RYLAND JONES.

ERIE, PA.

Quantrell (Vol. v, p. 257).—"A man known as T. J. Henderson, a despatch from Birmingham, Ala., says, died Wednesday afternoon at the house of a Mrs. Pannell, who owns a little farm near the city. Before he died he confessed to her that he was Charles William Quantrell, the famous Missouri outlaw, who was supposed to have been killed in a fight with Federal soldiers in Kentucky near the close of the war. He begged Mrs. Pannell not to make his identity known until he was buried, and she kept her promise.

"After the funeral yesterday afternoon she recited the facts, and says the dead man told her how to prove his identity beyond question. What proofs he left or what instructions he gave she refuses to divulge until she has investigated the matter herself. She says Quantrell told her he did not want a curious throng to gaze on his dead face, but when he was buried he wanted the world to know that he had lived to the age of fifty-two years and died a natural death.

"Mrs. Pannell had known the dead man for twenty years, and she was his only friend. She knew him only as Henderson, but he had often told her he was a noted criminal with a price on his head, but she kept his

secret. Time and again he had described to her exciting incidents of border warfare. As she related these yesterday they were at once recognized as accurate descriptions of some of the bloody battles of Quantrell and his band.

"The dead man's career in Alabama under the name of Henderson was a checkered one, and he married a widow, who deserted him, and for years he had boarded with Mrs. Pannell. If he was not the guerilla chief, he was a man who must have known Quantrell most intimately, and served under him in his bloody border warfare" (*Philadelphia Telegraph*).

REFERRED TO CORRESPONDENTS.

Jiboose.—What is the meaning and what the origin of this word?

M. SIGOURNEY LEA.

DANBURY, CONN.

Highest Mountain in the United States.—*The Albany Evening Journal* of September 26, 1890, informs its readers that Mount Whitney, in California, 14,887 feet high, is the highest mountain in the Union. Is not Mount Saint Elias in Alaska higher? Are there not other Alaskan peaks higher than Mount Whitney?

R. M. T.

ALBANY, N. Y.

Bacchus, cher Gregoire.—Can you or some of your contributors give me a macaronic poem, commencing, "Bacchus, cher Gregoire," supposed to be one of Béranger's *Chansons a Boire*? It is not in any of the later editions.

M. M.

BALTIMORE, MD.

Mount Saint Elias.—We are accustomed to speak of this mountain as the highest in Alaska, and some make it the highest in North America. But is it really in Alaska? Some Canadian authorities, if I am not mistaken, have put forth the claim that the great peak is Canadian. Is this point settled? And if not, can anything short of a boundary survey settle it?

R. M. T.

ALBANY, N. Y.

Suicidal Poets.—Will your correspondents send in the names of such poets as have died by suicide? I think we shall find the number surprisingly large.

ROBERT ELLISON.

BAYONNE, N. J.

Greek Slaves.—What Greek authors were, in one part of their lives, slaves? I have three names, Æsop, Epictetus and Phlegon. I wish to enlarge the list. All three of my slaves were Asiatics, and probably not true Greeks.

A. M. W.

BAYONNE, N. J.

North Pacific Islands.—The larger maps of the Pacific ocean show the presence of many small uninhabited islands in the North Pacific, mostly too far to the North to be considered as Polynesian. In what work, or works, can I find trustworthy accounts of these island? ROBERT MARTIN.

NEWBOLD, N. J.

Land of Lakes.—Where is the Land of Lakes?
MCPHAIL.

IOWA.

Holland.—A part of Lincolnshire, in England, is known as *Holland*. Was it so called from its likeness to the Continental Holland?

P. R. E.

OHIO.

Dogs of War.—What examples are there in history of the use of dogs for military purposes?

W. P. RODEN.

LITTLE ROCK, ARK.

Locust Trees and Witches.—It is stated that the people of Salem hanged their witches, not on a gallows, but on locust trees. Was there any special reason for selecting locust trees for this purpose?

S. E. HARDY.

TRENTON, N. J.

Little Meeting.—I sometimes hear some of my Quaker neighbors speak of "The Little Meeting," which is apparently a sect, or subset, of the orthodox friends. Is "The Little Meeting" the same as the Wilburite organization?

F. T. M.

CAMDEN, N. J.

Buridan's Ass.—This celebrated comparison (in which the human will, unable to act when placed between two equally-balanced motives, is likened to a hungry ass unable to eat because she is placed between two equal and equidistant bundles of hay) is generally ascribed to John Buridan (fourteenth century). But readers of his works say that no such passage is to be found in them. Who, then, was the real inventor of this ludicrous proposition?

A. HARRIS CHAPMAN.

WHEELING, W. VA.

COMMUNICATIONS.

Go West, Young Man.—"Who was it said, 'Go West, young man?' Horace Greeley, of course, you will hasten to answer. Wrong again. John L. B. Soule was the real author of the saying, and here is how it came about that Greeley was credited with it. In 1851, Soule was editor of the *Terre Haute Express*. One day he and Richard Thompson, afterwards Secretary of War, were conversing in the former's sanctum. Thompson had just finished advising Soule to go West and grow up with the country, and was praising his talents as a writer.

"'Why, John,' he said, 'you could write an article that would be attributed to Horace Greeley if you tried.'

"'No, I couldn't,' responded Mr. Soule, modestly. 'I'll bet I couldn't.'

"'I'll bet a barrel of flour you can, if you'll promise to try your best, the flour to go to some deserving poor person.'

"'All right; I'll try,' responded Soule.

"He did try, writing a column editorial on the subject of discussion—the opportunities offered to young men by the West. He started in by saying Horace Greeley could never have given a young man better advice than that contained in the words, 'Go, West, young man.'

"Of course, the advice was not quoted from Greeley; it was merely compared to what he might have said. But in a few weeks the exchanges began coming into the *Express* office with the epigram accredited to Greeley. So wide a circulation did it ob-

tain that at last the New York *Tribune* came out with an editorial reprint of the *Express* article, and the following foot-note :

“ ‘The expression of this sentiment has been attributed to the editor of the *Tribune* erroneously. But so fully does he concur in the advice it gives that he indorses most heartily the epigrammatic advice of the *Terre Haute Express*, and joins in saying, ‘Go West, young man, go West’ ” (*Illust. American*).

Shaving.—“The first reference to shaving is probably that in Genesis xli, 14, where it is set forth that Joseph, on being summoned before the king, shaved himself. There are several directions as to shaving in Leviticus, and the practice is alluded to in many other parts of Scripture. Egypt is the only country mentioned in the Bible where shaving was practiced. In all other countries such an act would have been ignominious. Herodotus mentions that the Egyptians allowed their beards to grow when in mourning. So particular were they as to shaving at other times that to have neglected it was a subject of reproach and ridicule, and whenever they intended to convey the idea of a man of low condition or slovenly habits the artists represented him with a beard. Unlike the Romans of a later age, the Egyptians did not confine the privilege of shaving to free-born citizens, but obliged their slaves to shave both beard and head. The priests also shaved the head. Shaving the beard became customary among the Romans about 300 B. C. According to Pliny, Scipio Africanus was the first Roman who shaved daily. In France the custom of shaving arose when Louis XIII came to the throne, young and beardless. The Anglo-Saxons wore their beards until, at the Conquest, they were compelled to follow the example of the Normans, who shaved. From the time of Edward III to that of Charles I beards were universally worn. In Charles II's reign the mustache and whiskers only were worn, and soon after this the practice of shaving became general throughout Europe. Since those old times wearing the beard or shaving has been adopted by many persons from artistic motives rather than in obedience to custom. To some

faces the beard has been deemed a necessary appendage for the production of a pleasant countenance, while to others shaving has brought out the features to advantage. The *Spectator* (Addison's), in one of his communications, presents us with the following piquant observation :

“When I was last with my friend Sir Roger (De Coverley) in Westminster Abbey I observed that he stood longer than ordinarily before the bust of a venerable old man. I was at a loss to guess the reason of it, when, after some time, he pointed to the figure and asked me if I did not think that our forefathers looked much wiser in their beards than we do without them? ‘For my part,’ says he, ‘when I am walking in my gallery in the country and see my ancestors, who, many of them, died before they were of my age, I cannot forbear regarding them as so many old patriarchs, and at the same time looking upon myself as an idle, smock-faced young fellow. I love to see your Abrahams, your Isaacs and your Jacobs as we have them in old pieces of tapestry, with beards below their girdles, that cover half the hangings.’ The knight added: ‘If I would recommend beards in one of my papers and endeavor to restore human faces to their ancient dignity, that upon a month's warning he would undertake to lead up the fashion himself in a pair of whiskers’ ” (*Brooklyn Eagle*).

Grant's Whisky.—“It was not Lincoln who, when informed that Grant drank too much whisky, retorted, ‘Tell me what brand it is and I'll send a barrel to the other generals.’ In a burlesque report by Miles O'Reilly (Charles G. Halpine) of an imaginary banquet supposed to have been held at Delmonico's in the year 1864, these words were put into Lincoln's mouth. They ran through the press as Lincoln's *ipsissima verba*, and to this day it is hard to make people father them on the real author ” (*Illust. American*).

All the same the story was current as early as 1862 that Mr. Lincoln made that remark, and I for one fully believe that he originated it.

F. R. S.

CHESTER, PA.

"The" in Place Names (Vol. v, pp. 239, etc.).—In England and Ireland I find The Abbey, The Ballagh, The Birches, The Braes, The Broad, The Bush, The Commons, The Craigs, The Den, The Dicker, The Green, The Lizard, The Lodge, The Maze, The Moss, The Nursery, The Pigeons, The Poles, The Rhos, The Rower, The Undercliff, The Valley, The Ward, The Wergs, and The Wrythe. I think these are all post-office names. Gorbals, near Glasgow, is called "The Gorbals o' Glasgow" in Scott's "Rob Roy."

ISLANDER.

Muckamuck (Vol. v, p. 258).—Your correspondent, "Orog," tells us that *muck-amuck* is the Chinook for *food*, but all through the Western country, *High Muckamuck* means "a great man," "a big chief;" at least, I have often heard it so used. I have even heard a local great man called a "high duke," which is, I suppose, the German *haiduck*, a retainer; and the Hungarian *hajduk*, which at first meant a shepherd, and, later, a peasant with many of the privileges of a nobleman. This identification is, however, only conjectural.

W. P. R.

LITTLE ROCK, ARK.

Snickersnee (Vol. v, p. 40).—On p. xv of the introductory part of De Peyster's "History of Carausius" (1858) occur these words: "In the Norfolk dialect a large clasp-knife was, and may still be, known as a *snickersnee*." On p. 112 of the same work is mentioned "a sword or dagger, which to this day is a favorite weapon with the mariners of Holland, but particularly the people of Friesland and the northern districts of the Netherlands, under the name of *snickasnee* [*Snick-an-snee*, Dutch, * * *], a peculiar (often two feet) long knife, with which they did terrible execution upon the insurgent Belgians in 1831."

G.

NEW JERSEY.

Fanacle (Vol. v, pp. 113, etc.).—*Fanum* gives us *fanaticus*, and also the rare *fanitalis*; *fanulum* occurs once, at least; but neither *fanaculum* nor *faniculum* is in Lewis and Short's Dictionary. Does not *fanaticus*

have a more direct relationship to the rare verb *fanare* than to *fanum* itself? What determines the choice between *a* and *i* in these cases? *Pendere* gives *pendiculum*, *spectare* gives *spectaculum*; but how can *fanum* give *fanaculum*? I ask this for information, and not for the sake of an argument.

H. J. F.

PHILADELPHIA, PA.

Sunflower.—It is said by some late writer that the sunflower is so called from its sun-like appearance, and that it does *not* turn towards the sun. It is true that when the sunflower stalk is old and woody it ceases to turn. But at an earlier stage it *does* turn. One morning, some time ago, every sunflower stalk in my garden was leaning towards the east; and that night every one was bending westward. But they were not yet in blossom, nor had they attained more than half their normal stature.

ILDERIM.

GERMANTOWN, PA.

Cummerbund (Vol. v, pp. 34, etc.).—In Persia the cummerbund, or *camarband*, is a very important article of wear, being made a badge of the wearer's rank. If the wearer is a *sayid*, or one of the descendants of the prophet, the cummerbund is of a green color. In it merchants and scholars carry pens and paper, and all classes make it serve as a pocket. A sheath-knife, or even a huge, ivory-handled dagger, is often seen thrust into it.

L. R. TRAVERS.

WASHINGTON, D. C.

Highbinder (Vol. v, pp. 231, etc.).—Are we to understand from Mr. Wardlaw's excellent communication, that a *highbinder* is etymologically a *hoeybinder*? I do not so understand the case, yet I do not feel sure of the writer's meaning.

IPSICO.

PHILADELPHIA, PA.

Seaky.—I desire to collect examples of the use of the word *seaky* in the sense of *seapy*, or permeable to water, as *seaky* land. I have already a few quotations.

* * *

PHILADELPHIA, PA.

Skate Runners (Vol. v, pp. 139, etc.).—In Boissgelin's "Travels through Denmark," etc., published in London, 1810, among the Danish infantry in Norway were two battalions, each of four hundred and eighty men, attached to the Opland and First Drontheim of *Skjelæulers* or "Couriers on the ice." In a second subsequent army list the author mentions six companies of "couriers on the ice" (*Skjelæulers*) aggregating six hundred men. It would seem that they did not belong to the regular army proper, but were "National Troops" who were only on duty twenty-eight days during the year and received no pay at other times. It would also appear that five hundred "National Troops" or militia were attached to a regiment of infantry consisting of one thousand "enlisted men," or regulars. These skaters or "Couriers on the ice" were rifle men.

ANCHOR.

TIVOLI, N. Y.

Fox.—The "Encyc. Britannica" appears to state that there are no foxes in South America. But there is, or lately was, a species in the Falkland islands; and Azara's fox abounds in parts of Patagonia, to say nothing of the Magellan fox, and the corsac.

M. P. D.

EASTON, PA.

Sunken Islands (Vol. v, pp. 245, etc.).—In June, 1811, an island rose from the sea about half a league westward from the island of Saint Michael, in the Azores. This island was volcanic, and has since disappeared. It was named Sabrina by the commander of a British war-vessel of that name, who witnessed the emergence of the island from the sea.

ISLANDER.

VERONA, ME.

Anagrams (Vol. v, pp. 252, etc.).—The name of Sacy, the well-known French Jansenite author, is a kind of anagram of his baptismal name, Isaac.

ILDERIM.

PENNSYLVANIA.

Latinized Proper Names (Vol. v, pp. 27, etc.).—Orffyreus, the inventor of a perpetual motion, was originally named Bessler.

Spontaneous Combustion (Vol. iv, p. 303).—To the communication above referred to it may be of interest to the readers of AMERICAN NOTES AND QUERIES to add the following clipping from *Good News*, July 17, 1890:

"There is undoubted evidence that hay and cotton, when damp, will occasionally take fire without any external source of ignition. Cotton impregnated with oil, when collected in large quantities, is especially liable to take fire spontaneously. Numerous cases are recorded where an accumulation of cotton waste, used in wiping oily machinery, lamps, etc., has more than once caused fires and led to unfounded charges of incendiarism. Whether or not such organic substances as damp grain or seeds ever undergo spontaneous combustion is a question that has never been satisfactorily proven, although three French scientists—Chevallier, Ollivier and Devergie—are authority for the supposition that the burning of a barn investigated by them was caused by the spontaneous combustion of damp oats stored in it. There have been many instances of the spontaneous ignition of coal containing iron pyrites when moistened with water. This is particularly noticeable in coal mined in Yorkshire and some varieties found in South Wales. Phosphorus in a dry state is probably the most quickly ignited substance known. It has been seen to take fire, when touched, in a room in which the temperature was under 70° Fahrenheit. Dr. Taylor, a writer on the principles and practice of medical jurisprudence, is authority for the statement that ordinary phosphorus (blue-head) matches have taken fire spontaneously, as a result of exposure to the sun's ray for the purpose of drying."

E. BRADLEY SIMS.

NEW YORK CITY.

Sir Patrick Spens.—By a curious slip of the pen a writer in your columns (Vol. ii, p. 35), ascribes the expression "the grand old ballad of Sir Patrick Spens" (or Spence) to Milton. It certainly does not sound Miltonic. The words in question form the second line in S. T. Coleridge's "Dejection: an Ode."

N. S. S.

GERMANTOWN, PA.

Precious Stones in Medicine.—In Burton's "Anatomy of Melancholy" (p. 2, Sec. 2, Mem. 1, Subsec. 2) there is a very curious record of the then supposed medicinal effects of precious stones in disease. Sometimes a gem was prescribed to be worn; sometimes it was taken in a potion, dissolved or powdered. The passage is too long to be quoted; but the book is almost everywhere accessible to those who are curious in such matters.

N. S. S.

GERMANTOWN, PA.

Names of Odd Pronunciation (Vol. v, p. 23).—*Wymondham* is pronounced *windum*; *Mousehold*, in Norfolk, is vulgarly called *Mussle*; *Southwell*, now a city and bishop's see, is locally called *Suthl*.

CENTAUR.

TOLEDO, O.

Earthquake of 1811 (Vol. v, p. 185).—John Haywood, in his "History of Tennessee," gives some interesting information on this subject. The book was published about 1823, and is now out of print. The second-hand dealer of this city asks \$150 for the copy which he has at present. Some matter on this subject may be found also in Dr. Safford's "Geology of Tennessee," published about 1869. This book is also out of print, a fact which is to be greatly lamented, since it is the best authority on the geology of this section.

C. S. BROWN, JR.

NASHVILLE, TENN.

Prince Consort's Family Name (Vol. v, p. 239, etc.).—In a late number of the *Maine Farmer*, it is stated that Queen Victoria's surname by marriage is *Wettin*, which comes rather near to the *Wetter* which N. S. S. has found. Two or three newspapers have given Busichi, or Buzici, as the late prince-consort's family name.

ISLANDER.

VERONA, ME.

Nicknames of Peoples (Vol. iv, pp. 214, etc.).—In England the people of Liverpool are sometimes called Liverpudlians; the people of Galway are often spoken of as Galwegians.

E. R. SANFORD.

LEXINGTON, KY.

Largest Rainfall.—It is stated that at Cherrapunji, among the Khasia Hills, in Eastern Bengal, the mean annual rainfall for twenty-four years has been 493.19 inches, which is (it is believed) the largest on record at any point.

I. SELDEN BREWER.

BALTIMORE, MD.

Underground Streams (Vol. v, pp. 261, etc.).—Besides the various "lost rivers" and "underground streams" which you have recorded there is a lost branch in Lincoln county, Mo., besides lost creeks in Walker county, Ala., one in Grant county, Ark., one in Orange county, Ind., one in Clinton county, Ill., one in Vigo county, Ind., one in Breathitt county, Ky., one in Newton county, Mo., one in Wayne county, Mo., one in Miami county, O., one in Schuylkill county, Pa., one in Union county, Tenn., one in Harrison county, W. Va., one in Pierce county, Wis., and a lost river in Hardy county, W. Va.

R. M. T.

ALBANY, N. Y.

Rare Words.—Dy-dopper, a cut purse. "Every garment fitting *corremsquandam* [for corresponding?], to use his own word;" a boy armed with a *poating* stick; "It did him good to have ill words of a hoddy-doddy! a habber de hoy! a chicken! a squit! a squall! one that hath not wit enough to make a ballet!" (from Kemp's "Nine Days' Wonder," 1600).

T. THRUTTER.

MEMPHIS, TENN.

Lakes Restored.—An article in the *Albany Evening Journal* of September 26, 1890, states that Lakes Benton and Hendricks in Minnesota, and Lakes Albert, Preston, Whitewood and others in Dakota, after having been entirely dried up for more than twenty-five years, became "filled up tank-full" in 1881, and have remained so ever since. This is very interesting, and may be worth considering in the settlement of the question as to whether cultivation and tree planting are having a favorable effect upon the climate of the great plains.

R. M. T.

ALBANY, N. Y.

Lakes Drained (Vol. v, pp. 249, etc.).

—Whittlesea Mere, a considerable lake in Cambridgeshire, Eng., has been drained within the memory of living men, and its bed is covered with excellent farms; but Whittlesea West is still semi-lacustrine. Geologists in England have given the name of Lake Cheviot to a prehistoric lake basin in Northumberland. That region, long before the advent of man, was the site of several rather large lakes. But its existing lakes are small and not very many.

Not far from the Cimarón river there are certain salt plains which are said to mark the site of a former lake. The celebrated Lake Regillus, where the gods fought for the Romans against the Latins, no longer exists. It is conjectured that it was artificially drained. A marshy lake once stood near Camarina in Sicily. The people of the town consulted the oracle as to the propriety of draining the lake, and got for a reply, "Do not disturb Camarina." The meaning of this Delphic deliverance being doubtful, they went to work and drained the lake. Not long after the town's enemies captured the city, and so "Don't disturb Camarina" became a proverb, as much as to say, "Let well enough alone."

Three years ago a lake in the Moosejaw district near Ottawa, Can., which was more than a mile in circumference, disappeared entirely from some cause. A farmer purchased the lake bottom and has this year raised a magnificent crop of wheat upon it.

W. J. LACK.

Owing to the diversion of their feeders for irrigation, Kern, Buena Vista and Tulare lakes are probably destined to disappear at no greatly distant time in the future. Between 1880 and 1882, all owing to the diversion of Kern river, the fish and turtles in the first-named lake died, on account of the concentration of the alkaline salts in solution, and the depth of water in the lake decreased four feet. The exposed bottom of the lake, left by the recession of the water, is covered with a thin crust of alkali, and the turtles promptly followed the example set by the fish and turtles. Buena Vista lake is fast approaching the condition of Kern lake, but as it has lost all connection with its

largest feeders, its fate is settled. In 1888, the percentage of alkaline salts in Tulare lake had more than doubled, compared with the proportion in 1880. Formerly this lake was known for its bountiful supply of fish, but in 1888 the catfish and greasers began dying in great numbers, and in a few months thereafter the trout also chose the less of two evils. A few years ago mussels and clams were so plentiful that an immense number of hogs were yearly fattened on them. Now there is not a single live mollusk to be found in the lake. The margin of the former lake bottom, exposed by desiccation, is now several miles wide.

J. W. REDWAY.

NEW YORK CITY.

Mudsills of Society.—Not so very many years ago a senator from South Carolina (the Hon. J. H. Hammon), in a public speech, referred to the laboring classes as the "mudsills of society." The words became a veritable war-cry all through the northern country, and for a dozen years or more were quoted as evidence of the contempt in which men of his class held the free laboring man. But it was only a day or two since that I met a gentleman who was personally acquainted with Governor Hammond, and the section of country where he belonged. He said the remark was meant for a compliment, rather than the reverse. A mudsill, he said, is the solid foundation which in a sandy and wet soil, like that of some parts of South Carolina, has to be put under heavy buildings. He said that Hammond meant to offer a homely but expressive compliment to the plain and hardy toilers of the North, the class to which his own father's family belonged. I do not record this as desiring to recall any of the bitterness of the political struggles of a day that has forever past, but if the explanation is true it is worth making a note of.

RYLAND JONES.

ERIE, PA.

A Glorious Time.—In order to illustrate the comparative antiquity of such phrases as this, I would refer to Dryden's "Absalom and Archithophel," Part i, Verse 598: "The sons of Belial had a glorious time."

N. S. S.

Sunken Cities (Vol. v, pp. 175, etc.).—The town and port of Scarphont, which stood on the shore of Flanders, not far from Blankenberghe, was swallowed up by the sea in 1334 (see De Peyster's "Hist. of Carausius," p. 171, *note*). G.

NEW JERSEY.

Mississippi (Vol. i, pp. 299, etc.).—"The original spelling of the name of the greatest river of the United States, the one which rendered it nearest to the old Algonquin tongue, is Meche-sebe, signifying 'Father of Waters.' This was changed by Laval to Michispe; by Labatte, to Misispi; by Marquette to Mississippi, as it is to-day. Henry Seile, the geographer, whose map was made in 1652, an original copy of which is now in the possession of the editor of 'Notes for the Curious,' calls the Mississippi, 'River Canaverall,' and locates the head at about the present site of Memphis, Tenn. The early Spanish explorers called it Les Palisades. The Indians along the river banks from the mouth of the Ohio to the Gulf called it Malbouchia. La Salle named it River Colbert, in honor of the famous French Minister of Finance.

"From the mouth of the Ohio to the source it was known to the Indians as Pe-he-ton-at, which in the Algonquin tongue signified abode or habitation of furies; several of the branches were designated by names which in our language would mean 'little fury,' 'big fury,' 'old fury,' etc., the 'sippi' or 'sepe' being afterwards added to Pe-he-ton-at, simply meaning river. The following table shows the different spelling of the word according to the different authors at the dates named:

"Seile, 1652	Canaverall
Merineu, 1666	Messipi
Dablon, 1671	Mississippi
Marquette, 1673	Mississippi
Hennepin, 1680	Meschouipi
Allong, —	Messipi
Coxe, 1698	Micissippi
Charlevoix, —	Mechasebe

"As to the real meaning of the word, L. M. Gould says: An analysis of the word Mississippi will show that it does not mean 'Father of Waters' at all, thus:

"Mis-sisk—grass. Mis-sisk-ke-on—weeds.

Mis-sisk-ke—medical herbs, and Mis-ku-tuk. The broad bottom lands of the river were called Mis-ku-tuk; the tribes along the river were called Mis-shu-tan, signifying 'meadow people,' thus the literal meaning of the word is 'the river of meadows of grass' " (*St. Louis Republic*).

One-eyed Commanders (Vol. v, p. 221).—John Ziska (1360–1424) of Troeznow, Bohemia, the famous Hussite leader, lost the sight of his right eye in boyhood. The accident occurred to the youthful hero at the battle of Tannenburg, during the war against the Teutonic knights, carried on by King Ladislas of Poland, in whose service he had enlisted as volunteer. Ziska became totally blind during his contest with Emperor Sigismund of Germany; his remaining eye was pierced by an arrow at the siege of Raby in 1421—three years before his death. This terrible disadvantage was overcome by Ziska's force of will, and his wonderful power of mental vision. Henceforward he was borne in a car at the head of his troops, and was enabled to order their movements from descriptions of the ground, and from his own previous knowledge of the country. Ziska was victor in 100 engagements, and won thirteen pitched battles. The facts of his career enable us to appreciate George Sands' sketch of him, from the lips of Count Albert of Rudolstadt: "The most grand, the most terrible, the most persevering, him whom they call the redoubtable blind man, the invincible John Ziska of the Chalice." The Hussite confederates had formed a league to resist any sovereign who did not admit the claims of the laity to the participation of the cup of the sacrament.

"That Ziska ordered his body to be left to the dogs and kites, and that his skin should be used as a drum, and that it was so used by the Hussites in their subsequent wars is a fable." Lord Byron has treated the fable as a fact in the following:

" * * * the time may come
His name shall beat the alarm like Ziska's drum."
(*"The Age of Bronze," St. iv.*)

"Like Ziska's skin to beat alarm to all
Refractory vassals."

(*"Werner," Act i, Sc. i.*)

Ziska had been the hero's family name for several generations, and does not signify "one-eyed," either in Polish or Bohemian.

F. T. C.

HARTFORD, CONN.

Palæologus (Vol. v, pp. 165, 175).—The Palæologus whose epitaph your correspondent "H. R." has given was the grandfather of the last Barbadian Palæologus of whom I have been able to find any account. Of the grandsons, there are several names on record; one of them died and left an estate which went to the widow of one of his brothers. From this fact it *looks* as if the family of the Palæologi of the Cornish-Barbadian line was long since extinct. I have not as yet found any notice of a Palæologus who left Barbadoes for some other colony.

L. M. R.

BOSTON, MASS.

Pets of Famous People (Vol. v, pp. 234, etc.).—Mather Byles had a famous cat, which he called his Muse (cf. Musion, Vol. v). Green, a contemporary wit, says of him:

"He sat a while, and stroked his Muse,
Then taking up his tuneful pen,
Wrote a few stanzas for the use
Of his sea-faring brethren."

Dr. Johnson's cat, Hodge, must not be overlooked.

S. P. Q. R.

Greek Words in Chinese.—It is held that *po-tao*, a Chinese name for grapes, is the Greek *βότρυς*; and there is some historical reason for this identification. *Per contra*—the Chinese seem to have given one word, at least, to the Greek. Our word *galangal*, Arab. *Khalanjān*, is the Chinese *Kau-liang* = *Kiang*, "ginger of Kau-liang." This is, by some, conjectured to be the origin of the Greek *ἐλέγιον*, elecampane, of which the Latin form is *inula*, also *inula campana*. Cf. our elecampane, and the German *alant*, which last seems nearer to the Greek than to the Latin.

QUI TAM.

Canting Heraldry (Vol. v, pp. 94, etc.).—The arms of the Scottish Order of the

Thistle bear thistles *and rue*. The popular fancy is that *and rue* represents *Andrew*. St. Andrew is the patron of Scotland and of the Order of the Thistle.

N. S. S.

GERMANTOWN, PA.

Highest Waterfall (Vol. v, p. 232).—"What is the matter with Yosemite Falls?" In response to this, it may not seem unsuitable to say, the Yosemite is the incomparable and to relate a very good anecdote told of Franz Liszt: This Paganini of the piano-forte had already electrified all Europe with his unequalled performances, when a lady on one occasion asked him whom he thought the greatest living pianist. Liszt replied to this question without hesitation, "Thalberg." But the lady, with a manner expressive of the greatest astonishment, asked: "Do you consider him superior to yourself?" To this second interrogation Liszt answered, with the most charming frankness: "Madame, I had no idea you made reference to *me*. I stand too high to be compared to ordinary pianists." It has been observed already that the "articles" on waterfalls from the *Churchman* and from *Chambers' Journal* entirely ignore the Yosemite. The omission might be excused in still another fanciful way. In the late summer, it is said, the highest falls of the Yosemite region entirely disappear, and tourists who "seek" them in the months of July and August are apt to find themselves in a mood to feel the truth and beauty of Whittier's lines:

"To seek is better than to gain,
The fond hope dies as we attain;
Life's fairest things are those which seem,
The best is that of which we dream.

"Then let us trust our waterfall
Still flashes down its rocky wall,
With rainbow crescent curved across
Its sunlit spray from moss to moss."

The Hetchy-vetchy and the Tu-ee-u-la-la Falls, having a respectable altitude of 1800 feet each, are more reliable, and may be depended on the year round (see "Cent. Mag.," Sept., 1890, pp. 665).

F. T. C.

HARTFORD, CT.

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THE

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NOTES.

PICNICS.

Almost any boy or girl can tell you what a picnic is like, but I wonder how many know why it is so called, or that the custom is said to date only from 1802, not a hundred years ago.

Then, as now, when such an entertainment was being arranged for, it was customary that those who intended to be present should supply the eatables and drinkables. Originally the plan was to draw up a list of what was necessary, which is an excellent one to follow, for often, when there has been no previous agreement, it is discovered, when too late, that there is too much of one kind of food and not enough of another.

The list was passed round, and each person picked out the article of food or drink he or she was willing to furnish, and the name of the article was then nicked off the list. So it was from these two words, *picked* and *nicked*, that this form of out-of-door entertainment first became known as a "pick-and-nick," and then as a picnic, the old-fashioned name for the basket parties of to-day.

"WHEN WE WERE TWENTY-ONE."

"When we were twenty-one, Bill,
Picnics were not 'the go';
Good people were not shun'd, Bill,
At least with us 'twas so.
Apple parings—butter stinings—
We had, where all might come,
Nor were some *pick'd*, and others *nick'd*,
When we were twenty-one."

Along in the latter half of the *twenties*, and the first half of the *thirties*, in villages and rural districts, basket parties were nearly as indiscriminate as they could well be made, in the selection of their numbers. Of course, respect was had to decency and honesty, in their external manifestation. But after the advent of the *forties*, in making such parties, people began to make class discriminations.

Several of the male and female members of the community would meet together, and exhibit lists of names from which to select such as would make the most congenial and harmonious party. Those who were selected were said to be *pick'd* and those who were objected to were said to be *nick'd*.

The above stanza, in reference to the process, was published in 1844, although it may have been written some years before. The coincidence is striking, because it would be safe to say, that the persons participating in those old assemblages had, probably, no knowledge whatever of the origin of the *picnic* parties alluded to in the slip at the head of this article. When they were purely "apple-butter parties," the good dame of the house, assisted by her grown sons and daughters, constituted the tribunal which passed judgment upon the quality of the material to be invited.

S. S. R.

LANCASTER, PA.

THE SUPERSTITIONS OF AUVERGNE.

A child born between midnight and one o'clock will turn out badly.

Wood crackling on the hearth is the sign that good news or money will be received.

He who does not cry while being baptized will be good.

A child born with open eyes will become celebrated.

If one steps across a young child it hinders its growth. If it is weighed it will not grow and is likely to become an idiot.

A wedding that has taken place on the same day as a burial and a baptism will be unhappy.

When the wind blows and snow falls at the same time, it is said the devil combs his wife's tresses; if it rains and the sun shines, he amuses himself; when it thunders, he has gathered in the wheat and is threshing.

The rainbow is called God's garter.

Before putting the bread in the oven to bake, a cross should be traced on it with the finger.

If a person has a lighted candle and another begs a light from it, should the latter's candle not light immediately, the former should beware.

If one on his way to ask a favor meets a dog looking at him with wagging tail, he may be sure his favor will be granted; if on the contrary the dog barks, he will be disappointed.

If one dreams of eggs, snakes or lice, death will come in one's family before long.

If one would make sure to awaken very early, one must say five De Profundis in honor of the souls in purgatory.

To sneeze three times before noon omens well.

The young girl who loses her garter or her apron will be forsaken by her lover (translated from the French of Antoinette Bon).

MARY OSBORN.

CHICAGO, ILL.

QUERIES.

Magic Mirrors.—Where can I find a good account of Magic Mirrors?

MARY A. BENNET.

TOWANDA.

Curiously enough, *The Monist*, for October, 1890, published in Chicago, contains an admirable *resumé*, by Max Dessoir, of the historical, literary, and traditional lore of Magic Mirrors. The author presents some marvelous, yet apparently well-authenticated, accounts of the phenomena of the magic mirror in the hands of Miss A. Goodrich, of London, an active and highly intelligent member of the English Society for Psychical Research. We know of no recent paper on the subject which at all approaches Dessoir's in ability, interest, or completeness.

Pine Figure.—Where can I find an account of the pine figure "or" "palm figure," so common in the patterns of India shawls?

MARIE M. GREER.

WASHINGTON, D. C.

The only good account of this figure that we know of is in "Johnson's Cyclopædia," article "Valei." *Valei* is a South Indian name for the plantain or banana, and also for the figure in question, which seems to be a representation of the flower, fruit, bud or leaf, of some East Indian species of plantain. The plantain in India is a symbol of fertility.

Roland for an Oliver.—Will you please tell me the origin of this expression?

R. I. LINDENHURST.

SAN FRANCISCO, CAL.

Bullfinch in his "Mythology" gives the origin of this phrase as follows:

"Guerin de Montglave held the lordship of Vienne, subject to Charlemagne. He had quarreled with his sovereign, and Charles laid siege to his city, having ravaged the neighboring country. Guerin was an aged warrior, but relied for his defense upon his four sons and two grandsons, who were among the bravest knights of the age. After the siege had continued two months, Charlemagne received tidings that Marsilius, King of Spain, had invaded France, and, finding himself unopposed, was advancing rapidly in the Southern provinces. At this intelligence, Charles listened to the counsel of his peers, and consented to put the quarrel with Guerin to the decision of heaven, by single combat between two knights, one of each party, selected by lot. The proposal was

acceptable to Guerin and his sons. The names of the four, together with Guerin's own, who would not be excused, and of the two grandsons, who claimed their lot, being put into a helmet, Oliver's was drawn forth, and to him, the youngest of the grandsons, was assigned the honor and the peril of the combat. He accepted the award with delight, exulting in being thought worthy to maintain the cause of his family. On Charlemagne's side Roland was the designated champion, and neither he nor Oliver knew who his antagonist was to be.

"They met on an island in the Rhone, and the warriors of both camps were ranged on either shore, spectators of the battle. At the first encounter both lances were shivered, but both riders kept their seats, immovable. They dismounted, and drew their swords. Then ensued a combat which seemed so equal, that the spectators could not form an opinion as to the probable issue. Two hours and more the knights continued to strike and parry, to thrust and ward, neither showing any sign of weariness, nor ever being taken at unawares. At length Orlando struck furiously upon Oliver's shield, burying Durindana in its edge so deeply that he could not draw it back, and Oliver, almost at the same moment, thrust so vigorously upon Orlando's breastplate that his sword snapped off at the handle. Thus were the two warriors left weaponless. Scarcely pausing a moment, they rushed upon one another, each striving to throw his adversary to the ground, and failing in that, each snatched at the other's hemlet to tear it away. Both succeeded, and at the same moment they stood bareheaded face to face, and Roland recognized Oliver, and Oliver Roland. For a moment they stood still; and the next, with open arms, rushed into one another's embrace. 'I am conquered,' said Orlando. 'I yield me,' said Oliver.

"The people on the shore knew not what to make of all this. Presently they saw the two late antagonists standing hand in hand, and it was evident the battle was at an end. The knights crowded round them, and with one voice hailed them as equals in glory. If there were any who felt disposed to murmur that the battle was left undecided, they

were silenced by the voice of Ogier the Dane, who proclaimed aloud that all had been done that honor required, and declared that he would maintain that award against all gainsayers.

"The quarrel with Guerin and his sons being left undecided, a truce was made for four days, and in that time, by the efforts of Duke Namo on the one side, and of Oliver on the other, a reconciliation was effected. Charlemagne, accompanied by Guerin and his valiant family, marched to meet Marsilius, who hastened to retreat across the frontier."

REFERRED TO CORRESPONDENTS.

Flooding the Sahara.—What has become of the projects of which we heard so much a few years since, for flooding a considerable part of the Sahara?

OBED.

MASSACHUSETTS.

Katahdin.—It is said that the great mountain of Maine, called Katahdin, or Ktaadn, appears to be the remnant of a vast crater-peak. Is it the opinion of the geologists that this mountain was ever truly volcanic?

F. F. W.

PASADENA, CAL.

He Hears it Not.—Where is the region known by this name, and why is it so called?

McPHAIL.

IOWA CITY.

Compass-plant.—Is it true that the radical leaves of the compass-plant, *Silphium laciniatum*, always, or usually, point to the north or south?

W. J. LACK.

LANCASTER, PA.

Authorship Wanted.—*We know so little and forget so much.*—Where does this line occur?

LARKIN GREY.

MEDIA, PA.

Arrow Traveler.—What ancient sage was said to ride through the air on an arrow?

McPHAIL.

IOWA CITY.

Punctuation.—Will some one of your correspondents explain for my enlightenment the meaning of the expression, "The Punctations of Ems?"

RUBY E. C.

ALEXANDRIA, VA.

Buhach.—*Buhach* is the trade name of a kind of insect powder, or of the plant producing it. I think the California plant is the kind more commonly called *Buhach*. Whence comes this name? Few dictionaries have it.

ILDERIM.

Lake of the Christians.—Where is the lake once called by this name?

McPHAIL.

IOWA CITY.

Steam Gun.—Who wrote a little poem called "The Steam Gun?" I read it years and years ago. It began something like this:

"Now hiss, fss and bang, how the glasses all rang
At the sound of my sixpenny gun."

I think the piece (which was childish and poor) was written in England, and has reference to the steam gun exhibited in London in 1824, by Jacob Perkins (1766-1849), an American inventor.

F. M.

PHILADELPHIA, PA.

Martin Vaz.—Has any navigator ever landed upon the rocky island of Martin (or Martin) Vaz, in the South Atlantic? If so, where can I find an account of it?

ROBERT MARTIN.

NEWBOLD, N. J.

Koromantyn.—In his poem, "The Destiny of Nations," Coleridge speaks of "Koromantyn's plain of palms." Where is Koromantyn? It would seem to be somewhere in Africa.

ISLANDER.

MAINE.

Shaking Bald Mountain.—There is a mountain in North Carolina known as the Shaking Bald, which is said to be subject to frequent convulsions. Have these ever been explained?

W. L. CASE.

PATERSON, N. J.

St. Mary's Church, Colestown, N. J.—Many persons, even among the older inhabitants of Philadelphia, are probably unaware of the existence of the quaint old church of St. Mary's, Colestown, N. J., which is situated at only a short distance from the city limits. Exteriorly, the old wooden church is homely and barn-like; within, there is such an air of antiquity that the whole structure seems venerable, in spite of a certain oddity in its appearance. Can any one inform me as to the date of the founding of this church?

QUI TAM.

GERMANTOWN, PA.

Bug and Dorimant.—In Pope's imitation of the first epistle of the first book of Horace, the following words occur:

* * * "Such harness for a slave
As Bug now has, and Dorimant would have."

Who were Bug and Dorimant?

OBED.

MASSACHUSETTS.

Prose Shakespeare.—Who was called "The Prose Shakespeare of Puritan Divines?"

MCPHAIL.

IOWA CITY.

COMMUNICATIONS.

Missouri (Vol. i, p. 248).—The commonly and almost universally accepted definition of the word "Missouri" is "muddy," or turbid. Everybody, of course, knows that the State was named from its principal river, and as the water of the river is and has always been muddy in appearance and reality—especially in that portion on the border and within the State—it has passed into general belief, and even into recorded history, that this inelegant characteristic is responsible for the signification of the name. This is a mistake which ought not to stand or go uncorrected. The word does not and never did mean "muddy or turbid" any more than it means or ever meant clear or crystalline. It is of no consequence that innumerable publications contain a contrary statement; it is a mistake all the same.

The word "Missouri" properly means "Wooden Canoe." It belongs to the Illinois dialect of the Algonquin Indian language, the language which was generally spoken by the various aboriginal tribes that dwelt between the Mississippi river and the Delaware bay, and which contained many words used by the Indians of New England. It is not very difficult to gather support for the definition or derivation of the name. Indian dictionaries are common enough, and representatives of the Algonquins yet remain, although neither are readily accessible to everybody. Among the Abenakis, or Indians of Maine, a boat or canoe was called "A-ma-sui." With the Narragansetts it was "Me-shu-e;" with the Delawares it was "Ma-shola;" with the Mianis about Lake Michigan it was "Mis-sola;" with the Illinois tribe it was "Wicwes-Missouri," for a birch-bark canoe, and "We-Mis-su-re," or "We-Mes-su-re," for a wooden canoe or canoe fashioned from a log of wood.

The name Missouri was originally applied by the Illinois and other Indians of the Lake Michigan region to the tribe of Indians living west of the Mississippi and along the "great muddy river." The term, liberally interpreted, meant "The Wooden-canoe People," or "The People Who Use Wooden Canoes." The Lake Michigan Indians uniformly used birch-bark canoes, while the Indians on the muddy river used canoes dug out of logs. The turbulent stream (the Missouri) was not adapted to frail bark vessels, and the use of log canoes was to the lake Indians such a peculiarity that they named the tribe or people using them from this characteristic. But it must be borne in mind that the Missouri tribe of Indians did not call themselves "Missouris." They had no such word in their language. Their tribal name, or the name which they gave their tribe, was "Nu-dar-cha," a Dakota word, whose real signification is not known to the writer, although he has consulted every available authority—even the Sioux, or Dakotas, themselves. It may mean fishermen or fish-eaters.

The first reference to the Missouri tribe of Indians made by a European was by the immortal Father Marquette. In a letter or re-

port written in 1670, while stationed at La Pointe, on Lake Superior, and addressed to La Mercier, his Father Superior, he mentions having heard from the Illinois nations west of the Mississippi and below the mouth of the Illinois river, "who use canoes of wood." On Marquette's map, in the region referred to, appear the name and the location of the "Ou-Messoure" Indians. Father Marquette must have obtained this name from Algonquins, for he was only in the company of and in communication with representatives of that great family. On the earliest maps the name is given either "Ou-Messoure," "Oui-Messouret," or "We-Messouret," the final "t" being silent.

But the Illinois Indians did not call the river on which dwelt the Missouri Indians by that name. They called it "Pek-a-tan-oui," and it is so designated on Marquette's map. Now, this word "Pek-a-tan-oui" does mean "muddy" or turbid. In the Sac and Fox dialect, another variety of the Algonquin language, the name of the Missouri river was "Pek-a-ton-o-ke-Sepo," meaning "The River of the Whirlpools," from "Pekatonoke," a whirlpool, and "Sepo," a river. It may be repeated, therefore, that the cis-Mississippi Indians designated this particular tribe by one name and the river whereon they lived by another. The French gave the river the name which, practically, it now bears. They call it "La Riviere des Messoures"—the river of the Missouries; that is to say, "the river whereon live the Missouri Indians."

The French named other rivers in the same manner, as the "River of the Illinois," from the tribe that dwelt thereon; the "River of the Osages," from the Osage, or Ouchage tribe; the "Riviere des Moines," from the Moingonan tribe, etc. It may be remarked that the word "Illinois" signifies "the perfect men," and the word Ouchage means "the strong-armed," although the Osages called themselves by another name.

Daniel Coxe, the first Englishman to describe thoroughly the trans-Mississippi region, called the Missouri "the Great Yellow River," but of course some one before him had so designated it, presumably from the

color of its waters. Coxe also terms the Missouri tribe "the Massourites."

MARY OSBORN.

CHICAGO, ILL.

Pets of Famous People (Vol. v, pp. 234, etc.).—Besides her pet birds, already noticed, Mary Queen of Scots had a lap-dog which followed her to the scaffold, and soon after died of grief.

OBED.

MASSACHUSETTS.

Red-haired Girl (Vol. i, pp. 156, etc.).—In "The Witch" of Middleton, when Hecat and her son Firestone are preparing the hell-broth, the beldam commands Firestone to "fetch three ounces of the red-hair'd girl I kill'd last midnight." Later, in the "Charm-song," Firestone says, "Here's ounces three of the red-hair'd wench."

W. J. LACK.

LANCASTER, PA.

Picayune (Vol. iii, p. 129).—The "Century Dictionary" very sensibly adopts the identification of *picayune* with the French *picailon*; but the new "Webster's International" sticks to the old, and (I think) indefensible assignment of a Carib origin to this word. A neighbor of mine, by birth a New Orleans Creole, tells me that in his native city *picailon* and *picayune* are looked upon as identical. And I believe there is not the slightest reason for regarding either one as of Carib origin.

P. R. E.

OHIO.

Dogs as Beasts of Burden.—In Thibet both dogs and sheep are used as beasts of burden. Mr. A. F. Bandelier is quoted as an authority for the statement that the buffalo-hunting tribes of North America, before the advent of horses, used to employ dogs as beasts of burden while migrating with the bison herds.

W. P. R.

ARKANSAS.

The in Place Names (Vol. v, pp. 271, etc.).—The Dobrudja, now a part of the kingdom of Roumania, is another example.

T. S. FORTINER.

WARRENTON, VA.

Eccentric Wills.—The making of wills by most people may be said to be a thing that is unpleasant to do at best—indeed, so unpleasant is the idea associated with will-making that many neglect to make wills altogether and die intestate. Whimsical people, when they do make wills, usually produce characteristic documents. They rarely consult a lawyer, fearing, no doubt, that he might counsel them against doing what they intend. But whimsical bequests have sometimes served a useful purpose, and instances are not unknown of such bequests having been made by lawyers themselves.

Here is a case in point. William J. Haskett, a lawyer, who died in New York some years ago, left a will containing this curiously worded clause: "I am informed that there is a society composed of young men connected with the public press, and, as in early life I was connected with the papers, I have a keen recollection of the toils and troubles that bubbled then and ever will bubble for the toilers of the world in their pottage cauldron, and, as I desire to thicken with a little savory herb their thin broth in the shape of a legacy, I do hereby bequeath to the New York Press Club of the city of New York \$1000, payable on the death of Mrs. Haskett."

There is probably no more profitable class of business to a lawyer than that arising out of disputes about wills, and the following extract from a French advocate's will pithily expresses his opinion of his clients: "I give 100,000 francs to the local madhouse. I got this money out of those who pass their lives in litigation; in bequeathing it for the use of lunatics I only make restitution."

It is recorded of a rich old English farmer that, in giving instructions for his will, he directed that a legacy of £100 be given to his wife. Being informed that some distinction was usually made in case the widow married again, he doubled the sum; and, when told that this was quite contrary to custom, he said, with heartfelt sympathy for his possible successor: "Aye, but him as gets her'll deserve it."

A testator has considerable latitude given him in the expression of his wishes in his will, and as he is not afraid of libel suits in

what he writes or dictates in such an instrument he can be very caustic as well as very just. This is well illustrated in the following extract from the will of John Hylett Stow, an Englishman, which was proved in 1781: "I hereby direct my executors to lay out five guineas in the purchase of a picture of the viper biting the benevolent hand of the person who saved him from perishing in the snow, if the same can be bought for the money; and that they do, in memory of me, present it to ———, a king's counsel, whereby he may have frequent opportunities of contemplating on it, and by a comparison between that and his own virtue be able to form a certain judgment which is best and most profitable—a grateful remembrance of past friendship and almost parental regard, or ingratitude and insolence. This I direct to be presented to him in lieu of a legacy of £3000, I had by a former will, now revoked and burned, left him." If the lawyer named was present at the reading of that will his feeling may well be imagined.

M. Colombies, a merchant of Paris, had his revenge on a former sweetheart, a lady of Rouen, when he left her by his will a legacy of £1200 for having, some twenty years before, refused to marry him, "through which," states the will, "I was enabled to live independently and happily as a bachelor."

An uncommon case of eccentricity on the part of an Englishman occurred something over fifty years ago. His will contained the following unique paragraph: "I bequeath to my monkey, my dear and amusing Jacko, the sum of £10 sterling per annum, to be employed for his sole and exclusive use and benefit; to my faithful dog, Shock, and my well-beloved cat, Tib, each a pension of £5 sterling, and I desire that in the case of the death of either of the three the lapsed pension shall pass to the other two, between whom it is to be equally divided. On the death of all three the sum appropriated to this purpose shall become the property of my daughter Gertrude, to whom I give this preference among my children, because of the large family she has, and the difficulty she finds in bringing them up."

Another instance of a bequest for the sup-

port of domestic pets is thus related: In 1875, Mrs. Elizabeth Balls, of Streatham, Surrey, Eng., after liberal legacies to hospitals and other charitable institutions, set apart the sum of £65 per annum for the support of her late husband's cob mare, and £5 per annum for the keep and care of a greyhound; the mare to be kept in a comfortable, warm, loose box, and not to be put to work either in or out of harness, and that her back should not be crossed by any member of her late husband's family, but that she should be ridden by a person of light weight, not above four days a week, and not more than one hour each day, at a walking pace.

A curious and peculiarly hard case came before a Vice-Chancellor in London in 1880. The facts are as follows: A Miss Turner devised large real estates to her father for life, and then to her brother on these conditions: "But if my brother shall marry during my life without my consent in writing, or if he shall already have married, or hereafter shall marry a domestic servant," then such bequest to her brother to be void. The brother, it appears, came into possession of the said estates, and died in 1878, leaving a widow and two children. The suit was instituted against the widow and children, on the ground that testatrix's brother had forfeited his title to the legacy by marrying a domestic servant. It was contended on behalf of the widow that she had been a housekeeper, and not a domestic servant. The Vice-Chancellor, however, was of the opinion that a housekeeper was a domestic servant, and thus the legacy was forfeited.

A bequest, made by a Frenchman, may be styled "a new way to pay old debts"—that is, if it was availed of. Vaugelas, the famous French grammarian, was in receipt of several pensions, but so prodigal was he in his charities that he not only always remained poor, but was rarely out of debt, and finally acquired among his intimates the soubriquet of "Le Hibou," from his compulsory assumption of the habits of the owl, and only venturing into the streets at night. After disposing of the little he possessed to meet the claims of his creditors, he adds: "Still, as it may be found that even after this sale of my library and effects, these

funds will not suffice to pay my debts, the only means I can think of to meet them is that my body should be sold to the surgeons on the best terms that can be obtained, and the product applied, as far as it will go, towards the liquidation of any sums it may be found I still owe. I have been of very little service to society while I lived. I shall be glad if I can thus become of any use after I am dead."

Dr. Dunlop, of Scotch origin, but at one time a Senator of the United States, left a very singular will. The doctor is described as having been a jovial and kindly man, and his will certainly bears witness to these characteristics. Here are some of its peculiar features: "I leave the property at Gairbread, and all the property I may be possessed of, to my sisters — and —; the former because she is married to a minister whom—may God help him—she henpecks; the latter because she is married to nobody, nor is she likely to be, for she is an old maid and not market ripe. * * * I leave my silver tankard to the eldest son of old John, as the representative of the family. I would have left it to old John himself, but he would have melted it down to make temperance medals, and that would have been a sacrilege.

"However, I leave him my big horn snuff-box; he can only make temperance horn spoons out of that. * * * I leave to Parson Chevassie my big silver snuff-box as a small token of gratitude to him for taking my sister Maggie, whom no man of taste would have taken. * * * I leave to John Caddell a silver teapot, to the end that he may drink tea therefrom to comfort him under the affliction of a slatternly wife. * * * I leave my silver cup, with the sovereign in the bottom of it, to my sister —, because she is an old maid, and pious, and, therefore, necessarily given to hoarding; and also my grandmother's snuff-box, as it looks decent to see an old maid take snuff." It was, no doubt, fortunate for this affectionate brother that he had left the scene of life before his sisters were made aware of the way in which he had remembered and characterized them, or there might have been some family hair-pulling.

The following very whimsical bequest is

taken from a Scotch newspaper: Some years ago an English gentleman bequeathed to his two daughters their weight in £1 bank notes. A finer pair of paper weights was never heard of, for the oldest got £51,200, and the younger £57,344.

Peculiarly worded wills have led to the waste of many a goodly patrimony. Heirs, executors, and beneficiaries seem to take a peculiar delight in squabbling over a testator's intentions. Montaigne, the celebrated philosopher, is stated to have got over any difficulties in the way of carrying out his testamentary intentions by the happy expedient of calling all the persons named in his will around his death-bed and counting out to them severally the bequest he had made them. Many a whimsical testator might usefully follow Montaigne's example, but there is always a risk of the donor getting better, and finding himself penniless. I once heard of a case of this sort. A small farmer in Suffolk, England, being very ill, was advised by his affectionate relatives to distribute his money, and thus save legacy duty. He did so, but got well again.

The relatives declined to return these supposed death-bed gifts, and left the poor old farmer to seek parish relief.

In 1772, — Edmunds, Esq., of Monmouth, Eng., bequeathed a fortune of upwards of £20,000 to one Mills, a day laborer, residing near Monmouth. Mr. Edmunds, who had so handsomely provided for this man, would not speak to or see him while he lived. Again, in 1775, a Mr. Henry Furstone, of Alton, Hampshire, Eng., died worth about £7000 in funds, and, having no relations, he left this amount to "the first man of his name who shall produce a woman of the same name, to be paid them on the day of their marriage." Mr. John Innes, a well-to-do Lincolnshire (England) farmer, was evidently of the opinion that a son having "expectations" is far less energetic than one having none, for it is recorded that he for many years suffered his son to go to another farmer as a laborer, but by his will left his hard-working son the handsome sum of £15,000.

A French lady, who died in 1882, desired by her will that her heart might be placed in the tomb of her second husband,

but her body in her first husband's tomb, in America.

In England it is not uncommon to hear of unmanageable sons and scapegrace nephews being cut off with a shilling, but the following case of a wife being so treated is unique, to say the least: In 1772 a gentleman of Surrey, Eng., died, and his will, when opened, was found to contain this peculiar clause: "Whereas, it was my misfortune to be made very uneasy by —, my wife, for many years from our marriage, by her turbulent behavior, for she was not content with despising my admonitions, but she contrived every method to make me unhappy; she was so perverse to her nature that she would not be reclaimed, but seemed only to be born to be a plague to me; the strength of Samson, the knowledge of Homer, the prudence of Augustus, the cunning of Pyrrhus, the patience of Job, the subtlety of Hannibal, and the watchfulness of Hermogenes could not have been sufficient to subdue her; for no skill or force in the world would make her good; and, as we have lived separate and apart from each other eight years, and, she having perverted her son to leave and totally abandon me, therefore, I give her a shilling."

Zohrab and Sohrab (Vol. v, p. 245). — The former personage seems not identical with "Sohrab" of Matthew Arnold's poem, "Sohrab and Rustum." Sohrab is the son of Rustum, the Hercules of the Persians, and is slain by him.

"So in the bloody sand, Sohrab lay dead;
And the great Rustum drew his horseman's cloak
Down o'er his face, and sat by his dead son."

The story on which the "poem" is based is narrated in Malcolm's "History of Persia," and is also given as a note in the 1886 edition of Arnold's "Poems." Rustum's exploits are frequently mentioned in works on comparative mythology.

Among Omar Khayyam's Quatrains occurs the following allusion to him:

"Whilst thou dost wear this earthly living
Step not beyond the bounds of destiny;
Bear up though puissant Rustum be thy foe,
And crave no guerdon e'en from Hatim Sai."

F. T. C.

HARTFORD, CONN.

Norwegian and Lapp Snow-shoes.

—"In the summer the Lapp generally moves about on foot. He is a good walker, covering with ease some thirty to forty miles in a day. On his wanderings, he always carries a birch pole, six to eight feet long, which he uses for jumping in the mountains, or for crossing streams. This he generally cuts from the underwood, as he starts off. His outfit is of the simplest. His every-day garb, a reindeer cheese and a bit of dried meat in his pocket, pipe, tobacco and matches, and his shoe-laces tied firmly—a most important matter for walking with ease and keeping dry—and he is ready to proceed to the world's end. He carries no sleeping requisites with him, as on this score he is not very particular; if he cannot reach one of the dwellings of his race he creeps in the shelter of a stone or a tree, and, if the weather is cold, lights a bonfire by his side, and goes to sleep.

"In winter, on the other hand, when the snow lies high over every object, he runs on "Ski." These are two ribs of birch or fir, six feet long, four to five inches broad, and about half an inch thick.

"In the middle, on the upper side, is a hollowed, smooth spot for the foot, above which there is a strap, the space allowing the insertion of the point of the shoe. On the other side, a groove runs along the entire centre. The Ski are pointed and are slightly curved at one end and the edges rounded. On these the Lapp either runs or shoots himself along by means of one or two birch staves. Sometimes a small cylinder made of wood and sinews is fixed at the lower end, to prevent the staff sinking deep into the snow. Down hill the Lapp generally rides on one of them, which acts as a drag and enables him to steer. The Ski are to the Lapps of the greatest importance during the winter, as without them it would be impossible to get over the deep snow. From the above description it will be understood that the Ski are very different to the snow-shoes used by the Indians, which consist of an oval wooden ring with a kind of net above it, in the centre of which the foot is placed; the latter must be very uncomfortable compared with the Ski. Indian snow-shoes are, however, also in use in certain parts of Finmarken,

not among the Lapps, but among the Norwegians and Finns.

"The Lapp begins to run on Ski when a mere child and attains great skill in this sport. He runs with the greatest ease up or downhill, jumps the steepest inclines and speeds across lakes and marshes, through forest and field; hunts the wolf and the bear, or follows the runaway deer and undertakes extremely long journeys, following his herd or visiting distant parts."

ANCHOR.

TIVOLI, N. Y.

A Little Bird Told Me (Vol. v, pp. 263, etc.).—

"Come down, come down, my pretty little bird,
Come down upon my knee,
At home I have a silver cage
And there I will put thee.

"You may keep your silver cage
And I'll keep my hollow tree,
So false you served your own true love,
So false you would serve me."

The foregoing stanzas are part of a tragic nursery song of the second decade of the present century—if not much earlier. A false swain had led "his own true love" into a lonely forest dell, and there had murdered her. After having covered the body, he turned to leave the forest, and encountered the bird, when the above colloquy occurred between them. What the final consequence was—whether retribution or otherwise—has entirely escaped our memory. Perhaps some adept in ancient nursery song lore may throw some light upon the subject.

S. S. R.

LANCASTER, PA.

Italian Cities (Vol. iv, p. 119).—

Another Italian city with an epithet is *Alessandria della Paglia*, "Alessandria of Straw." Why is it so designated? *Lippincott's Gazetteer* says it is because its houses were once roofed with straw. J. A. Symonds states that it was so called in contempt for its mud walls, which were sufficient, however, to check the advance of Frederick Barbarossa in 1174. In the "Encyc. Britannica," Frederick is said to have given it the nickname.

R. M. M.

PAOLI, PA.

A Slip of Coleridge's.—"Has any one ever called attention to the extraordinary blunder, in describing natural phenomena, which occurs in the 'Ancient Mariner' of Coleridge? At the moment of the terrific apparition of the phantom ship, we read how

" 'The western wave was all aflame,
The day was well-nigh done;
Almost upon the western wave
Rested the broad bright sun.'

Then comes the awful game of dice, then the sunset, and then the instantaneous tropical night and the miserable efforts of the steersman, when

" 'Clomb above the eastern bar
The horned moon, with one bright star
Within the nether tip.'

But if the moon rose in the east and gradually climbed the sky, she was at or near her full opposite the sun. Hence she could not be horned, or have a star within either tip. The crescent moon, with her horns, is of course seen in the west, at or near sunset, and the crescent moon is steadily setting and getting lower in the sky from the instant of its appearance. It may also be crescent in the east at sunrise, but this has no application here.

"The significance of this error is twofold. First, Coleridge is one of those authors whom his admirers generally will not allow to be criticised; he is supposed to be justified by a kind of inspiration in anything he ever wrote. In such circumstances, there is some satisfaction for those whose taste is for a wholly different style of composition, and who consider Coleridge a peculiarly proper subject for criticism, to find the sort of mistake in him which, if made by Scott, Byron, or Moore, would have instantly brought down on the offender a swarm of harpies.

"But there is a much deeper significance in this mistake. It shows that a poet, of undoubted genius and skill in composition, who has planned and composed a poem with profound thought and care, may in the course of forty lines admit an impossible incongruity, unnoticed by himself, and, as time has shown, unnoticed by three generations of readers. Yet it is precisely such incongruities that cause the various German

critics to cut up the Iliad and Odyssey into separate poems, and declare that no one man could have composed either of them. Coleridge tells us himself that he is indebted to Wordsworth for two lines of the poem. Lachmann would undoubtedly argue that one of these two poets must have stopped his hand soon after describing the sunset, and then the other have inserted the description of the moon" (*Atlantic Monthly*).

Eccentric Burials (Vol. iv, pp. 143, etc.).—I find in the "Book of Days" the following account of an eccentric burial in the time of the Commonwealth:

"Dugdale has preserved for us an account of the funeral of the wife of a gentleman, of good means, but cynical temper. The gentleman was Mr. Fisher Dilke, Registrar of Shustoke; his wife was a sister of Sir Peter Wentworth, one of the regicide judges. 'She was a frequenter of conventicles; and dying before her husband, he first stripped his barn-wall to make her a coffin; then bargained with the clerk for a groat to make a grave in the church-yard, to save eight-pence by one in the church. This done, he speaketh about eight of his neighbors to meet at his house, for bearers; for whom he provided three two-penny cakes and a bottle of claret [this treat would cost 2s. at the utmost]. And some being come, he read a chapter in Job to them till all were then ready; when, having distributed the cake and wine among them, they took up the corpse, he following them to the grave. Then, putting himself in the parson's place (none being there), the corpse being laid in the grave, and a spade of mould cast thereon, he said, "Ashes to ashes, dust to dust;" adding, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;" and so returned home."

T. C. RATTER.

BUFFALO, N. Y.

Oriana (Vol. v, pp. 148, etc.).—May not the name of Oriana, wife of Amadis of Gaul (Wales) and daughter of Lisuarte, King of England, be an echo of the name of *Oriuna*, wife of Carausius, Emperor or King of Britain?
G.

PHILADELPHIA, PA.

Infinitesimals.—There are some very minute insects—as the *Cynipidæ* for instance—which have other, still minuter species that are parasitic upon them, the *Chalcididæ*, for instance. The typical genera are *Cynips* and *Chalcis*. But more wonderful still, the very eggs of some of these minute species are infested by still smaller species. These eggs furnish sufficient aliment for the perfect development of the very minute species that infest them. There are many of these smaller species that are never seen except by a microscopic specialist; but they exist all the same, and are every day, in season, doing more towards the destruction or extermination of the more noxious species, perhaps, than all the human remedies ever discovered.

S. S. R.

LANCASTER, PA.

Lakes Drained (Vol. v, pp. 274, etc.).—The Dowaltown Loch, a lake in the county of Wigtown, Scotland, was artificially drained in 1862. This lake was remarkable for its *crannogs*, or prehistoric lake dwellings; and from its bed valuable remains of prehistoric household implements were taken. It is stated by Bertius that a large brackish or saline lake called *Moer* once occupied a large part of Flanders, stretching from Furnes to Bergues (see De Peyster's "Hist. of Carausius," p. 169, note). G.

NEW JERSEY.

Man-of-War (Vol. iii, p. 308).—I do not see any special difficulty about this word. A ship, though of the feminine gender, is often called a *man* in composition. Thus we read of a merchant *man*, an East India *man*, or a Guinea *man*. At sea, an American shipmaster will always speak of an English ship as "an English *man*." I suppose that in reality it is the master of the vessel who is the merchant *man*, or the English *man*, and not his ship. The idea in "man-of-war" is no doubt precisely similar. So "a rover" is either the pirate, or his ship, more than that, the ship itself may be called "a pirate."

CONRAD M. CRESSON.

PITTSBURGH.

The Last Crusade.—It is known and only known to an extremely small minority, the "last dying spark of the crusades" cast a glimmer of glory on the fourteenth century. In October of the year 1365, Peter de Lusignan, King of Cyprus, besieged Alexandria in Egypt. It is entitled to claim as a crusade since adventurers of several Christian nations participated. Considerable obscurity envelops the operation, which seems to have failed, as usual, from want of provisions. Fordun, "Scotische," Vol. ii, p. 488, mentions Norman Lesley, his countryman, as a prime actor. There was an old Scottish poem on the feats of Sir Walter, brother to this worthy, Duke of Seygaroch in France. Fordun and also Martland's poems, Michaud's "Crusades," Vol. iii, Bk. xvi, pp. 116-120, give further particulars. The latter says Alexandria was captured and burned, but abandoned after four days' occupation, so that "without subduing the Mussulmans, they irritated them." Browne may be more correct; he furnishes the Moslem side of the story. Shaban Ascrâf, who was then Sultan of Egypt, was the first who ordered the sheîfs, or descendants of the prophet, Mohammed, to wear a *green* turban, by which they are still to be distinguished. And while on this subject note this correction: "Old Kahira [or Cairo] is *not* *Fastut*, as almost always asserted, but *Misr-el-attiké*, further south" ("Travels in Africa, Egypt and Syria, from the year 1792 to 1798," London, 1799, by William G. Browne).

ANCHOR.

TIVOLI, N. Y.

Dialect Forms (Vol. v, pp. 115, etc.).—*Coppy-wood* for a *coppice*, or copse, is not unknown to English literature; *quait* for quoit, is much used in New England.

P. R. E.

OHIO.

Tree-lists (Vol. iv, pp. 249, etc.).—In an anonymous Latin Goliard poem, "De Clarevallensibus et Cluniacensibus" ("The Monks of Clairvaux and of Cluny"), printed with the poems of Walter Map, but probably not his, verses 9-30, there is a beautiful list of trees and herbs, too long to quote here.

G.

NEW JERSEY.

American Notes and Queries:

A MEDIUM OF INTERCOMMUNICATION

FOR

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NOTES.

NEW ENGLISH DICTIONARY QUOTATIONS.

(SUPPLEMENTAL INSTALLMENT.)

Prof. F. A. March has kindly forwarded the latest (VII list) of special quotations wanted by the "New English Dictionary." In cases where quotations are found, please address them to editor of AMERICAN NOTES AND QUERIES.

When the date stands *before* a word, an earlier quotation is wanted; where the date *follows*, a later instance is wanted; for words without a date all quotations will be welcome. The list contains many modern words and senses for which earlier quotations than those of the dates here given ought to be, and no doubt will be, found. Besides these, good quotations for words noted in ordinary reading are still welcome, and we often want instances of very common

idiomatic phrases, verbal constructions, colloquial uses, and the like. Every quotation should be furnished with as full a reference as possible to date, author, work, edition, volume, chapter, page, etc., and sent to W. H. Garrison, editor of AMERICAN NOTES AND QUERIES, 619 Walnut street, Philadelphia, Pa., addressed, "Dr. Murray, Oxford."

J. A. H. MURRAY.

OXFORD, ENG.

- 1674 Commons, *House of*
 1580 commons (rations)
 1879 commons (oysters)
 1586 commons (at college)
 1594 commons, *short* 1697
 1708 common-room
 1561 common-sense (sound, natural judgment)
 1543 common-sense (*sensorium commune*) 1650
 common-sense (in *Philos.*)
 1837 common-serjeant 1862
 1623 commonstrate 1657
 1540 commony (right of pasturage, *Sc.*) 1540
 1600 commony (common land)
 commonalty 1623
 1550 common-weal (general welfare) 1604
 1513 commonwealth (the State)
 1615 commonwealth (a republic)
 1801 Commonwealth (time of Cromwell) 1801
 1594 commorance (residence) 1634
 1583 commorant (resident)
 1623 commoration 1654
 1646 commoriant (dying together) 1646
 1597 commorse (remorse) 1602
 1852 commote, *v.* 1852
 1646 commoter 1670
 1500 commotion
 1642 commotion (common motion) 1642
 1790 commotion (of material things)
 1660 commotion (mental disturbance)
 commotion, *v.*
 1605 commotive 1607
 1811 communal
 1880 communalize, -ization
 1876 communard
 communance 1449
 1631 communicative 1631
 1850 commune
 commune (converse) (16th and 17th c. quotes.)
 commune, *v.* (administer the Communion to) 1500
 1850 commune (receive the Communion)
 communer 1550
 1647 communiality 1664
 1850 communicably
 1515 communicant, *sb.* (partaker of the Communion)
 1840 communicant (communicator)
 1610 communicant, *a.*
 1603 communicate (share in common)
 1647 communicate (administer the Communion to)
 1550 communicate (receive the Communion)
 1602 communication (of Communion) 1673
 1790 communication (unlawful intercourse) 1790
 1669 communication (connection, passage)
 1700 communicator
 1872 communicator (of railway train)
 communicatory 1700
 1550 communion (Sacrament)
 1860 communionable
 1846 communionial 1846
 1850 communionist 1850
 1848 communism, -ist
 1848 communistic
 1850 communitarian
 1656 communion 1656
 1880 communization
 1794 commutability 1794
 1794 commutable
 1658 commute 1658
 1640 commutation (of penance)
 1834 commutation, *angle of* (*Astron.*)
 1641 commutatively 1680
 1830 commutator (*Electr.*)
 1633 commute, *v. trans.*
 1807 commute (tithes, etc.)
 1645 commute, *v. intr.* (make up for, atone) 1686
 commute (*U. S.*, make season-ticket arrangement)
 1874 commuter (in *U. S.*) 1874
 1600 commutual
 commutuality
 comographic, *sb.* (*Fuller*)
 1830 comose (*Botany*)
 comous 1657
 1725 compass, *take a*
 1535 compass, *fetch a*
 1550 compass (mariner's)
 1583 compass, *point of the*
 compass (for describing circles) 1700
 compasses, *pair of*
 1611 compass (belt, girdle) 1611
 1690 compass, *v.* (manage, bring about)
 1576 compass, *to shoot, stand*, etc. 1580
 1856 compass-box
 1830 compass-needle
 1870 compass-plant
 1706 compass-saw
 1793 compass-timber
 compass-window
 1556 compassedly 1556
 1649 compassedness 1649
 compasser 1603
 1578 compassingly 1578
 1599 compassionate (compassionate) 1601
 1700 compassionate (deserving of pity)
 1708 compassionate (pitiable) 1703
 1645 compassionate (sympathetic)
 1598 compassionate, *v.*
 1836 compassionater
 1612 compassionate 1620
 1667 compassionivity 1667
 compassment 1593
 1612 compaternity 1612
 1674 compatibility
 1589 compatible
 1692 compatible *with*
 1623 compatible *to*
 1610 compatibleness 1641
 1829 compatibly
 1655 compatricial 1655
 1837 compatriotism
 1639 compearance (for trial *Sc. Law*)
 1644 compectination 1644
 compellant
 1618 compellate (to address) 1618
 1621 compellation
 1656 compellative, *sb.* 1656
 1529 compellatory 1529

1590 compelledly 1603
 compeller
 1647 compellible 1660
 1606 compend
 1770 compendage 1773
 1658 compendance 1658
 compendiarius
 1679 compendiarist 1679
 1590 compendary, *sb.* 1622
 1609 compendary, *a.* 1677
 1593 compendiate, *a.* 1593
 1614 compendiate, *v.* 1614
 1679 compendiator 1679
 1693 compendize 1722
 1581 compendium
 1685 compenetrare
 1802 compenetratio
 1627 compensable 1627
 1624 compensant 1624
 1646 compensate
 1605 compensation
 1873 compensation-balance, -pendulum
 1865 compensational 1865
 1776 compensative
 1602 compensatory
 1622 compensate, *v.* 1676
 1757 compenser 1757

QUERIES.

Hurtel.—What is the meaning of the word?

ANTHONY KING.

TRENTON, N. J.

According to "Wright's Dictionary," quoted or followed by Worcester, the word *hurtel* signifies a horse, in Scotland.

Josephus.—(1) To what extent does Josephus, the Jewish historian, make mention of Jesus? (2) Have any reliable Christian writers expressed the belief that the passages in Josephus' writings referring to Jesus are interpolations?

D. SHIRLEY.

HUTCHINSON, KANS.

(1) Very briefly. (2) The reference has been the subject of endless controversy and has never been definitely settled.

Oxmanstown.—What is the meaning of this town name?

P. O'CARROLL.

PHILADELPHIA, PA.

This name, belonging to a town now forming a part of Dublin, means *Eastmen's town*, or *Danes' town*, its present form being a corrupt one.

Shortest Alphabet Sentence.—What is the shortest sentence that contains all the letters of the alphabet?

S. LAWRENCE BONN.

ROCHESTER, N. Y.

"John P. Brady gave me a black walnut box of quite small size," is said to be the shortest sentence in the English language containing all the letters in the alphabet. *The N. Y. Dramatic Mirror* says: "Mr. Brady was not a theatrical man or he would never give away boxes in this reckless fashion."

REPLIES.

All For Love, etc. (Vol. iv, p. 261).—"All for Love; or, The World Well Lost," is the title of a drama founded upon the story of Antony and Cleopatra, by John Dryden (1678). Neither phrase appears in the text of the play, but the fitness of either one as the title is shown by Antony's words:

"Give, you gods!

Give to your boy, your Cæsar,
 The rattle of a globe to play withal
 This gew-gaw world, and put him cheaply off;
 I'll not be pleased with less than Cleopatra."
 (Act ii, near close.)

"Now she is dead

Let Cæsar take the world,
 An empty circle since the jewel's gone,
 Which made it worth my strife."
 (Act v.)

"All for Love; or, A Sinner Well Saved," is the title of a ballad, by Robert Southey (1829). To the youth Eleemon, the Sorcerer Abibas:

"And when my own Mark Antony
 Against young Cæsar strove,
 And Rome's whole world was set in arms,
 The cause was—all for love.

"Some for ambition sell themselves;
 By avarice some are driven,
 Pride, envy, hatred, best will move
 Some souls; and some for only love
 Renounce their hopes of heaven."

(Div. ii, 26th, 27th sts.)

The phrase is also preserved, but in a less dignified connection, by Charles Dibdin

(1745-1814), musician, actor, dramatist and ballad writer.

"Did you ever hear of Captain Wattle?
He was *all for love*, and a little for the bottle."
("Captain Wattle and Miss Roe.")

W. L.

HARTFORD, CONN.

Rice at Weddings (Vol. iv, p. 260).—Mrs. Browning's poem, "A Romance of the Ganges," which is founded on the same superstition as L. E. L.'s "Hindu Girl's Songs," has this direct allusion to the custom of *casting rice upon the head* in the Hindu marriage ceremonial:

"An earthly look had Luti
Though her voice was deep as prayer,
The *rice* is gathered from the plains
To cast upon thine hair,
But when he comes, his marriage band
Around thy neck to throw."

(18th stanza.)

Another poetical reference to the same custom occurs in Edwin Arnold's description of the nuptial ceremony of Prince Sidhârtha and the Maid Yodôsharâ:

"Therefore the Maid was given unto the Prince
A willing spoil; and when the stars were good—
Mesha, the Red-Ram being Lord of Heaven—
The marriage feast was kept as Sakya use,
The golden gadi set, the carpet spread,
The wedding garlands hung, the arm thread tied,
The sweet cake broke, the *rice and attar thrown*,
The two straws floated on the reddened milk,
Which coming close betokened 'Love till death';
The seven steps taken thrice around the fire,
The gifts bestowed on Holy men, the alms
And temple offerings made, the Mantras sung,
The garments of the bride and bridegroom tied,
Then the gray father spake, 'Worshipful Prince,
She that was ours, henceforth is only thine;
Be good to her, who have her life in thee,'
Wherewith they brought home sweet Yasôdharâ,
With songs and trumpets, to the Prince's arms,
And Love was all in all."

("The Light of Asia," Bk. ii.)

Turning to Miss Frere's "Old Deccan Days," a collection of Hindu legends from the lips of Anna Liberata de Souza, in the story of "Chundum Rajah; or, King Sandalwood," where he weds the princess with the saffron-stained face, we read: "So the Brahmin brought his Shastra (sacred books) and married them, and scattered Rice and flowers on their heads in the presence of the family."

In the plain prose accounts of various authorities, rice is used during the ceremonial in several other ways. With the Hindus it is the symbol of *fertility*; and saffron, being regarded as auspicious, is as indispensable with them on wedding occasions as orange blossoms are with the Europeans.

A preliminary rite is to place an earthen vessel filled with water on a heap of *rice*; the Brahmins then repeat over the vessel several invocations, calling on Varuna, the god of the waters, to sanctify the contents, which are then poured over the head of the bridegroom.

In the next stage of the ceremony, three female relatives wash the feet of the young couple *three* times over in milk, while they are seated within the Pandal, in a swing. They are then swung, while the women chant the praises of Krishna, the lover of shepherdesses. Balls of saffron mixed with *rice* are then thrown towards the four points of the compass. This is an offering to the gods and the manes, all of whom are supposed to be present as invited guests.

Thirdly. As her father gives the bride away, he presents to the bridegroom grains of rice tinged with red, along with betel leaves.

At this point intervenes the other part of the ceremonial referred to in Mrs. B.'s stanza:

"But when *he* comes his marriage band
Around thy *neck* to throw."

The bridegroom approaches and binds upon the bride's neck a golden ornament called the *tali*.

Fourthly. Then followed the eating of the Madhu Parkham, in ancient times, but nowadays grains of *parched rice* are substituted for the fermented preparation.

And last of all, somewhat as Europeans send out wedding cake and cards to friends on hymeneal occasions, the Hindus distribute betel leaves, with the nut of the *Areca* palm and grains of RICE colored red.

W. L.

HARTFORD, CONN.

Mary Jones (Vol. iv, p. 281).—In Letter 53, addressed to Rev. Thomas Warton,

Prof. Poetry, Trinity College, Oxford, Dr. Johnson says, in closing: "Professors forget their friends; I shall certainly complain to Mary Jones."

Miss Mary J., who was in the eyes of the scholarly Warton a "thoroughly sensible, agreeable and amiable person," resided at Oxford, with her brother, Rev. River Jones, then chanter of Christ Church Cathedral.

Her volume, "Miscellanies, Prose and Verse," appeared in London, 1752. Of Mary's literary merits, Warton remarks: "She was a very ingenious poetess."

Perhaps this is high praise from one who wrote "The Pleasures of Melancholy," at seventeen years, and was also author of "The History of English Poetry." Refer.: Boswell's "Life of Johnson," Croker's ed., Vol. i, page 260. W. L.

HARTFORD, CONN.

Jonson's Extempore Grace (Vol. iv, p. 90).—The Swan at Charing Cross was a famous hostelry as far back as the middle of the fifteenth century. There are records extant, showing that it was patronized by the Duke of Norfolk, afterwards slain at Bosworth Field, in 1466-7. In Jonson's time it was in good repute for the excellence of its wine. At some court conviviality following the marriage of Frederick, Palsgrave of Bohemia, and King James' daughter Elizabeth, Ben Jonson was required extemporaneously to say grace, which he did in the following manner:

"Our king and queen, the Lord God bless!
The Palsgrave and the Lady Bess;
And God bless every living thing
That lives and breathes, and loves the king.
God bless the council of estate,
And Buckingham the fortunate,
God bless them all, and keep them safe;
And God bless me, and good Rafe."

Aubrey records that "the king was mighty inquisitive to know who Rafe was. Ben told him 'twas the drawer at the Swanne Taverne, by Charing Cross, who drew him some good canarie. For this drollery his Ma^{tie} gave him an hundred pounds."

E. G. KEEN.

WARWICK, PA.

Holttselster (Vol. iv, p. 269).—The root is certainly *holt*, a wood, woody hill.

Remond seems to be correct in suggesting that *holttselster* means "forester or warden of trees."
R. G. B.

Ben Adham (Vol. iv, p. 21).—"Ben Adham had a golden coin one day," was written by Mrs. Metta Victoria Fuller, and can be found in Coggeshall's "Poets and Poetry of the West," p. 526.

MARCUS LANE.

FREEPORT, ILL.

REFERRED TO CORRESPONDENTS.

Rattle of Beef.—What is the meaning of this term? You will see the price of "rattles" quoted in the Boston papers. In Mrs. Child's cook book ("The Frugal House-wife") she speaks of the *rattle-rand* of beef. It is in none of the dictionaries.

PUTIS.

Quotations Wanted.—Can you inform me who is the author of each of the following quotations and where are they (quotations) to be found:

"*Coöperante Diabolo* (with the assistance of the devil)."

"*La crainte du Diable et les superstitions ne sont point éteintes.*"

"*Omne bonum et perfectum a Deo, imperfectum Diabolo.*"

"*Omnes Dæmonis divitias cum abjecissent.*"

"*Qui non dat quod habet, Dæmon infra ridet.*"

MRS. L. T. GEORGE.

CHICAGO, ILL.

New Word Wanted.—Will some reader of AMERICAN NOTES AND QUERIES suggest a word—preferably compounded with *ἄλς*—which shall signify a gradual accumulation of salt (in an undrainable lake basin). A compound with *τιθημι* or with *γεννῶ* will not answer.

IGNORANS.

PHILADELPHIA, PA.

Disillusion.—Will some correspondent inform a reader if the word disillusion in a verbal sense is sanctioned by good usage?

PHILADELPHIA, PA.

IGNORANTIOR.

COMMUNICATIONS.

Hard Words for Rhymsters

(Vol. iv, p. 276).—A few of the words R. H. M. has presented are not quite rhymeless. *Gamboge*, if pronounced with a long *o*, as by Webster, Stormonth, *The Century* and Haldeman, may be rhymed with *doge*, or *horologe*, which last is pronounced with a long *o* by Jameson, Sheridan and *The Century*, Enfield and Jones. *Babe* and *astrolabe* may be rhymed with *gabe*, an old term meaning "a vaunting boast," "a frolicsome brag." *Step* rhymes with *skep*, which means a bee hive of straw; and also with other words, such as *rep*, a kind of cloth, and *demirep*; also with *nep*, a plant. *Scalp* rhymes with *palp* and *pedipalp*, both of which are entomologists' terms. You might rhyme *vaults*, *halts*, etc., with *false*, which also rhymes with *halse*.

Carve and *starve* may rhyme with *tarve*, the dishing of a wheel—a blacksmith's term which I never saw in print, but which I expect to find in some old book if I live long enough. In the "Imperial Dictionary" you will find *larve*, which rhymes with *carve*. *Doth* and *azimuth* might jingle with *luth*, a name for the largest of known sea turtles; only I am not sure about the pronunciation of *luth*. If your correspondent will give his nights and days to the recent large dictionaries, he without doubt will find plenty of curious words he never heard of; some of them may fit his otherwise rhymeless words. If need be, I can give your readers chapter and verse for all the above-named out-of-the-way words (excepting only *tarve*); but it is hardly worth the space.

JONGLEUR.

NEWARK, N. J.

"Monkey Spoons." — Spoons seem to have been formerly much used as memorials of various occurrences. I was once shown one kept as an heir-loom, because it had been given to the possessor's grandmother on the occasion of the death of a friend. These spoons, of dessert size, specially made for the purpose and suitably inscribed, were distributed as souvenirs among the deceased lady's intimate companions, in pursuance of what was once a

general custom in Albany, but, so I was told, this particular distribution was the last time the usage was followed. I have forgotten the date of the occasion.

Most of us have seen specimens of those quaint old "apostle spoons" that used to be given as christening presents by the sponsors in baptism, spoons with round, shallow bowls and slender stems, each ending in the carved figure of an apostle. Sometimes the gift was one spoon only, having the figure of the apostle or any saint for whom the child was named, sometimes four, with the figures of the four evangelists, and fortunate babies occasionally were given all the twelve apostles on their spoons. There seems a certain fitness in such a gift, for the odd garniture was consonant with the religious belief of the day.

In "The Story of an Old Farm," it is said that in 1749, at the death of Philip Livingston, the father of the first governor of New Jersey, funeral services were held both at the family mansion on the Hudson and at the city residence in New York, and at both places the eight bearers were given not only the customary gloves, scarfs, handkerchiefs and mourning rings, but also "monkey spoons," that is, spoons similar to the "apostle spoons," in general style, but with a carved figure of an ape replacing the form of the saint at the end of the handle.

Can any one tell whether this was a custom, or a solitary instance, and, in either case, can there be suggested a reason for this selection of what would seem a most inappropriate figure for a memento of such an occasion?

M. C. L.

NEW YORK CITY.

Our Very Hopes, etc. (Vol. iv, p. 268).—The stanza is the third of Hood's "The Death-bed," as some of your correspondents will doubtless be ahead of me in telling you, so I will not transcribe it here. I may, however, remind you of the other poem with the same title by our American singer, James Aldrich, which certain critics years ago suspected to have been suggested by Hood's, but I believe it was proved that this could not have been the case. It is as

exquisite as Hood's, though only half as long :

THE DEATH-BED.

Her suffering ended with the day ;
Yet lived she at its close,
And breathed the long, long night away
In statue-like repose.

But when the sun, in all his state,
Illumed the eastern skies,
She passed through glory's morning-gate,
And walked in Paradise.

W. J. R.

CAMBRIDGE, MASS.

Hood's poem refers to the poet's sister Anne, who died of consumption at an early age, and not long after his mother.

W. L.

HARTFORD, CONN.

Book-Buyer Prize Questions (Vol. iv, pp. 156, 180).—The following answers to the above questions may prove interesting to readers of AMERICAN NOTES AND QUERIES.

1. Frederick Greenwood, whose initial "G" is signed to the preface to the first edition brought out by Henry Vizetelly.

2. A cousin of Pepys who refers to her a number of times in his diary.

3. In George Meredith's "Shaving of Shagpat," quoted by Noorna.

4. Of Walt Whitman, by Robert Louis Stevenson (in "Familiar Studies of Men and Books").

5. James Russell Lowell (in his essay, "Shakespeare Once More," in "Among My Books"), Heminge and Condell.

6. Emerson.

7. Colonel Newcome.

8. Irving's Knickerbocker's "History of New York."

9. Benjamin Franklin.

10. The Vicar of Wakefield.

11. Emerson (in lecture on "Some Good Books").

12. Scott (see Lockhart's "Life of Scott," Vol. i, p. 36, Black's edition).

13. Dr. Samuel Johnson.

14. Tommy Luck in Bret Harte's "The Luck of Roaring Camp."

15. Matthew Arnold (in his essay, "A Guide to English Literature").

16. Jane Eyre.

17. Tennyson's "Kate."

18. "The Scarlet Letter."

19. Donald G. Mitchell (in "Reveries of a Bachelor").

20. General Grant (in his "Memoirs").

21. "The Lady, or the Tiger?" by Frank R. Stockton.

22. "The Last of the Mohicans."

23. Whittier's Legend, "Mabel Martin."

24. De Quincey (in his essay on Pope).

25. Longfellow.

26. Dr. Holmes in "The Autocrat."

27. Of Fielding, by Thackeray.

28. Goethe's "Carlyle."

29. Prof. James Bryce in "The American Commonwealth."

30. Robinson Crusoe.

Apostles and Wine (Vol. ii, p. 54).—The famous Glastonbury Cup or Peg Tankard is supposed to be as old as the time of King Edgar, who reigned from 959 to 975; but the carving on the lid, and the characters employed in the inscriptions, point to a much more recent date. This cup has been for centuries in the possession of the Lords Arundel, of Wardour Castle (an ancient Catholic noble family). It is made of heart of oak, and holds four quarts, wine measure. In the description given by Bishop Milner of this cup in the "Archæological Journal," Vol. xi, it is stated erroneously to hold only two quarts; he has also given the number of pegs incorrectly, making them eight; but there were originally only six, four of which remain perfect, the other two being broken off. There is carved on the outside of the cover the crucifixion, with the Blessed Virgin and St. John. The apostles are carved round the cup; but as St. Paul and Judas are introduced, St. Matthias is omitted. Only three bear emblems: St. Peter has a large key, St. John a cup, and Judas a money-bag. Each of the others holds an open book. A bunch of grapes projects above the handle. The name of each apostle appears beneath his figure, and the names are mostly given in Latin; but St. Peter is called Peder. Round the foot are curious representations of birds and quadrupeds; a goose, eagle, horse, stag, swan and pelican. Below these

are serpents or dolphins, in pairs, facing each other. The cup rests upon three lions. "These peg tankards," says Dr. Milner, "were introduced in the reign of Edgar, the Saxon king, who, to restrain the prevailing habit of drunkenness, made a law that each person should empty the space between peg and peg, but that he who drank below the proper mark should be punished."

G. P. SIMES.

BUFFALO, N. Y.

Odd Names (Vol. iv, p. 192).—The Salem (Va.) *Times* says: "A gentleman in Craig county named Brickey has three children whose names are, respectively, 'Jailey Green Bird Mayflower Brickey,' 'Oregon Texas Georgiana Brickey,' and 'Molina Truxilla Eutaw Sebilla Tootater Brickey.' Our informant, Mr. P. B. Abbott, assures us that these are the names of the children as recorded in the family Bible, and that there is no joke about it. But the longest name yet announced is also borne by a Craig man, Mr. John William Benjamin Leander Sinclair Calvin Philip Virgil Cicero Lee. On this we challenge competition."

A correspondent also writes: "It takes a good many names to go round, especially in a country of mixed nationalities like the United States. It is not surprising therefore many queer cognomens come into use, but none queerer are to be found than some of those on the pension rolls at Washington. A Pennsylvania ex-soldier, for instance, goes through life as *Mr. Pilgrim Crazyhouse*. Another signs his monthly receipts *Christy Crow*, a colored preacher and a pensioner. *A. Christ* and *J. Christ* live in Pennsylvania and Missouri respectively. *Christian Bible* is a Tennessean—a German who 'fought mit Siegel.' *J. S. Timberleg* stands on one wooden pin, and is, therefore, properly named. He lost his leg at Charleston, S. C., in 1864. The name of *Torment Twist* is also rightly located, since that gentleman is a sufferer from rheumatism, contracted during the war. Whether *John Drinklager's* name is likewise suggestive of his habits does not appear on record, but very likely he got his inspiration from a bung hole, and some chronic disease (and a pension) besides."

The Evil Eye (Vol. iv, p. 272).—Shortly after his election, Pius IX, who was then adored by the Romans and perhaps the best loved man in Italy, was driving through the streets when he happened to glance upwards at an open window at which a nurse was standing with a child. A few minutes afterwards the nurse let the child drop and it was killed. No one thought the Pope had wished this, but the fancy that he had the evil eye became universal and lasted till his death. In Carniola, if you tell a mother that her baby is strong and large for its age, a farmer that his crops are looking well or a coachman that his team is good, all three will spit at your feet to avert the omen and, if you understand the custom, you will do the same as an act of politeness. A person who wandered through Upper Carniola and praised everything he saw would soon come to be considered the most malevolent of men. In Naples exactly the same feeling exists. The terms of endearment which mothers of the lower class use to their children and the pet names they call them by are often so indecent that it would be impossible to reproduce them in English and always so contemptuous that they would be offensive in any other relation.

The well-known habit of Neapolitans to offer a guest anything that he may praise has probably the same origin. It is, of course, now to a very large extent only a form of courtesy; but even now another feeling lurks behind, at least in a good many cases. Your host has been delighted by your admiration of his possessions; he would have been disappointed if it had not been so warmly expressed as it was; but still he is a little afraid of the ill luck the kind things you have said may bring. By offering the objects you have liked best to you, and receiving your certain refusal to accept them, he puts them in a bad light, and thus counteracts the evil effects of your praise. He says to fate, "You see their value is not great after all."

This superstition, however, is by no means confined to Naples or Italy; it is said to be common in China and Japan, and among negroes and red Indians. Even in England it is not unknown. In fact, in all countries, when visiting a sick acquaintance,

it is better to say: "I am glad to hear you are a little better to day," than "I am glad to see you looking so much better." Nor is the belief by any means confined to the lower classes. A person who is highly educated, very intelligent and by no means prejudiced in religious matters, was once asked whether the words acted as an evil charm or whether they merely foretold evil. The reply was: "I don't know; but I do know from experience that whenever anybody tells me I am looking well I fall ill within three days; and the more intimate I am with the person that says it the worse the illness is." There may be a connection between this superstition and that of the evil eye—we are inclined to think there is—but they must not be confounded, as one is often found in districts where the other is unknown.

Friday for Luck.—For some months, the following table, under the heading "Friday for Luck," has been going the rounds of the press of the United States:

Friday, February 22, 1732, George Washington was born.

Friday, December 2, 1791, the Albany library was founded.

Bismarck, Gladstone and Disraeli were born on Friday.

Friday, March 25, 1609, the Hudson river was discovered.

Friday, June 30, 1461, Louis XI humbled the French nobles.

Friday, March 18, 1776, the Stamp Act was repealed in England.

Friday, June 13, 1492, Columbus discovered the continent of America.

Friday, June 10, 1834, Spurgeon, the celebrated English preacher, was born.

Friday, December 22, 1620, the Pilgrims made the final landing at Plymouth Rock.

Friday, November 20, 1721, the first Masonic lodge was organized in North America.

Friday, June 13, 1785, General Winfield Scott was born in Dinwiddie county, Virginia.

Friday, September 22, 1780, Arnold's treason was laid bare, which saved the United States.

Thomas Sutton, who saved England from the Spanish Armada, was born on Friday.

Friday, January 12, 1433, Charles the Bold of Burgundy was born, the richest sovereign of Europe.

Friday, November 28, 1814, the first newspaper ever printed by steam (the *London Times*) was printed.

Friday, November 19, 1781, the surrender of Yorktown, the crowning glory of the American army, occurred.

Friday, June 12, 1802, Alexander von Humboldt, in climbing Chimborazo, reached an altitude of nineteen thousand two hundred feet.

Friday, September 7, 1465, Melendez founded St. Augustine, the oldest town in the United States by more than forty years.

Friday, April 8, 1646, the first known newspaper advertisement was published in the *Imperial Intelligencer*, in England.

Friday, May 14, 1586, Gabriel Fahrenheit, usually regarded as the inventor of the common mercurial thermometer, was born.

Friday, October 7, 1777, the surrender of Saratoga was made, which had such power and influence in inducing France to declare for our cause.

Friday, March 5, 1496, Henry VIII of England gave to John Cabot his commission which led to the discovery of North America. This is the first American State paper in England.

Friday, November 10, 1640, the *Mayflower*, with the Pilgrims, made the harbor of Provincetown, and on the same day they signed that august compact, the forerunner of our present Constitution.

Friday, July 7, 1776, the motion was made in Congress by John Adams, and seconded by Richard Henry Lee, that the United States colonies were, and of right ought to be, free and independent.

Friday, March 20, 1738, Pope Clement XII promulgated his bull of excommunication against the Freemasons. Ever since the allocation excommunicating indiscriminately all Freemasons, the order has received an immense forward impetus in Italy, France and Spain.

Friday, July 1, 1825, General Lafayette was welcomed to Boston and feasted by the Freemasons and citizens, and attended at the laying of the corner-stone of Bunker

Hill monument erected to perpetuate the remembrance of the defenders of the rights and liberties of America.

But an examination shows that out of nineteen of these events, one fell on Sunday, three on Monday, four on Tuesday, two on Wednesday, one on Thursday, and only six on Friday. In reference to the main statement, that the events fell on Friday, there is less than thirty-two per cent of accuracy, while, as two of these events are assigned to the wrong month and day of the month, the percentage of accuracy should really be put down to very nearly twenty-one per cent.

STATISTICIAN.

PHILADELPHIA, PA.

Town Names (*Pennsylvania*).—*Sodom*.—A small group of houses bearing this name is located in Chillisquaque township, Northumberland county, Pa., less than a mile east of the village of Montandon, on the Philadelphia and Erie Railroad. Many years ago there was an old-fashioned inn at the cross-roads, which was a stopping place for stages before the era of canals and railroads. One of the first proprietors of this inn was Lot Carson, from whom came the name Sodom, where Lot lived. Poor Carson came to a sad end by being drowned in a well on his premises, into which he fell while under the influence of liquor, of which he was inordinately fond.

This township, which embraces historic territory, was taken from Turbutt township as early as 1786. The former was named after the celebrated Col. Turbutt Francis, who received a large grant of land here in 1769, on account of military services in the Indian wars. He was a son of Tench Francis, who was Attorney-General of the Province of Pennsylvania from 1741 to 1755, and died in Philadelphia in 1797.

About fifty years ago there were several distilleries and thirteen taverns in Chillisquaque township, besides several smaller places where whisky was sold. To-day there is not a distillery, tavern or saloon where spirits or beer is dispensed in the township. Truly, in respect to sobriety, Chillisquaque is a banner township, and a marvelous change has taken place since the

day when Lot Carson tumbled in the well and gave the name of Sodom to the place where he ended his days.

Seven and Nine Points.—In Rockefeller township, Northumberland county, Pa., is a post hamlet called Seven Points. It takes its name from several roads crossing each other. The post-office bears the same title and the settlement is without a hotel or saloon.

Nine Points is in Bart township, Lancaster county, Pa., six or seven miles southwest of Christiana. It also derives its name from public highways crossing each other. Unlike the place mentioned above, it is dignified with a "hotel, store and blacksmith shop," in addition to several dwelling houses. The "Newport" and "Noble road," two famous highways, pass through it. A post-office was established there more than thirty years ago.

JOHN OF LANCASTER.

WILLIAMSPORT, PA.

Men as Things (Vol. iv, p. 264).—To the list might be added:

Fuchsia, named after the German botanist, Leonard Fuchs (about 1542).

Magnolia, in honor of Prof. Pierre Magnol, of Montpellier, in France (1638-1715).

Camellia, so called by Linnæus, in honor of the Moravian Jesuit and botanist Kamel.

Quassia, so christened, by Linnæus also, after a negro sorcerer of Surinam, called, like many of his race, Quassi or Quassy.

Samphire = sampier = Saint Pierre. St. Peter's grass.

Filbert (Vol. iv, p. 232) (formerly Philbert) is said to be named after St. Philibert, whose day falls in the nutting season. Compare the German *Lambertsnuß*.

(If Skinner had paid the least attention to the old spelling, he would never have derived the word from *full beard*.)

Nicotine comes from Jean Nicot of Nismes (1530-1600), a French ambassador at the court of Portugal, who introduced tobacco into France (1560).

Galvanism (Vol. iv, p. 226) comes from Galvani, of Bologna (1791).

Macadam (Vol. iv, p. 192) was first proposed by Mr. J. MacAdam in 1819.

Cravat (= crovat = Croat) is a name given originally by the French to a neckcloth similar to those worn by their enemies from Croatia at the time of the thirty years' war.

Mausoleum recalls Mausolus, king of Caria, to whose memory his widow Artemisia erected a renowned monument (353 B. C.).

Mesmerism, a doctrine first propounded at Vienna, 1766, by A. Mesmer of Mersburg (Germany).

Pinchbeck, invented by Christopher Pinchbeck in the eighteenth century.

Merry-andrew is a nickname given to a doctor and a wit, Andrew Boorde, of the time of Henry VIII.

Petrel, a French word once spelled *peterel*, comes from Peter, in allusion to the apostle's walking on the sea. Compare the German *Petersvogel*.

Simony is derived from Simon Magus (see Acts viii, 18).

Silhouette (Vol. iv, p. 226) is due to Etienne de Silhouette, an unpopular French minister of finances (1759) whose overparsimonious measures suggested the reduction of men and things to a mere outline.

Tawdry = St. Awdry = St. Etheldrida, the founder of Canterbury Cathedral. St. Awdry's fair was famous for the sale of cheap finery.

(For examples of the peculiar carrying of the final *t* in *saint* on to *Awdry*, see *Tooley* for *St. Olave*, *Tanton* for *St. Anton*, etc.)

Tontine, L. Tonti, 1653 (Vol. iv, p. 226).

A. ESTOCLET.

NEW YORK.

Lodge's "Rosalynde" (Vol. iv, p. 198).—This beautiful pastoral tale (1590), the direct source whence Shakespeare took much of the material for his "As You Like It," is said to have been written in the Straits of Magellan. A little find of my own (for I never read or heard of it) appears at first sight to confirm this view. The shepherdess Phœbe, in Lodge's story,

sings "a sonnetto" beginning with these words:

"My boate doth passe the straights
Of seas incenst with fire."

This must be regarded as an allusion to the Straits of Magellan, and the land of fire (Tierra del Fuego).

For *incenst*, in the second line, I would suggest the reading *incinct*, but the Latin *incendo* sometimes means *to light up*. It may be remembered, in this connection, that Lodge himself states that he composed the "Rosalynde" during a voyage to Terceira and the Canaries; I do not know the authority for the Magellan-straits tradition.

I believe that some critics and historians make Lodge's piece, "A Margarite of America" (1596), the one which he wrote on the Cavendish voyage through Magellan's straits. It seems to me almost certain that the "Rosalynde" must have been written, though not printed, before 1590; for the whole atmosphere of the above-quoted *sonnetto* is that of the Fuegian latitudes. He must have visited the straits before it was written. But I think we ought to accept Lodge's own statement, and assign the "Rosalynde" to the trip with Clarke to the Canaries. G.

NEW JERSEY.

On (Upon) the Score (Vol. iv, p. 286).—The original quotation on which all this long (over-long?) discussion is based is from George Herbert's poem "Man," and was suggested by myself under different initials:

"Parrots may thank us if they are not mute,
They go upon the score."

That is (if my understanding of it is right), they go to man's credit.

Following the counsel of the wise man, I do not "answer" P. R. E.'s note to me (Vol. iv, p. 286) further. J. H.

WASHINGTON, D. C.

In the "Antidote Against Melancholy" (1661) occur these words:

"A man of Wales, a little before Easter,
Ran on his Hostes' score for Cheese a teaster;
His Hostes chalkt it up behind the doore,
And said, For Cheese (good sir), Come pay the score."

There is no doubt that I exposed myself unnecessarily to a churlish reply from J. H. by not stating more fully my case against him. My case is that of every subscriber to the AMERICAN NOTES AND QUERIES. Except in matters of personal experience or observation (in which case any man's testimony is worth what value it will command), no contributor to your paper ought to set himself up as an authority on any subject. No reasonable person will object to a hint or suggestion, and at times it may seem necessary to make citations from memory, but as a rule we should all state our authorities for what we have to say. A magisterial or oracular reply will satisfy no intelligent inquirer. Not that J. H. is the only offender among your contributors. I do not say that he has been the worst offender. Many of his contributions have been exceedingly good. I think his testimony about pronunciation in Britain would have a greater value if he were to speak more exclusively of that of North Britain. With regard to his citation from George Herbert, if the poet had said :

"Parrots may thank us if they are not mute;
We go upon the score,"

then J. H. would have had an instance in which to *go upon the score* meant to go upon the credit side of the account. I hope we shall be able to find a great many more instances of this expression, so that at last we can decide exactly its meaning.

P. R. E.

OHIO.

Lost Rivers (Vol. iv, pp. 198, 222).—In one of Dr. J. Donne's "Funeral Elegies," he says :

"As the Afric Niger stream enwombs
Itself into the earth, and after comes—
Having first made a natural bridge, to pass
For many leagues—far greater than it was," etc.

Drayton says ("Polyolbion," Song i) of the river Lid :

"Then Lid creeps on along, and taking Thrushel,
throws
Herself among the rocks, and so incaverned goes,
That of the blessed light (from other floods) de-
barr'd,
To bellow underneath she only can be heard."

Drayton, in his third song, says of the river Diver, in Wilts :

"Which, when the envious soil would from her course
restrain,
A mile creeps under earth," etc.

The Indian river, in Jefferson county, N. Y., flows for some distance underground, passing through crevices in a coarse white rock.

Lost river, in Indiana, flows for several miles underground. Its waters finally reach the White river.

Gobban Saer (Vol. i, p. 243).—There is a good notice of this personage in the "Nat. Dict. of Biog.," Art. "Gobban Saer." G.

PHILADELPHIA, PA.

Correction.—*Hexameters* (Vol. iv, p. 186).—It was Stanyhurst, not Phaer (as I carelessly put it), that wrote "Thus did he make heaven's vault to rebounde," etc. Nash quotes these lines in his preface to Greene's "Arcadia," calling their author "some thrasonically huffe-snuffe." Nash elsewhere speaks of Stanyhurst's "foule, lumbring, boystrous, wallowing measure." Stanyhurst's translation of Æneid i, 134, runs thus :

"Dare ye, lo, curst baretours, in my seignorie regal
Too raise such racks jacks on seas, and danger un-
order'd?"

ST. LOUIS, MO.

C. J. T.

BOOKS AND PERIODICALS.

The *Chautauguan* for May contains among other articles one of especial interest by Dr. J. W. Hamilton on "The Literature of the Irish," from which we extract the following :

"One will not be required to go abroad to find superstitious preventives of disease and remedies for it. The writer has simply called to his aid the women who happened to be in his home, as he writes this paper, for instances of such antidotes, with which they are familiar. One avers that if an onion be stolen from a grocery store, rubbed on a wart, and then buried where no one can find it, the wart will go away. Another, an elderly lady of intelligence, declares that she was once induced to kill a striped snake and then bite through its skin in the hope that thus her teeth would be preserved from decay. The same lady says she knew a man who lived on Cape Cod, that was persuaded by a colored physician to bind a live toad on his eyes, and so long as the toad lived, wear it to cure blindness. The girl in the kitchen solemnly affirms that she knew a girl near her home, away down East, who caught tree-toads and allowed them to hop from a tumbler down her throat to cure a consumption; when the cold weather came on and the girl could not find the toads, she died."

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NOTES.

WEBSTER'S INTERNATIONAL DICTIONARY.

I have spent an hour looking over the *Gazetteer* part of this noble work. May I be permitted to call your attention to a few errors which are to be found in that list?

Antivari is not the only seaport in Montenegro, nor was it when this *Gazetteer* was first published. *Dulcigno* is another Montenegrin port.

Arta is in Greece, not in Turkey.

Ascension Bay.—Yucatan is not in South America.

Atlas Mountains.—Mount Miltsin is by no means the highest peak.

Atacama is not now a province of Bolivia; its whole seaboard has been ceded to Chili.

Cannock in England in 1881 had a population of 17,000 not (7000).

Cape Sable is said to be "the south-eastern point of Nova Scotia," while *Cape Sable Island* is made "the south-western end" of Nova Scotia, but the two are identical.

Gulf.—There is no place of this name in Chatham county, N. Y. New York has no such county. For *N. Y.* read *N. C.*

Dulcigno is not in Turkey, but in Montenegro.

The *Venezuelan States* are given with the names they had fifteen years ago.

Horitz, in Bohemia, is mispronounced. *Horitz* comes nearer to its pronunciation.

Jabary river is 1300 miles long (not 450 miles).

Jahalu and *Jhaloo* are duplicate articles.

Kinross is not the smallest county in Scotland.

Klamath river flows into the Pacific, not into, but rather from, or through, *Klamath lake*.

Larissa is not in Turkey, but in Greece.

Loa river is now in Chili, not in Peru.

Loch Elive is not an arm of "the North Sea," nor is Argyllshire on that sea.

Maguadavic is mispronounced.

Mareotis is not a lake "in the north-east of Lower Egypt," but in the north-west.

Maldivé islands are not south-east of India, nor are they 300 miles distant.

Margam is not an island, but a parish in Wales.

Middleburg, Vt., should read *Middlebury*.

Montredon is not in the department of *Jaen*, France, for there is no such department; for *Jaen* read *Tarn*.

Mysore is no longer a province of British India. It is now a "native State."

Northumberland Inlet is not in British Columbia.

Nügata does not exist. For it read *Niigata*, which is thus out of its proper place in the list.

Plevna.—Its *native* pronunciation is *plevn*.

Purus.—This river is 1900 miles long; not 400 miles.

Roanoke, a thriving city of Virginia, is omitted.

Pocahontas, a large town of Virginia, is omitted.

Salamá should be accented on the last syllable, and so should *Sololá*.

Salangore.—Its capital is no longer *Salangore*.

Salembria.—This river is in Greece, not in Turkey. *Peneus* is the better name.

Sarawak is mispronounced. The accent is on the penult.

Savage Island is in longitude 170° W., not 169° W.

Sevier Lake is now dry.

Skopelo is not in Eubœa. It is an island in the Ægean sea. Its name is accented on the antepenult, not on the penult.

Subtiaba is not "near the Pacific;" it is a close suburb of *Leon*, the capital.

Tacna is in Chili, not in Peru; the same is true of *Tarapacá*.

Thessaly is in Greece, not in Turkey; so is *Trikeri*.

Wheeling is not the capital of West Virginia.

West Virginia.—Its capital is not *Wheeling*, but *Charlestown*.

Zerafshan is 250 miles long, not 400 miles.

E. BRADLEY SIMS.

NEW YORK CITY.

REPLIES.

He Hears It Not (Vol. v, p. 280).—There is a tract of country between Timbuktu and its port on the river Niger, which bears the dismal name of *Ur-immandess*, "He hears it not," meaning that the region is so remote and desolate that Allah himself is deaf to the cry of anguish uttered by the solitary wayfarer when here fallen upon by robbers.

W. J. L.

LANCASTER, PA.

Tenth Muse (Vol. v, p. 295).—This title has been bestowed upon several poetesses, mostly of no great distinction. Among them was Anne Bradstreet (1613-1672), New England's earliest poet. T. P. B.

According to Brewer ("Reader's Handbook") there have been several persons so called: Marie Lejars de Gournay (1566-1645), Mdle. Scudéri (1607-1701), Antoinette Deshoulières (1633-1694), and Delphine Gay (1804-1855). E. G. KEEN.

WARWICK, PA.

Poet Squab (Vol. v, p. 296).—This was one of the various nicknames which Dryden's enemies bestowed upon him.

T. P. B.

John Dryden was so called by the Earl of Rochester, on account of his corpulence ("Reader's Hand-book").

E. G. KEEN.

WARWICK, PA.

Recoupment by Magic (Vol. v, p. 296).—Pietro de Abano, who died in 1316, was the philosopher who used to recover by magical arts all the money he had paid away. OBED.

MASSACHUSETTS.

Highest Mountain in the United States (Vol. v, p. 268).—Mount St. Elias is probably the highest peak in the United States. Determinations of its altitude have been made perhaps a dozen or more times, and they are given in one of the annual reports of the United States Coast and Geodetic Survey. There are three sets of values, one of which averages about 14,800 feet, and another 17,500. The third, the determination by Prof. Marcus Baker, United States Geological Survey, is 19,500 feet, with a possible error of 466 feet arising from an undetermined correction for atmospheric refraction. The altitudes of 14,000 + feet were probably determinations, not of St. Elias, but of Mount Cooke. The two summits are quite nearly in line when observed from Yukatat bay, from which point the surveys have been made, and as neither peak is visible more than a few hours at a time, one may be very readily mistaken for the other. Prof. Baker made this mistake and discovered it only when about to leave the bay. Fortunately the fog lifted and disclosed *both* summits, and thereby enabled him to take a set of altitudes of Mount St. Elias. The determinations were made trigonometrically. A set of altitudes has recently been taken, on the strength of which it has been asserted that this peak is 6000 feet lower than according to Baker's determinations. So far, this is merely a newspaper report, and the assertion has not been confirmed. Mount Wrangell, unsurveyed, is estimated to have an altitude of nearly 20,000 feet. Mounts Crillon and Cooke

are each about 16,000 feet, and Mount Fairweather is 15,500 feet above sea-level. With the possible exception of Mount Cooke, all these peaks are wholly in the United States. The question as to the location of Mount St. Elias was recently settled by a survey made for that purpose, and the boundary line was shown to enclose within the United States all but a small part of the base of the mountain. It is not definitely known that this peak is a volcano, the only evidence of its volcanic origin being a crateriform depression in the side. Traditional accounts of eruptions have appeared from time to time, but they are without foundation. The summit of the mountain has never been reached and the only trustworthy determinations have been made trigonometrically. Among geographers, that of Baker is usually accorded the preference.

J. W. REDWAY.

NEW YORK CITY.

Koromantyn (Vol. v, p. 280).—In Harris' "Collection of Voyages" (London, 1705) the town of *Cormentin* appears on the map of Africa, near the mouth of what is now the river Niger. Is this Coleridge's "Koromantyn?"

E. G. KEEN.

WARWICK, PA.

Buhach (Vol. v, p. 280).—A late newspaper account, corroborated by the one in the "United States Dispensary" (latest edition) states that the seed and the culture of *buhach* were introduced into California by Dalmatian immigrants. This being the case, it is probable that the name of the plant is Dalmatian also; and if Dalmatian, then either South Slavic or Vlachic; for the Morlaks of Dalmatia are Vlachs, or rather belonging to an aberrant branch of the Roumanian or Macedo-Wallachian stem. But the majority of the true Dalmatians are Slavic.

RYLAND JONES.

ERIE, PA.

This name is applied to the powdered leaves of several species of *Pyrethrum*. In California, *P. cineræ folium*, a plant asserted to be of Persian origin, is extensively cultivated for commercial purposes.

TROIS ÉTOILES.

Shaking Bald Mountain (Vol. v, p. 280).—There is a noted "shivering mountain," called also Mam Tor, in the Peak of Derby, Eng. It is said that the surface of the mountain is composed of loose shale; and it is the slipping of this shale under the foot which imparts the sense of shivering to the visitor.

Arrow Traveler (Vol. v, p. 281).—Abaris, the celebrated Hyperborean sage of antiquity, had an arrow which Apollo gave him, and upon which he could ride through the air whithersoever he might desire.

M. B. M.

PHILADELPHIA, PA.

Abaris, the Hyperborean, who lived probably about the fifth century B. C., is said to have made the circuit of the earth without food, on a golden arrow given him by Apollo. He foretold earthquakes and plagues. A fragment preserved in the "Anecdota Græca," quoted by Beloe, explains the story thus: A famine having made its appearance amongst the Hyperboreans, Abaris went to Greece, and entered the service of Apollo. The deity taught him to declare oracles. In consequence of this he traveled through Greece, declaring oracles, having in his hand an arrow, the symbol of Apollo. Brewer ("Dict. Phrase and Fable") says he gave the arrow to Pythagoras. Herodotus notices the story (Book iv, xxxvi).

E. G. KEEN.

WARWICK, PA.

Lake of the Christians (Vol. v, p. 280).—A part of the Apamean lake in Syria was once occupied by Christian lake-dwellers. Hence in early Mohammedan days it was known to the Moslems as the lake of the Christians.

D. B. C.

HARRISBURG.

Prose Shakespeare of Puritan Theologians (Vol. v, p. 281).—This was Southey's title for Thomas Adams, a noted Puritan (but not dissenting) preacher of the first half of the seventeenth century. Emerson calls Jeremy Taylor "the Shakespeare of divines."

ILDERIM.

GERMANTOWN, PA.

Raystown Branch (Vol. v, p. 295).—The name Raystown is an old colonial name for the present town of Bedford. In the "Colonial Records," Vol. vii, p. 504, Colonel John Armstrong, writing to Governor Denny from Carlisle, May 5, 1757, says among other matters: "The coming of the Cherokees and Catawbases appears to be a very favorable Providence, which should in my opinion be speedily and properly improved, as well for the benefit of this as of others his Majesty's colonies, and prompts me to propose to your Honor what I have long ago suggested to the late governor and gentlemen commissioners, that is the building a fort at Ray's Town, without which the king's business and the country's safety can never be effected to the westward."

In the "Pennsylvania Archives," Vol. iii, p. 510, Joseph Shippen writes to Richard Peters, upon military matters. His letter is dated, "Camp at Roy's Town, 16th August, 1758," in which among other things he says, "We have a good Stockade Fort built here with several convenient and large store houses. Our camps are all secured with a good breastwork and a small ditch on the outside, and everything goes on well."

In the "Archives," Vol. xii, p. 339, is the following brief, but yet defective account of Raystown, the subject is double headed, to wit, "Fort Bedford-Raystown," and says, "When this fort was erected is not certainly known, but it was probably not before 1757, as on February 22, Col. John Armstrong writes to Major Burd (after stating some of his plans of operation), 'this is all that can possibly be done before grass grows and proper numbers unite except it is agreed to fortify Roystown, of which I yet know nothing.' This fort was situated on the Raystown branch of Juniata at or near the town called Raystown, now Bedford, celebrated for its springs."

I have gone more extensively into the quotations from the "Colonial Records" and "Archives" on account of Mr. Roden, the querist residing so far away and probably not having access to those books.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

No Snakes in Iceland (Vol. v, p. 296).—The chapter alluded to is said to be found in Von Troil's "Iceland," but in the books accessible to me I can find no account of Von Troil.

E. G. KEEN.

WARWICK, PA.

Metla (Vol. v, p. 295).—Chambaud's "French and English Dictionary," 1805, gives the French word *metle*, which is defined as "arbrisseau naturel du Mexique, que l' on plante et cultive de la même manière que la vigne, et dont les feuilles, quand elles sont tendres, servent à faire des confitures, des étoffes et de l'eau-de-vie, et quand elles sont vieilles, à faire des scies; les épines servent d' aiguilles," and which is rendered English *metl*. The latter is described elsewhere in the dictionary as "a shrub of Mexico, a species of *Alôes*."

H. L. B.

MEDIA, PA.

REFERRED TO CORRESPONDENTS.

Authorship Wanted.—

"Lo, what a motley and incongruous throng
In undistinguished fellowship are here!
Fame, beauty, learning, strength Herculean,
Rank, honors, fortune, valor, or renown
What is there left of ye?" etc.

* * * * *

Can you tell me the author of the above lines? They are found at the *entrance* of a village cemetery in this State and were placed there by a former Trustee, but none of the present Trustees can give *any* information. The entire inscription has thirteen (?) lines. It is on a block of marble unconnected with any grave or tomb, and seems designed for the attention of any who may visit the spot.

F. G. S.

SALEM, WASHINGTON CO., N. Y.

Rock City.—There is a remarkable natural city of rocks, with tolerably regular streets in Cattaraugus county, N. Y. There are, I think, several other similar "rock cities" of which I would like your correspondents to send memoranda.

GEROULD.

PENNSYLVANIA.

Forgotten Wild Fruits.—Can any of your readers add any information to the following communication? I remember when a boy, sixty years ago, to have eaten fruit, like the wild tomato, in the woods of central New York State: "In answer to the question corroborating the recollections of one of your correspondents (Anchor), I perfectly remember two wild fruits, which grew in the meadows and the woods, which I have picked when I was a boy, near Rhinebeck (Duchess county, N. Y.), forty-five years ago. One was the wild tomato, resembling the garden fruit of the same name, which grew on the top of a single stem. It was like one of those small tomatoes which are simply round like a lady-apple, with a smooth skin. It was found in woods on a hill west of the village near a school-house, between Rhinebeck and Rhinecliff.

"The other, the wild lemon, resembled the ordinary lemon, except it was lighter in color, more elongated, not so large and round in proportion. In taste I can find none similar to it. It was most agreeable to eat, pulpy rather than juicy, and of a very pleasant odor, perceptible at quite a distance, and unlike any scent I can recall. Neither was common. The wild lemon grew in low, but not swampy meadows. Does any of your readers remember these wild fruits or their proper names? Information is desired.—G. E. B."

ANCHOR.

TIVOLI, N. Y.

Bag-pipe.—In what countries is the bag-pipe known apart from importations?

J. F. O.

NEW YORK.

Patriarchs.—Will some one of your correspondents enumerate for me the various ecclesiastical patriarchates, (1) in the Latin and Greek churches, and (2) in the various minor Oriental communions?

CONRAD M. CLAY.

WHEELING, W. VA.

City Built By Gentlemen.—What city "was built by gentlemen for gentlemen?"

L. M. RAY.

CLINTON, MASS.

Landgraves and Caciques.—Were the *landgraves* and *caciques* of the united Carolina colonies intended, as the germ of an hereditary aristocracy? Is there any list of the gentlemen upon whom these titles were conferred?

F. L. P.

HUDSON, N. Y.

Gorgeana.—It is commonly said, that Gorgeana, now York, Me., chartered in 1641, was the earliest chartered city in English-speaking America. Is this true?

M. R. B.

PHILADELPHIA, PA.

Chowder.—This word occurs in Boswell's "Letters to W. J. Temple," at a date earlier (I think) than any given in "Murray's Dictionary." This example is also important as being a non-American one; it may possibly be of service in showing that this American word had an old-world, or British origin. May it not once have been Scottish?

QUI TAM.

GERMANTOWN, PA.

Subterraneous Prison.—Will your Hartford correspondent, or some other New Englander, kindly give me some account (if it be not asking too much) of the former subterraneous State Prison of Connecticut, with such bibliography of the subject as may be accessible?

P. S. C.

SALEM, N. J.

COMMUNICATIONS.

Yosemite Falls (Vol. v, p. 276).—The idea that these cataracts disappear owing to the drying up of Merced river is wide-spread but nevertheless erroneous. The volume of the river sometimes becomes so reduced that Bridal Veil fall is sprayed into a fine mist before it reaches the foot of the precipice, but I cannot recall a single instance where either of the cascades have been reported to have disappeared during the dry season. The river occasionally becomes nearly or quite dry below the falls in very hot summer.

J. W. R.

The Origin in Literature of Vulgarisms.—Many surprises lie in wait for the reader of our earlier literature—none more startling, perhaps, than the discovery that most of our so-called vulgarisms are of ancient origin and of common occurrence in what, in the history of English literature, may be designated the classics of the period. The dialect of the Tennessee mountains, as set forth in Miss Murfree's books, the dialect of the illiterate people of Georgia, as shown in the stories of R. M. Johnston and J. C. Harris, the dialect of the "Biglow Papers," spoken of by Mr. Lowell in his introduction as "the Yankee dialect"—all of common origin and, with the exception of some provincialisms to be noted, exhibiting essentially the same characteristics—illustrate not only the common talk of the uneducated, North and South, but also the speech of England's noblemen and scholars centuries ago. The kind-hearted people who use these old forms of speech are simply out of fashion. Their language, brought from the old country in the early part of the seventeenth century, even then the unchanged, or but slightly changed, speech of hundreds of years earlier, has been handed down from father to son through a long line of ancestry unaccustomed to the use and enjoyment of books, and hence ignorant of the literary changes of fashion.

"Vulgarisms," says Mr. Sweet, of London, in his "History of English Sounds" (1888), "are of various kinds. Some of them are due to the influence of neighboring dialects; others are archaisms, which once formed part of the standard language; and others, again, are anticipations of changes that are imminent in the standard language. Hence the necessity of the study of vulgar English, both as preserving the fossilized standard pronunciations of an earlier period, and as pointing the direction of future changes." Whether or not Mr. Lowell is correct in his opinion that "Jonathan is more like the Englishman of two centuries ago than John Bull himself is," Jonathan's speech certainly is, if any account be taken of the so-called Americanisms charged to us by English writers who seem to have forgotten the rock out of which they were hewn.

A collection of passages that I have marked in my reading of the literature of different periods furnishes the basis of this paper. To match these older forms with examples illustrating the survival of them in the colloquial speech of to-day, I have read Miss Murfree's "Prophet of the Great Smoky Mountain," R. M. Johnston's "Mediations of Mr. Archie Kittrell," and "The Brief Embarrassment of Mr. Iverson Blount," and J. C. Harris' "Trouble on Lost Mountain," and "The Old Bascom Place," and "Biglow Papers." Other dialect stories have supplied occasional examples not found in those already mentioned. I have read with fresh interest Mr. Lowell's essay on "The Yankee Dialect," in the "Biglow Papers," and have frequently referred to it. The facilities for the study of English have so greatly increased since that essay was written, that no superior scholarship is required to point out certain etymological errors into which the author has fallen. In fact, etymology had not then become a science.

To make a beginning, *the tother*, for *the other*, is of general use in the literature of the past. The evolution of this expression may be exhibited thus: *thaet other, that other, thet other, the tother, the other*. In the *tother*, the initial *t* got misplaced, just as it happened to *n* in a *newt* for an *ewt*, a *nick-name* for an *eke-name*, my *nuncle* for *mine uncle*. This agglutination of the article is not uncommon in French: as, *lierre* for *l'ierre* (Lat. (*h*) *edera*), *loriot* for *l'oriot*. Skakespeare has a *limbeck* for *alembic* (Arabic *al ambik* where *al* is the definite article). The reader of our earlier literature therefore recognizes a familiar acquaintance in the speech of the Tennessee mountaineer:

"I reckon it rankles you for to see old Tuck Peevy a hangin' roun' when *the tother* feller's in sight."

He is reminded of passages in Wiclif's translation of the Scripture, such as:

"And it was restorid to helthe as *the tother*;" "and *the tother* day he entrid in to cesarie."

Even so late as the sixteenth century, Sir Thomas More, whose works Mr. Hallam finds so "free from vulgarisms and

pedantry," writes in his "Confutation" of Tyndale:

"He whych in two so plain englishe words, and so common as is *naye* and *no*, cannot tell when he should take *the tone*, and when *the tother*, is not, for translating into englishe, a man very mete."

Nother (*ne-other*), rhyming with *tother*—usually spelled phonetically, as "He couldn't ha' told ye nuther"—is an older and more regularly developed form than *neither*, in common use in the literature of the fourteenth century.

"And ful atempre, forsoothe, hyt was,
For *nother* to (too) cold nor hoote yt nas" (*ne was*).
(Chaucer.)

Nor—nor is a contraction of *nother*—*nother*, as *or* is of *other* (Ger. *oder*). This older *or* still survives in the South, as I gather from Col. Johnston's stories:

"I'm a young man, a reasonable speakin', and can out-run, out-jump and fling down *other* Cullen or Williamson."

Here is a line from "Piers Plowman" (1362)—which, whenever quoted in this article, is short for the long title William Langland, the author, gave to this once popular poem:

"Axe *other* hachet or eny wepne ellis."

It is doubtful whether this archaism now survives elsewhere than in the South. On the other hand, I was surprised to find surviving in New England, as I infer from the "Biglow Papers," a very common middle English verb that I had supposed long ago obsolete, *tote*, meaning to *look*, to *peep*.

"An Gin'ral when you've mixed the drinks an' chalked 'em up, *tote* roun'
An' see ef ther's a feather-bed (thet's borryable) in town."

And John Skelton:

"How often dyd I *tote*
Upon her pretty fote."

This is altogether a different word from the *tote*, to carry as a burden—the origin of—in the following line from the "Biglow Papers":

"Ez Yankee skippers would keep on
A-*totin'* on 'em over."

As to *them days*, the great and good King Alfred himself writes:

"On *tham* othrum thrim dagum," literally, on *them* other three days.

The *'em*, for an older *hem*, is a form long in use before the demonstrative *them* was ever employed as a personal pronoun.

The middle English *agen*, variously spelt *agein*, *ageyn*, *agien*, that used to do service for our modern *against*, still survives in the colloquial *agin*; as,

"The Bible's *agin* it and I'm *agin* it."

Against is, of course, not a superlative. Mr. Lowell was deceived by what he himself so aptly styles "the logic of the eye." *Against* is the genitive (adverbial) of *again*, with an excrescent *t*; as, *again-es-t*, *whil-es-t*, *mid-es-t*. Compare German *cin-(e)s-t*, which is classical, with our *once-t* (on-est), which is vulgar.

Nary is for *ne'r a*, contraction of *never a*.

"And I did not supposinged she owed *nary* dollar ner *nary* cent to nobody."

Its literary ancestor may be seen in John Selden's "Table Talk:"

"For if I have 1000 *l.* per annum and give it to you and leave myself *ne'er* a penny."

Ourn, for *our*, is a dialectic form quite common in literature.

"We kin see a power o' kentry from this spot o' *ourn*, sure enough."

"This is the eire; come ye, sle we hym, and the eritage schal be *ouren*" (Wiclif).

Hankercher for *handkerchief* is found in Shakespeare's vocabulary—I have lost the reference—as well as in Mr. Kittrell's.

"I tuck out my *hankercher* and blowed my nose tremenjuous."

"Lord Ossory," says Mr. Lowell, "assures us that Voltaire saw the best society in England, and Voltaire tells his countrymen that *handkerchief* was pronounced *handkercher*. I find it so spelt in Hakluyt and elsewhere. This enormity the Yankee still persists in, and as there is always a reason for such deviations from the sound as represented by the spelling, may we not suspect two sources of derivation, and find an ancestor for *kercher* in *couverture*? And what greater phonetic vagary in our *lingua rustica* than this *ker* for *couvre*?" The old French word was *covrir* (Lat. *co-operire*),

from which come the middle English forms, *coveren*, *keveren* and *kiveren*; *ker* is a contraction of *kever*. *Kerchief* appears in literature in a great variety of forms: *couverchief*, *keverchief*, *kerchef*, *kyrchefe*, *courchef*, *courche*, *kerche*, from the last of which *handkercher* would naturally come. The *cur* in *curfew* (*couvrefeu*) comes of course from the form *couer*.

Fur, for *far*, and *furder* for *farther*, are easily matched in literature.

"God makes sech nights, all white an' still,
Fur 'z you can look or listen."

"How *furre* he is from such vaunted titles and glorious showes" (Edmund Spenser's Epistles).

"I sometimes think the *furder* on I go,
Thet it gits harder to feel sure I know."

This use of *furder* as an adjective I find in William Dunbar's poems:

"But (without) *furder* process, cum on thairfore anone."

A century earlier the author of "Pierce the Ploughman's Crede" wrote:

"Thanne walked y *ferrer* and went all abouten" (Then walked I farther and went all about).

Ferrer is more regular than *farther*, which is an etymological hunchback.

Sech, for *such*, I have not been able to find, but *sich* was quite classical.

"Shepheards *sich*, God mought us many send" ("The Shepheard's Calender").

"And in many *siche* parables he spac to hem a word" (Wiclif).

Yellow for *yellow* is not uncommon.

"'Right here,' a favorite phrase," says Mr. Lowell, "with our orators and with a certain class of our editors, turns up *passim* in the Chester and Coventry Plays. Mr. Dickens found something very ludicrous in what he considered our neologism *right away*. But I find a phrase very like it, and which I half suspect to be a misprint for it in 'Grammer Gurton:'"

"Light it and bring it tite away."

After all, what is it but another form of straightway?

Right now in Robert Manning's "Hand-lyng Synne" will match *right away*, and

so will *riht anon* in the "Geste of King Horn:"

"Athulf, he sede, *riht anon*
Thu schalt with me to bure gon."

But *tite away* is quite another thing. *Tite* is from an older *tid* (Ger. *Zeit*), time and means *quickly*. From this same *tid*, plus the adjective suffix *ig*, we get *tidy*, which means first, *seasonable*, *appropriate*, then *neat*. In like manner comes *silly* (*sael-ig*) from *sael*, another English word for *time*, meaning first *timely*, then *lucky*, *blessed*, *innocent*, and lastly, *foolish*. *Tite*, meaning *quickly*, is seen in the following line from Hampole's "Pricke of Conscience:"

"If that tre was *tite* pulled oute."

The dissyllabic *postes* (posts), *nestes* (nests), *beastes* (beasts), still heard in rural districts, were regular at the beginning of the modern English period.

"An' he's been a hangin' 'roun' me," says Major Jimmy Bass, "off an' on, gittin' his vittles, his *clozes*, an' his lodgin'."

"What d' ye bring the savage *beastis* home fur, out'n the woods whar they b'long?"

With these compare a line from Chaucer:

"I wol not tell of *textes* never a del;"

and a passage from "Renard the Fox," printed by Caxton in 1481:

"Alle the *beestis* grete and smale cam to the courte sauf reynard the fox, for he knew hymself fawty and gylty in many *thinges*."

Wiclif has "fourre fotid *beestis*." An older form of the children's *goodies* may be seen in this passage from Wiclif's translation:

"But crist beynge a bischop of *godes* to comynge" (Prof. Edward A. Allen in *Chautauquan*).

[To be continued.]

Waterford (Vol. ii, p. 179).—Did not your correspondent "Rawe" make a slip of the pen when he wrote that "Waterford is a point at the southern extremity of Ireland?" And a second when he stated that "it does not reach the dignity of a town?"

P. R. E.

Man-of-War (Vol. v, p. 288).—I think that the apparent inconsistency of gender in *man-of-war*, *merchantman*, *fisherman* and the like, can be explained satisfactorily by the fact that all such names refer more particularly to the actions or business of the ship's crew than to the usual, graceful—and therefore feminine—movements of the vessel herself. This also accounts for the use of *we* and *he* for our own and the enemy's vessel in conflict, where the hostile animus is so strong that the vessels' personalities are completely overborne by those of the combatants. But in describing the "behavior" of a vessel, her action under sail and so on, no matter what her professional name may be, the pronouns applied to her are always feminine; and the gender is changed only in these compounds where the unsophisticated mind is confronted with the absurdity of considering a vessel in the act of war, piracy or business—pursuits pretty much alike at bottom—as other than masculine.

H. L. B.

MEDIA, PA.

First English Poet-Laureate.—Many discussions have appeared as to who was the first English poet-laureate and at what date. The office dates back to the reign of Edward IV, 1461-1483, and its first incumbent was John Kay. Strange to say, this poet-laureate "left no pieces of poetry to prove his pretensions in some degree to this office." All that is known from his pen is a *prose* English translation of a Latin history of the Siege of Rhodes.

ANCHOR.

TIVOLI, N. Y.

Scottish Cities.—There are a number of proverbial expressions attached to various Scottish towns. At this moment I can recall but two, "Linlithgow for wells," and "Peebles for pleasure." I am sure some of your correspondents can supply other examples.

J. G. M.

Leading Apes in Hell (Vol. v, pp. 84, etc.).—"Then this sufficeth me, that my seconde daughter shall not lead apes in hell, though she have not a penny for the Priest" ("Euphues and his England," p. 282)

Fossil Beeswax (Vol. v, p. 299).—The known deposits of "mineral wax" (ozokerite, etc.) are of the nature of paraffin, and are doubtless related to petroleum. But I see no reason why beeswax should not be found fossil, as well as fossil copal, kauri gum, and the like. But it does not seem probable that it should be found in North America, where there are no *native* species of wax-producing bees. But there may have been some such species in prehistoric, or geologically remote, ages. The "bog-butter" found in Ireland would appear in *some instances*, but not in all to be really a fossil butter. I imagine that the lake-dwellers in the old Irish *crannogs* kept their butter in subaqueous places for safety and coolness, and when the lakes became transformed into bogs, the butter became fossilized. But some samples of bog-butter would appear to be of resinous origin.

G. X. F.

CANANDAIGUA, N. Y.

Pets of Distinguished People (Vol. v, pp. 276, etc.).—*William the Silent's Spaniel*.—Those who have visited the New Church at Delft (Holland), and seen there the statue of the Prince of Orange, must have recognized a fitting accessory in the sculptured dog at its feet—especially after reading Mr. Motley's thrilling account of Don Frederic's *encamisada* on the camp before Mons, September 11 and 12, 1572. The story as given by the historian is as follows: "A chosen band of arquebusiers, attired, as was customary in those nocturnal expeditions, with their shirts outside their armor, that they might recognize each other in the darkness, were led by Julian Romero within the lines of the enemy. The sentinels were cut down, the whole army surprised, and for a moment powerless, while for two hours long, from one till three in the morning, Spaniards butchered their foes, hardly aroused from their sleep, and ignorant by how small a force they had been thus suddenly surprised, and unable, in the confusion, to distinguish between friend and foe. The boldest, led by Julian in person, made at once for the Prince's tent. His guards and himself were in profound sleep, but a small spaniel, who always passed the night upon his bed, was a more faithful sentinel. The creature sprang

forward, barking furiously at the sound of hostile footsteps, and scratching his master's face with his paws. There was but just time for the Prince to mount a horse which was ready saddled, and to effect his escape through the darkness before his enemies sprang into the tent. His servants were cut down, his master of the horse, and two of his secretaries, who gained their saddles a moment later, all lost their lives; and but for the little dog's watchfulness, William of Orange, upon whose shoulders the whole weight of the country's fortunes depended, would have been led within a week to an ignominious death. The Prince ever after kept a spaniel of the same race in his bed-chamber" (Rise, "Dutch Republic," Vol. ii, p. 397).

Although the distinguished service of this little canine sentinel, who might justly be considered the savior of his country, is not destined to oblivion, both his name and his fate are unrecorded.

F. T. C.

HARTFORD, CONN.

Muckamuck (Vol. v, p. 271).—W. R. P. should cultivate classical Chinook, instead of Chinook slang. *High Muckamuck* is the slangiest kind of slang, that means nothing. *Hiu muckamuck* means literally "big feed," or "plenty of food." The expression *High Muckamuck* is certainly in use in the west, as W. R. P. says, but it is in very bad style, as Chinook style goes. The proper expression for "chief" is *tyee*—for great chief, *hyas tyee*. If W. R. P. wishes to acquaint himself with the kind of literature that is representative of the Chinook "400," he might study the style and diction of the following classical selection:

"Oh Lilly, klose Lilly, hyas klose Lilly Dale!
Alto tipso mitlite kopa
Tenas memaloos house
Nika kli-hium stik illahee."

OROG.

PHILADELPHIA, PA.

Highbinder (Vol. v, p. 271).—It was not the writer's intention to make *highbinder* a derivative of "hoey-binder;" on the contrary, such a derivation is highly improbable.

WARDLAW.

NEW YORK CITY.

Skate Runners (Vol. v, pp. 286, etc.).—“The *Skjelobere*, or skating soldiers [riflemen on skates, which had performed such efficient service in the seventeenth and eighteenth centuries, and were maintained as long as Norway was under the Danish Crown] are said (1839) to exist no longer; though no reason is assigned for the extinction of a force so admirably adapted for such a country as Norway; the ease and rapidity of their movements over snow and ice, the facility with which they could ascend and descend declivities, rendered such a body of riflemen invaluable for the defense of the country in case of any invasion during the winter months.”

Laing, in his “Journal of a Residence in Norway” during the years 1834, 1835, 1836, has notices more or less at length in regard to the military organization. He remarks: “Although the patriotic inhabitants of this romantic land (Norway) are better fitted for riflemen than any other nation of Europe, except the Swiss, they take but comparative little pride in that arm which has achieved their greatest and really startling successes. Cavalry is the passion of the people, although, for a hundred miles back from the coast, the country is of the same wild mountainous description, there not being ten acres together which is not commanded.”

When the French armies of Louis XIV, under the famous Luxemburg, invaded Holland, in 1672, the Dutch, to preserve their liberty, cut their dykes and laid the whole country under water. During the winter of 1672-1673 everything was ice, and Luxemburg had the idea of putting his infantry on skates, and so making sure conquest of Amsterdam and in fact all Holland. What would have been the eventual success of this idea remains an unsolved problem, because the ice weakened, and beginning to melt, put an end to all military operations, and Holland was saved.

At one time, to what extent cannot now be ascertained, the Dutch had troops accustomed to manœuvre on skates, and as they are a skating people, it is very probable that such is the case down to the present date.

ANCHOR.

TIVOLI, N. Y.

Chinese in America.—“By latest accounts the claims that the Norsemen who touched on the coast of Rhode Island in 1001 were the first discoverers of America must be remitted to the lumber room of history. An American missionary in China named Shaw, aided by the great Chinese antiquarian scholar Ta-Ku, has deciphered a manuscript which apparently puts at rest the question of the discovery of this hemisphere. According to this manuscript, which was found in the city of Si-Apau-Hu, on the upper waters of the Hoang-Ho, America was discovered in the year 217 B. C. by a Chinese sea captain named Hi-Li.

“It is not necessary to enter upon all the romantic details of this narrative, which reads more like a chapter of the ‘Arabian Nights’ than a sober excerpt of history. The account relates that after a weary voyage of three months and some days a Chinese sailor on the lookout cried, ‘Land! Land!’ and that on June 10, in the year 217 B.C., Captain Hi-Li and his crew landed on the shores of California. For three months the bold navigator explored the coast, and on his return gave a glowing account of the country and predicted future greatness. He discovered the bay of San Francisco, and entered into intimate trade relations with the natives” (*Philadelphia Record*).

A Slip of Coleridge’s (Vol. v, p. 287).—The writer of the note at the above reference might have added another slip in the same passage. The space within the tips of the moon’s crescent, or decrescent, horns *never* contains a star. That space is occupied by a part of the moon’s disk which is invisible at the time, and any star that may lie in that direction is of course occultated by the moon. ROMLEY.

LITTLE SILVER, N. J.

Dread of Happiness (Vol. v, p. 297).—The ancients believed that prosperity was very apt to be followed by calamity. The ancient saying, *Sperate miseri; cave te felices*, “Hope on, ye unhappy; be cautious, ye happy ones,” is an illustration of this feeling. See further Vol. iii, p. 135, for the legend of the “Ring of Polycrates,” which further illustrates the same feeling.

Singular Place Names (Vol. v, p. 237, etc).—I find the following list of American place names in an English publication: Alkaliburg, Bleeder's Gulch, Bloody Bend, Boanerges Ferry, Breeches Fork, Bludgeonsville, Bugville, Butter's Sell, Buried Pipe, Cairoville, Clean Deck, Daughter's Loss, Euchreville, Eurekaopolis, Eureka-ville, Fighting Cocks, Hell and Nails Crossing, Hezekiahville, Hide and Seek, Jack Pot, Joker, Murderville, Nettle Carrier, Numa-ville, Peddlecake, Poker Flat, Poawottomieville, Plumpville, Roaring Fox, Sharper's Creek, Skeletonville Agency, Soaker's Rancho, Spottedville, Starvation, Stuck-up-Canon, Thief's End, Tombstone, Villa Realville, Yellow Medicine, etc.

MARY OSBORNE.

CHICAGO, ILL.

Calf of Man (Vol. v, p. 244).—Our own Delaware affords two examples of the same idea of naming groups of islands or shoals from the image of the animal and her young. *The Hen and Chickens* is the name of a shoal just below Cape Henlopen and of another above Philadelphia nearly opposite Rancocas creek. The application in these cases of the hen and her brood is peculiarly pertinent to the irregular, straying form of the ridges of rock or sand.

H. L. B.

MEDIA, PA.

Parallel Passages.—The parallelism noted in Vol. v, p. 251, between Keble's line, "Without thee I cannot live," and a passage from Quarles' "Emblems," brings to mind a third passage from Drayton's poem (1613), "To his Coy Love," which ends, "I cannot live without thee." But I do not think the parallelism in either case is very close, or very remarkable.

G.

NEW JERSEY.

Devil in Geography (Vol. v, p. 265).—Devil's river is a considerable stream in Valverde county, Tex. Cañon Diablo is a remarkable chasm of Arizona. Devil's Gate and Devil's Slide are well-known localities on the Union Pacific railroad.

P. R. E.

Owl-shield (Vol. iii, p. 20).—"The Athenians' ensign was an owl on the top of a pole, in honor of Athene, their protector" (E. Cobham Brewer).

E. S. COHEN.

BROOKLYN, N. Y.

BOOKS AND PERIODICALS.

The Atlantic Monthly for November is opened by the new serial, by Frank R. Stockton, author of "Rudder Grange," entitled "The House of Martha." It abounds in that dry, whimsical humor, which is so difficult to analyze, and yet so easy to enjoy. The short parts which make up this installment are called "My Grandmother and I," "Relating to my Year in Europe," "The Modern Use of the Human Ear," "I obtain a Listener," "My Under-study," "My Book," "The Malarial Adjunct" (the latter being the invalid husband of an amanuensis). The romantic title, "Along the Frontier of Proteus' Realm," comes rather strangely after Mr. Stockton's delightfully matter-of-fact humor. The paper with this title is by Edith Thomas, and is a charming description of the sea in its various moods, enlivened by verses of which Miss Thomas is apparently the author. "The Legend of William Tell" is traced to its early beginning by Mr. W. B. McCrackan; and Mr. Frank Gaylord Cook has an instructive paper on "Robert Morris." "Felicia" has some interesting descriptions of life on the stage, and the mutual relations of the singer and his wife become more complicated. "A Successful Highwayman in the Middle Ages," the story of a Castilian bandit, is told by Francis C. Lowell, and is followed by "An American Highwayman," by Robert H. Fuller, the mysterious tale of "the only American highwayman who has ever shown himself in any degree worthy of the name." "The Fourth Canto of the Inferno," by John Jay Chapman, and the "Relief of Suitors in Federal Courts," by Walter B. Hill, furnish the more solid reading of the number, while Percival Lowell contributes a brilliant and interesting paper on Mori Arinori, under the title of "The Fate of a Japanese Reformer." Dr. Holmes bids the *Atlantic* readers farewell all too soon in the closing paper of "Over the Teacups," in which, for a few moments, he steps before the curtain, and speaks in his own person. Kate Mason Rowland's bright paper on "Maryland Women and French Officers" must not be forgotten by any lover of amusing sketches of society at the time of the Revolution.





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NOTES.

NUTRIA.

Under "Otter," the "Century Dictionary" tells us that one South American species of otter furnishes the fur called Nutria. But under Nutria it informs us, correctly, that that fur is the product of a species of coypu. Now, the coypu is a rodent mammal, while the otter is a carnivore. It is true, however, that the word "nutria" is etymologically identical with "otter." But, if any part of the nutria fur of commerce is produced by a true otter, the fact is one not generally on record in books which treat of the fur trade. I am inclined to think the Dictionary is at fault in regard to this statement. If not, it is certainly at fault in not clearing itself of an apparent discrepancy.

* * *

PHILADELPHIA, PA.

WOMEN WITH BEARDS.

Two things have long been considered distinguishing ornaments of manhood and of womanhood—a beard and long hair. In Oriental countries, from time immemorial, a man with smooth face inspired about as much confidence as a boy, while a woman with short hair was regarded as sadly disfigured. To deprive the one of his beard and the other of her hair was a mode of punishment in Persia, India and some other Asiatic countries. A Roman with a full-grown beard had a particular name—he was called *barbatus*.

Once in awhile the ancient order of things is reversed thus: We see a man with long hair and no beard (as the late Henry Ward Beecher), and a woman with a mustache, incipient fringe and short hair (as the Woman's Right's champion).

Now, a woman with a beard has ever been looked upon with fearful curiosity mingled with a grain of suspicion. Such a female, like Owen Glendower, must have been born under a strange star. She is "not in the roll" of common women. There is something strange, uncanny and wrong about her, else why should she have a beard?

In this fashion people reasoned in days gone by. It did not take them long to come to the ominous conclusion that a woman with a beard was to be feared; she must be in league with Old Nick. And so, in mediæval days, witches were figured in the popular imagination as having pointed chin whiskers. In all pictures of the old woman with the broomstick, that feature is conspicuously plain.

In Shakespeare's time witches were supposed to wear whiskers. Thus Banquo says to the weird sisters: "You should be women, and yet your beards forbid me to interpret that you are so." You remember, of course, the scene where Jack Falstaff, disguised as the fat woman of Brentford, is trying to get out of Ford's house. But he is pummeled by Ford, who cries out: "Hang her, witch!" Thereupon Sir Hugh says: "I think the 'oman is a witch, indeed. I like not when a 'oman has a great peard. I spy a great peard under her muffler!"

In several notable instances Nature has

taken a hand in the matter. It is not easy to say why women should have hardly a sign of any hair on their faces. If the Darwinian doctrine of sexual selection be true, or if the new theory of physiological selection be allowed, then there is some explanation of a curious phenomena. It is simply a case of reversion, a return to a "primitive type" if a woman nowadays has a beard.

Several interesting instances of bearded women have been recorded. A famous Viennese female dancer in the eighteenth century had a large, bushy beard. Charles XII of Sweden had a curiosity in his army in way of a woman who wore a beard three feet in length. He considered her as a sort of "Mascot." Mlle. de Chêne exhibited herself in London during the year of the Exhibition of 1852, and it is said that she had "a profuse head of hair, a strong black beard, and large, bushy whiskers." That is nothing. The thing is becoming quite common of seeing advertised, "A Bearded Woman." She is the stock in trade of our "Dime Museums" and our "Bowery Shows." Whether 10-cent freaks, the "wonders," are genuine, we do not undertake to decide. L. J. V.

NEW YORK CITY.

RAH, RAH!

Some of the newspapers have latterly been discussing the origin of this college cry. I have found an example of it (but not as a college cry) that is very ancient. It occurs in "A Hymn of Praise to Durga," found in the introduction, or dedication, to that ancient Sanskrit epic poem, the "Mahabharata":

"Thou rejoicest to hear the dread battle's loud slaughter,

The sound of the Ra! Ra! so dire;
The chief of the holy, thy names, lady, are many,
At the cry of Ra! Ra! swiftly flying!"

(From a translation by the Rev. C. Lacy.)

In this case, what has become of the *Hur* part of the *hurrah*? That is an easy question to answer. As the *Ra* belongs to Durga, so the *Hur* belongs to her husband Siva. In fact, the famous battle-cry of the Mahrattas is *Hur, hur, Maha Deo!*

EASTON, PA.

M. P. E.

ALEXANDER THE GREAT AND ROCK-OIL.

Since petroleum has come to be with the American people a great commercial force not only, but, in the opinion of a recent writer, a moral force, also, it is interesting to learn from Plutarch what was thought of it in Central Asia more than 2200 years ago, in the time of Alexander Magnus.

About the time the Conqueror's mind was intent on his expedition to India, a trifling incident had excited in his superstitious nature apprehensions of approaching death, and a dread of the consequent downfall of his empire; but suddenly all this condition of doubt and fear was changed to one of calm assurance, by a "wonderful thing," of which there is the following account: "For Proxenus, a Macedonian, who was the chief of those who looked to the king's furniture, as he was breaking up the ground near the river Oxus, to set up the royal pavilion, discovered a spring of a fat oily liquor, which, after the top was taken off, ran pure, clear oil, without any difference of taste or smell, having exactly the same smoothness and brightness, and that, too, in a country where no olives grew. The water, indeed, of the river Oxus, is said to be the smoothest to the feeling of all waters, and to leave a gloss on the skins of those who bathe themselves in it. Whatever might be the cause, certain it is that Alexander was wonderfully pleased with it, as appears by his letter to Antipater, where he speaks of it as one of the most remarkable presages that God had ever favored him with.

"The divines told him it signified his expedition would be glorious in the event, but very painful, and attended with many difficulties, for oil, they said, was bestowed on mankind by God as a refreshment of their labors" (Vol. iv, p. 233).

Not long before this occurrence, Alexander had been honored with a grand street illumination, somewhere near Arbela, perhaps, although the historian is not quite precise as to the locality; a stream of naphtha flowed out of the ground so abundantly as to form a sort of lake. "The Barbarians, in order to show the king the highly inflammable nature of the liquid, sprinkled the street that led to his lodgings with little drops of it, and when it was almost night, stood at the

further end with torches, which being applied to the moistened places, the first at once taking fire instantly, as quick as a man could think of it, caught from one end to the other, so that the whole street was one continuous river of flame" (Vol. iv, p. 205). ("Plutarch's Lives," Clough Ed.)

F. T. C.

HARTFORD, CONN.

QUERIES.

Wide-awake Fair.—What is the meaning of this phrase? MCPHAIL.

IOWA CENTRE.

The sea birds known as wide-awakes, or sooty terns, occasionally assemble in vast flocks (as on the island of Ascension). These great bird congresses are called "wide-awake fairs" by sailors.

Hodge.—In Lamb's essay on "Christ's Hospital Five and Thirty Years Ago," he says: "There was one H—, who, I learned in after days, was seen expiating some maturer offence in the hulks. (Do I flatter myself in fancying that this might be the planter of that name who suffered at Nevis, I think, or St. Kitts, some few years since? My friend Tobin was the benevolent instrument of bringing him to the gallows.)" Is there anything known of this man who was hanged in the West Indies?

QUI TAM.

Lamb probably refers to one Hodge who was hanged in Tortola for murdering his slave. We have not been able thus far to trace his history. There was formerly a very influential West Indian family of the name of Hodge; one of the name, we think, was governor of Anguilla, and one, who seems to have lived in the Grenadines, attained the honor of knighthood.

REPLIES.

Cattle-Calls (Vol. v, p. 256).—In the note in White's "Selborne," upon the lingering use of old terms ("Antiquities," Chap. ii), the author gives a "cattle-call"

among them. Very likely some of those used in our day could be traced very far back. White says:

"When the good women call their hogs they cry *sic, sic*, not knowing that *sic* is Saxon, or rather Celtic, for hog."

He adds this quotation as authority:

"Ecka, porcus, apud Lacones; un pourceau chez les Lacédémoniens; ce mot a sans doute esté pris des Celtes, qui disoient *sic*, pour marquer un pourceau. Encore aujourd'hui quand les Bretons chassent ces animaux, ils ne disent point autrement, que *sic, sic*" (Pezron, "Antiquité de la Nation et de la Langue des Celtes").

M. C. L.

NEW YORK CITY.

Bagpipe (Vol. v, p. 305).—The bagpipe is almost universal throughout Asia, though at present not so much in use as it seems to have been in former ages. It is used among the Chinese musicians, and is met with in Persia, where it appears to have been more general in former ages than at present. There is also a Hindu bagpipe, and in Egypt it was used to some extent, but is now rarely met with. In Italy it is common. It is said that the Italian peasant believes that it is the best beloved music of the Virgin Mary, also that it is the instrument upon which the shepherds expressed their joy when they visited the Saviour. When the Italian peasant visits Rome on the anniversary of the birth of our Saviour, he always carries his bagpipes with him. The Romans are said to have been acquainted with this instrument, and most likely the Greeks also. In Scotland it is the national instrument, but even there its use is dying out.

H. R.

SCHENECTADY, N. Y.

Bagpipes are known in Scotland, England, Ireland, Germany, Spain, Italy, North Africa (at least, I find a name for them in a Tuarick vocabulary) and in Syria. Probably many other countries have them.

ILDERIM.

GERMANTOWN, PA.

Forgotten Wild Fruits (Vol. v, p. 305).—The wild lemon is the common name given

to the fruit of the mandrake plant in this section of New York State. The fruit is a one-celled berry, about the size of a sparrow's egg, and resembles a lemon in odor and taste. Children in the country gather the fruit when green, and hide them in the hay until thoroughly ripe.

H. R.

SCHENECTADY, N. Y.

The *wild lemon* of which your correspondent "Anchor" inquires, is apparently the fruit of *Podophyllum peltatum* (see "United States Dispensatory," for 1888, p. 1188, where the name *wild lemon* occurs). I suppose his *wild tomato* to be some species of *Physalis*; I have found them growing wild with edible smooth fruits. The marketmen call them strawberry-tomatoes. They are often cultivated.

G.

The Isle of Serpents (Vol. v, p. 139).—Ilan Adassi, or the "Isle of Serpents," once the site of the tomb and temple of Achilles, is, at present, a station for French and English vessels, and also the site of a lighthouse.

Dr. Clarke regretted that he could not visit this island on his voyage from Odessa to Ainada, Turkey, in the early part of our century. The distinguished traveler was not prevented, however, by any fear of a hostile reception from reptiles, although he had heard many absurd stories based on the superstition that the island was covered with serpents. In those days it seldom happened that a vessel could lie to and thus afford the tourist an opportunity of exploring the fabled island; but had it been otherwise, no one of a ship's crew would have ventured ashore, for every Russian and Turkish mariner on the Black sea had heard how "four of a ship's crew, being wrecked there, had no sooner landed, than they encountered a foe worse than the sea, and were all devoured by serpents." So it may be that the superstition had saved the celebrated island from the ravages to which other classic ground had been subject. Dr. Clarke was of the opinion that no traveler had ever set foot there. A slow rate of speed kept it in view five hours and enabled him to sketch a strip of land three and three-fourths miles long, and one-half a mile wide, entirely bare, being

covered with very little grass and very low herbage.

"May not the name," he asks, "have originated in the resemblance of the island to a serpent or immense fish floating on the surface of the water?"

The serpent superstition has not been traced farther back than the fourth century, being alluded to by Ammianus Marcellinus, a writer of that period. It is not mentioned by Arrian (second century) who was employed to survey the island, and who left a most satisfactory account of it.

In ancient times, Ilan Adassi was a kind of natural lighthouse, being at certain seasons of the year a resort for swarms of white sea-fowl, which made their nests there; it served to guide the mariner to the shores of the Euxine, which lay so low as to be indiscernible except for the white appearance of the island. Hence its ancient name, Leuce or White island, and its more poetical appellation, "The White in the Euxine."

Let us revive the memory of Leuce's fabled glories, by quoting Arrian's description of it in the second century:

"Thetis gave this isle to Achilles, and he still inhabits it; his temple and statue, both of very ancient workmanship, are there seen. No human being dwells there; only a few gnats, which mariners convey there as votive offerings. Other offerings or sacred gifts are suspended in honor of Achilles, such as vases, rings and costly stones. Inscriptions are also read there in the Greek and Latin languages, in different metres, in honor of Achilles and Patroclus; for Patroclus is there worshiped as well as Achilles. A number also of aquatic birds are seen, such as the larus, the diver and the sea-quail. Those birds alone have the care of the temple. Every morning they repair to the sea, wet their wings and sprinkle the temple, afterwards sweeping with their plumage its sacred pavement."

And let us think of this famous bit of classic soil as "the bird-haunted land, the white beach, the glorious race-course of Achilles, near the Euxine sea" (Euripides, "Iphigenia in Tauris," Buckley's trans.).

F. T. C.

HARTFORD, CONN.

City Built By Gentlemen (Vol. v, p. 305).—Valetta, the capital of Malta, is the city in question. It was built by the Knights of St. John for themselves and their successors.

GEROULD.

PENNSYLVANIA.

Saffron Robes (Vol. iv, p. 199).—"Saffron-Robed Hymen" is mentioned in Linche's (?) poem "The Love of Dom Diego and Gyneura" (1596).

JAMES MERLTON.

CINCINNATI, O.

Subterraneous Prison (Vol. v, p. 306).—In Vol. xxvii (1881) of *Lippincott's Magazine*, p. 290, there is a good account of the so-called "Simsbury Mine" prison of Connecticut. It was written by C. B. Todd. The old mine is in East Granby, Conn. It was a depot of war-prisoners, 1775-1783, and a State prison, 1790-1827. It was also called Newgate prison. There is an illustrated article on "The New England Newgate" in the *New England Magazine* for November, 1890, by E. A. Start. Richard H. Phelps published a "History of Newgate," Hartford, 3d ed., 1844; enlarged Albany, 1860 and 1863.

ILDERIM.

REFERRED TO CORRESPONDENTS.

Hungaria.—In one of Rudyard Kipling's stories he speaks of "blue Hungarias," evidently some kind of flower. Can any of your correspondents inform me as to what kind of a plant is meant? And also direct me to some treatise which shall give an account of the plant?

J. K. KILHAM.

PELHAM, N. H.

Melleray.—Whence did the Trappist abbey of Melleray, or New Melleray, in Iowa, derive its name?

McPHAIL.

IOWA CITY.

Canada.—What is the origin of the name of Canada?

W. M. A.

TROY, N. Y.

Matzoon.—I am informed that this is some kind of a fermented medicinal drink prepared from milk. To what language does the word properly belong?

W. M. A.

TROY, N. Y.

Wrens of Donegal.—What are, or were, the wrens of Donegal, alluded to in Vol. iii, p. 303, of AMERICAN NOTES AND QUERIES?

ESTES A. COUCH.

PORTLAND, ME.

Maestricht Dialect.—Is there any lexicon or vocabulary of that form of the Dutch language which is spoken in Southern Limburg (Netherlands), and in the town of Maestricht?

R. D. T.

Frenchtown.—The older maps of Maryland have a place called Frenchtown, which was a place of considerable historical interest. In later years it was a railway terminus. But it has disappeared from the maps and gazetteers. Does it still exist?

ISLANDER.

MAINE.

Aggry Beads.—What is the true origin of the so-called Aggry beads, and whence comes their name?

McPHAIL.

IOWA CITY.

COMMUNICATIONS.

Head and Foot of Table (Vol i, p. 178).—"When (as I remember) *Agesilaus* Sonne was set at the lower end of the table, and one cast it in his teeth as a shame, he answered, 'This is the upper end where I sit, for it is not the place that maketh the person, but the person the place honorable'" ("Euphues and his England," p. 255).

Crane and Stone (Vol. v, p. 228).—"What I have done was onely to keepe my selfe from sleepe, as the Crane doth the stone in hir foote, and I would also with the same Crane, I had bene silent, holding a stone in my mouth" ("Euphues and his England," "The Epistle Dedicatory").

SILEX.

NEW JERSEY.

The Origin in Literature of Vulgarisms.—(Continued from page 309).—*Gyarden* and *garding*, for *garden*, are both a little old-fashioned.

"Air old Mis' Cayce's *gyarden*-truck suf-f'r'in' fur rain?"

The initial guttural passed, by palatilization, into *gy*, which, finally, in *geard* passed into *yard*. In *gyarden* the development was arrested, and the pronunciation became fixed until it went out of fashion. *Garding* is found in Coverdale's Version, and *gairding*, in Dunbar's "The Thistle and the Rose."

"And enterit in a lusty *gairding* gent" (pretty).

The ending *ing*, for *en*, is an inheritance from the Northern dialect, as the following examples would seem to indicate:

"All those quhilk *funding* (funden) bene on lyve" (All those which be found alive) (Sir David Lyndesay, "The Monarchie").

"And sum were eke that *fallyng* (fallen) had so sore" (James I of Scotland).

"This gud knyght said: deyr *cusyng* (cousin) pray I the" ("Henry the Minstrel").

It survives in "I am much *beholding* (beholden) to you."

"Lady Jane Grey to whom I was exceding moch *beholdinge*" (Roger Ascham, "The Scholemaster").

Nor after a comparative, for *than*, as "Good nussin' goes funder *nor* physic," is a Northern idiom. I have found it in King James' "Essayes in Poesie:" "Lest my preface be longer *nor* my purpose," and elsewhere in his writings.

In the "Lay of Havelok the Dane" (about 1300) there is an expression in common use among the illiterate, *that there* (*ce-là*), used attributively:

"Hwan Godard herde *that there* thrette."

A curious idiom is found in "Genesis and Exodus" (1250):

"Laban toc and wente and folwede on" (Laban took and went and followed on).

For these two examples I am indebted to Mr. Oliphant ("Old and Middle English").

Another colloquialism sometimes heard is found in Chaucer: "What did Eolus but toke out hys trumpe?"

Ef for *if*, *sence* for *since*, *yit* for *yet*, *git* for

get, tell for till, etc., were common in literature, as the following examples show:

"*Ef* thou art trewe of dedes" (King Horn).

"*Ef* he be the man I think he be" (Bishop Gardner's Letters).

"But this much I dare say that *sence* lording and loytring hath come up, preaching hath come down, contrarie to the apostell's time" (Bishop Latiuncr's Sermons).

"Nedes must rennyng be taken for a laudable exercise, *sens* one of the moste noble capitaynes of all the Romans toke his name of renning, and was called Papirius Cursor" (Sir Thomas Elyot, "The Governour").

"What dreden ye? Nat *yit* han yee feithe" (Wiclif).

Mr. Lowell finds *git* in Warner's "Albion's England." The old verb was *gitan*, with past part. *giten*. *Tell*, for *till*, he finds in the Chester plays:

"*Tell* the day of dome, *tell* the beames blow," that is, till the trumpets blow.

The old forms of the verb have held on with wonderful persistence. *Axe* and *axed*, for *ask* and *asked*, were once classical.

"Ye didn't *ax* me that word," said Dorinda.

"*Axe* and it shal be geven you" (Tyndale).

Even *ast*, for *asked*, can be matched in literature:

"An' when he know'd you was a-comin' here, he sort er sidled up an' *ast* you for to please be so good as to tell Miss Babe he'd drap in nex' Sunday."

The substitution of *t* for *k* is not unusual.

Compare Wiclif's *backe* (A. S. *bakke*), now *bat* (*vespertilio*); *make* (A. S. *maca*), now *male*; as,

"The turtle to her *make* hath told her tale" (Lord Surrey).

And, the child's *loot* for *look*. *Drap*, for *drop*, in the quotation above, all are familiar with in the "Cotter's Saturday Night:"

"Belyve the elder bairns come *drapping* in."

Het for *heated*, *shet* for *shut*, *come* for *came*, *clomb* for *climbed*, *seen* for *saw*, *sawn* for *seen*, *growed* for *grew*, *driv* for *driven*, *ris* for *rose*, are common in literature, and colloquial examples are easily found:

"We must ollers blow the bellers
Wen they want their irons *het*."

"Limping Vulcan *het* an iron bar"
(Percy's "Reliques").

"D'rindy, *shet* the door!"

"To wayve up the wicket that the woman *shette*" ("Piers Plowman").

"And the gate was *shett* up" (Tyndale).

"There *com* a kyte, while that they were so wrothe" (Chaucer).

"We don't go an' fight it, nor ain't to be *driv* on."

"The wood-god's breed which must forever live;
Others would through the river him have *driv*."
(Spenser.)

"And thei camen to Jhesu, and thei *seen* hym that was traveiled of the fend, sittynge clothid, and of hoole mynde" (Wiclif).

"The youngest on 'em's 'mos' *growed* up."

"Where corall *growed* by right hye flockes" (Stephen Hawes).

"But then the landlord *sets* by ye,
Can't bear ye out of sight."

"He lette bringen hire bivoren him to his heh seotel as he *set* in dome as reve of the burhe" (and he had her brought before him to his high settle as he sat in judgment as reeve of the burg) ("Life of St. Juliana," about 1210).

"Into his sadel he *clomb* anon"
(Chaucer).

"I remember two fellows who *rid* in the same squadron" (Addison).

"We were *holf* hither" ("Tempest").

"For on his visage was in little drawn
What largeness thinks in Paradise was sawn."
(Lover's "Complaint.")

"Thanne alle the virgynes *risen* up"
(Wiclif).

"And up they *risen*, a ten other a twelve" (Chaucer).

"Out of bedde they rise (*riz*),
And came down blive" (Occleve).

"For if ihesus hadde *gove* reste to hem"
(Wiclif).

Ris for *rose*, *rid* for *rode*, *writ* for *wrote*, are traceable to the change of vowel in the old English preterite; as "*he ras*," but "*we rison*," "*he rad*," but "*we ridon*," "*he wrat*," but "*we writon*." In this way many strong verbs have come down with

two forms for the past tense, the distinction between singular and plural having been forgotten after the loss of inflection.

Hes for *has* is quite common in the literature of the North, as in King James' "Essays :"

"The other cause is, that as for thame that *hes* written in it of late."

The king—he of the *Counterblaste*—makes no mistake here in grammar, since the Northern dialect has *s* in the plural, as well as in all persons of the singular. One of Chaucer's scholars from the far North says :

"I is as ill a miller as is ye."

You was is doubtless due to Northern influence. Bentley uses it in his "Dissertation on the Epistles of Phalaris," "when *you was* a boy;" and Vanbrugh, in his comedies, puts it into the mouth of the *élite*. *War*, for *was* or *were*—for it is found with both singular and plural subjects, just as in the Tennessee Mountains—is a common form in the Northern dialect of middle English :

"For he likend man's lyf til a tre
That *war* growand" (Hampole, 1340).

"For some time when thai *war* bright angels" (*Ibid.*).

From this comes our colloquial *warn't*, as, "he *warn't*," "they *warn't*." The inflection of the North dialect is frequent in Shakespeare, as in "King Richard II.:"

"These high, wild hills and rough, uneven ways
Draws out our miles and *makes* them wearisome."

With which compare :

"I've noticed, tu, it's the quack med'-cines gits (an' needs) the greatest heaps o' stiffy kits."

Went as a past participle, as in *is went*, *had went*, was correct before usage substituted *gone* in its place; it is common in Chaucer :

"I would that day that your Arvigarus
Went over see (sea) that I, Aurelius,
Had went ther (where) I should never come again."

—(Prof. Edward A. Allen in *Chautauquan*).
(*To be concluded.*)

I Shall Be Satisfied (Vol. v, p. 246).
—The stanza quoted by R. G. B. can

scarcely be original with Miss Hay, and certainly was not written for "The Arundel Motto." It is one verse of a poem having the above title, published by Randolph in 1869, in a little collection of religious verse—chiefly waifs—under the title of "The Shadow of the Rock." The poem begins :

"Not here, not here, not where the sparkling waters
Fade into mocking sands as we draw near."

M. C. L.

NEW YORK CITY.

Illusions of Great Men.—Goethe states that he one day saw the exact counterpart of himself coming toward him.

Pope saw an arm apparently come through the wall, and made inquiries after its owner.

Byron often received visits from a spectre, but he knew it to be a creation of the imagination.

Dr. Johnson heard his mother call his name in a clear voice, though she was at the time in another city.

Baron Emmanuel Swedenborg believed that he had the privilege of interviewing persons in the spirit world.

Loyola, lying wounded during the siege of Pampeluna, saw the virgin, who encouraged him to prosecute his mission.

Descartes was followed by an invisible person whose voice he heard urging him to continue his researches after truth.

Sir Joshua Reynolds, leaving his house, thought the lamps were trees, and the men and women bushes agitated by the breeze.

Ravaillac, while chanting the "Miserere" and "De Profundis," fondly believed that the sounds he emitted were of the nature and had the full effect of a trumpet.

Oliver Cromwell, lying sleepless on his couch, saw the curtains open and a gigantic woman appear, who told him he would become the greatest man in England.

Ben Jonson spent the watches of the night an interested spectator of a crowd of Tartars, Turks and Roman Catholics, who rose up and fought round his arm-chair till sunrise.

Bostok, the physiologist, saw figures and faces, and there was one human face constantly before him for twenty-four hours, the

features and headgear as distinct as those of a living person.

Benvenuto Cellini, imprisoned at Rome, resolved to free himself by self-destruction, but was deterred by the apparition of a young woman of wondrous beauty, whose reproaches turned him from his purpose.

Napoleon once called attention to a bright star he believed he saw shining in his room, and said: "It has never deserted me. I see it on every great occurrence urging me onward; it is an unfailing omen of success."

Nicolai was alarmed by the appearance of a dead body, which vanished and came again at intervals. This was followed by human faces, which came into the room, and, after gazing upon him for a while, departed. Nicolai knew they were but the effects of indigestion.

Mount St. Elias (Vol. v, p. 294, etc.).—Since writing the note referred to, the National Geographical Society has published the results of Mr. Israel Russel's recent measurements of the altitude of this peak. According to Russel, the height is 13,600, instead of 19,500, the altitude determined by Baker. Such a discrepancy is inexplicable at present. Both Baker and Russel are expert topographers and are among the very best authorities in the United States in work of this character. Both are trained explorers, and first-class mathematicians, in fact they represent the foremost talent of the Coast and the Geological Survey. There is no possibility that Russel mistook Mount Cook for St. Elias, inasmuch as he determined the altitudes of both. His altitude of Mount Cook was likewise several thousand feet less than Baker's. It is hardly possible that Baker could have mistaken Mount Wrangell for Mount St. Elias, inasmuch as the former is at least 100 miles farther inland. It is more than likely that an exhaustive resurvey of the peaks in question will be ordered by one department or the other.

J. W. REDWAY.

NEW YORK.

The Goose (Vol. v, pp. 119, etc.).—It has been suggested that the honor and even worship paid to the goose in many countries

was called out by the mystery connected with its migrations to unknown regions. In Egypt the god Seb is frequently represented with a goose upon his head, and there has been found there a temple dedicated to "The good goose greatly beloved." A Buddhist relic shrine, or *dagoba*, built in Ceylon, 250 years B.C., as a depository for one of Buddha's jaws, and still existing, has carved upon the capitals of the granite pillars the figure of the hansa, or sacred goose.

Camelot, in Somersetshire, Eng., near Salisbury Plain, was a famous place for raising geese, and Shakespeare has kept its record in "King Lear," where Kent says to Cornwall:

"Goose, if I had you upon Sarum plain
I'd drive you cackling home to Camelot."

(Act ii, Sc. 2.)

M. C. L.

NEW YORK CITY.

Name Wanted for a City (Vol. v, pp. 41, etc.).—"I have read that in a short space, there was a towne in *Spainye* vndermined with Connyes, in *Thessalia* with Mowles, with Frogges in *Fraunce*, in *Africa* with Flyes" (Euphuus, "The Anatomy of Wit," p. 110, Arber's ed.). F. R. S.

Relics of Serpent Worship.—A recent novel writer, Giotti, in his "Il Sacco di Roma," p. 178, makes the following statement which he claims to have obtained by oral tradition from the *Trasteverine* dwellers outside of Rome: "From generation to generation this strange means of incantation (by serpents) seems to have reached our day. They also say that these sorcerers, who are equally skilled in curing serpent bites, have a species of sanctuary at Cacullo, a habitat lost in the mountain ravines, whither devotees of different localities journey in search of a cure for bites of poisonous reptiles."

But the strangest of all this is his assertion that "their patron is Saint Dominic and when his *fête* arrives, the wonder-working effigy of this saint, completely overlaid with vipers in semblance of votive offerings, scapularies and such-like talismans invented by human ignorance, is brought in procession with great pomp across the mountain

region, while a multitude of believers follow the religious standard, each one holding, in one hand, a lighted torch, in the other, a serpent." By way of affirming the certainty of the foregoing the entertaining romancer concludes: "Ed anche queste son tulle, belle cose che io ho sentito raccontare, ed anche trovate scritte."

I may add here as connected with the subject that in Spain under the name of *Tarasca*, a paste-board serpent or dragon has been seen carried in procession celebrating the *Fête Dieu* and the conquest of Satan by Christ. This effigy must be something notably ugly, as it has widened its significance so far as to be applied in ridicule to a harridan or an abominably repulsive person of either sex. G. F. FORT.

CAMDEN, N. J.

New Jersey Dialect.—*Traipse* (Vol. iii, pp. 255, etc.).—Dobson's "Fielding" gives a hitherto unpublished letter from Richardson, dated August 4, 1749, and written to two young ladies who, at his request, had sent him comments upon "Tom Jones," more favorable than suited Richardson's vanity. I quote one sentence to show the use of "traipse." The suggestion in brackets is Mr. Dobson's. "The Lowest of all Fellowes, yet in Love with a Young creature who was traping [trapesing] after him, a Fugitive from her Father's House."

M. C. L.

NEW YORK CITY.

Cat Island (Vol. v, pp. 142, etc.).—There is also a Cat island in the Mississippi river, twenty miles below Memphis, Tenn.; one in Lake Huron, belonging to Canada; one in the Gulf of Mexico, near the sea-entrance to Lake Borgne. Lowell's island, off Salem, Mass., is also called Cat island.

F. R. S.

CHESTER, PA.

Skate Runners (Vol. v, pp. 272, etc.).—In the article which I sent you a day or two ago I said something that I wish you would qualify. I said that Luxemburg in 1672 put his army on skates in Holland. I should have said that he put a portion of his infantry on skates, and furnished his troops

serving on foot with *crampons* (French), for which the English synonym furnished by the "Grand French and English Dictionary" is *cramp iron*, calkers, frost nails of a horse's shoe, such as are used by men working on the ice, which the "Century Dictionary" defines as calks or calkins. Our Hudson river ice-men style them *creepers*. The rest is right. A sudden thaw prevented their skates and calkins being of any service.

ANCHOR.

TIVOLI, N. Y.

Ragman's Roll (Vol. iii, pp. 35, etc.).—Prof. Morley, in "English Writers," Vol. iv, quotes from "Piers Plowman" a passage containing the following line:

"And raughte [reached, got to himself] with his ragé-man rynges and broches."

For the word "ragéman" he gives this explanation:

"In the Chronicle of Lanercost we read that an instrument or charter of subjection and homage to the Kings of England is called by the Scots *ragman*, because of the many seals hanging from it. 'Unum instrumentum sive cartam subjectionis et homagii faciendi regibus Angliæ * * * a Scottis propter multa sigilla dependentia ragman vocatur!' That is the sense in which Langland uses the word. Afterwards, in Wyntoun's Chronicle, Douglas and Dunbar, 'ragman' and 'ragment' mean a long piece of writing, a rhapsody, or an account. In course of time, it is said, 'ragman's roll' became 'rigmarole' " (p. 291).

M. C. L.

NEW YORK CITY.

Sunset on the United States (Vol. v, pp. 107, etc.).—Several newspapers have taken up my statement at the above entry, and have patriotically denounced me for a fool, if not a traitor, because I have dared to suggest that there is "time in nearly every day of the year when the sun is not shining on any part of the United States." Will not some one of your mathematically expert correspondents set the question at rest by a demonstration of the exact truth?

E. BROWN.

SAN FRANCISCO, CAL.

Mud Baths (Vol. v, p. 294).—In reply to W. B. Emmonson, Covington, Ky., I would name among mud baths, even more famous than those cited by you, Carlsbad and Franzensbad in Bohemia, and those in the island of Ischia, in the bay of Naples. The latter were known to the Greeks and Romans, and are to-day of wonderful efficacy. There are fine baths and hospitals there, but the peasants, an exceptionally long-lived and hardy race, speaking a patois with strong traces of Greek origin, do not need these refinements. When weary and footsore, they go to a certain spot on a mountain side, the lip of the crater of an extinct volcano, turn over a stone and place their feet in the hot steam and mud of the cavity.

J. H. C.

GARRISONS, N. Y.

Rise (Vol. v, p. 41).—While the explanation of this word as used in Jean Ingelow's "Divided," in the sense of a hill or rising ground, is evidently correct, it may be noted that the word *rise* once had another meaning and was so used locally down to a comparatively late period.

Chaucer wrote:

"As white as is the blosme upon the rise."

("Canterbury Tales," "The Miller's," l. 3324.)

Tyrwhitt and White both define the word, "small twigs or bushes."

In 1788, Gilbert White, in his "History of Selborne" ("Antiquities," Chap. ii, note), included this among several Saxon terms still lingering in the country usage of his neighborhood.

"Coppice or brushwood our countrymen call *rise*, from *hris*, frondes; and talk of a load of *rise*."

Concerning "J. H.'s" assertion that there are no "upland meadows" in Scotland, I have recently met with the same statement from an independent source, but cannot now place the paragraph, that a high meadow would be an absurdity in Scotland. Apparently, while there may be high fields, a meadow, to Scottish ears, implies a stretch of lowland.

M. C. L.

NEW YORK CITY.

Breeching Scholar (Vol. v, p. 147).—A good illustration of the innate good sense of Henry IV of France is afforded by the fact that he gave positive orders to the instructors of his son (afterwards Louis XIII) to "flog him every time he shows his obstinacy in doing wrong. I know well by my own case that nothing in the world does more good than that." Apart from the question of the need of corporal punishments in schools, one can but respect the judgment of a king who despised the idea that royally descended flesh and blood were too good to be put under the restraints of needed discipline.

F. R. S.

Birds' Eggs (Vol. v, p. 208).—The island of Aves, in the West Indies, is regularly visited for terns' eggs, which are there collected in March and April, in vast numbers for the West Indian markets. The supply is not only large, but the quality of the eggs is unsurpassed. Terns' eggs are also marketed in the Southern States.

ISLANDER.

MAINE.

Scholastic Doctors (Vol. v, p. 188).—Robert Couton was called *Doctor Amænus*.

ESSEX.

NEW JERSEY.

Singular Place Names (Vol. v, pp. 237, etc.).—*The Knickerbocker* for January, 1837, mentioned the following as then existing in the United States: "Horse-shoe, Split Rock, Horse-head, Hat, Long-a-coming, One-Leg, Painted Post, Spread-Eagle, Thoroughfare, Traveler's Rest, Wild-cat, English Neighbor, Good-Intent, Good-Luck, White-Horse, Half-Moon, Temperance, Economy, Harmony, Industry, Trinity and Unity."

A. ESTOCLET.

NEW YORK CITY.

Shortest Grace (Vol. iv, pp. 71, etc.).—Your correspondent, J. H., has attributed to Charles Lamb a pleasantry which Lamb himself, in his essay on "Grace before meat," ascribes to his friend C. V. L. (Charles V. Le Grice). No doubt, however, Lamb upon occasion may have re-

peated the little half-jesting grace as if it were his own.

QUI TAM.

GERMANTOWN, PA.

Spontaneous Combustion (Vol. v, pp. 272, etc.).—It is held by some geologists of high repute that the spontaneous combustion of lignite beds has been the cause which has produced those strangely distorted and desolate-looking tracts in the North-western United States known as the Bad Lands.

R. R. C.

WHEATON, ILL.

Calf of Man (Vol. v, pp. 244, etc.).—"Man" has been looked upon (somewhat blindly) by some as referring to the *Mona* of the early geographers; others see in it an abbreviation of *Manning*, the Manks appellation of the island; whereas to others again it seems a very slightly altered form of the old British *môn*, which means *isolated*.

One fact which may support the latter derivation has struck me, although I have not seen it remarked by any writer in this connection; it is, that in the ancient local chronicles (written in Latin) the island is always separately designated by its own name, whilst its neighbors are all put under one denomination, the *Sodorenses*, evidently a Latinized form of the Norwegian *Sudreyjar* (which, by the way, gave rise to the deceptive, and to many enigmatical, title bestowed on the Bishop of *Sodor* and Man).

As to "calf," it is admittedly an anglicized form of *Kálfr*, one of the many Norwegian roots common in the Runic inscriptions still extant and in the place names round about the Isle of Man. It is quite usual for *kálfr* (= a calf) to be added to the name of a larger island so as to make up a diminutive appellation for a smaller adjacent one, which is supposed to be its young, its calf (compare *Mýl*, *Mylarkálfr*); and "Islander," p. 263, remarks how the habit exists among British seamen likewise.

A. ESTOCLET.

NEW YORK CITY.

P. S.—A curious coincidence is brought to my mind by the above; is it not a fact that, in the language of the Montaukets,

man or *mun* means an *island*, an *isolated spot*?

A. E.

BOOKS AND PERIODICALS.

The Century Magazine celebrates its twentieth anniversary with the November number—a number which is intended to exemplify the best what an illustrated magazine of our day can do for its innumerable readers.

In the editorial on the event the editor claims for *The Century* "a sane and earnest Americanism," an Americanism "that deems the best of the Old World none too good for the New." Instead of viewing at length the literary and artistic achievements of the magazine, the editor considers it best to celebrate the astonishing progress in magazine printing during the past twenty years in an illustrated article by Theodore L. De Vinne of the De Vinne Press.

There is a profusion and variety in the illustration of the November number which is remarkable even for *The Century*, varying from the actinic reproduction of rapid pen work to the exquisite engraving of Cole in the "Old Master" series (a full-page after Signorelli).

The great feature of *The Century's* new year, the series on the "Gold Hunters," is begun with John Bidwell's paper, fully and curiously illustrated, on "The First Emigrant Train to California." Another important series of papers herein begun is Mr. Rockhill's illustrated account of his journey through an unknown part of Tibet, the strange land of the Lamas. A notable and timely contribution to Dr. Shaw's series on municipal government is his interesting and thorough account of the government of London, with its warning for American municipalities. A pictorial series begins in this number—"Pictures by American Artists"—the example given being Will H. Low's "The Portrait." The first of two articles on the naval fights of the war of 1812 appears in this number.

The fiction of the number has as its most striking contribution the beginning of the first long story written by the artist-author, F. Hopkinson Smith; it is entitled "Colonel Carter of Cartersville," and is accompanied by a number of pictures by Kemble. Mrs. Anna Eichberg King has a story of old New York, with a dozen designs by George Wharton Edwards, and Frank Pope Humphrey has a ghost story entitled "The Courageous Action of Lucia Richmond."

The frontispiece is an engraving of a photograph of Lincoln and his son "Tad," accompanied by an article by Col. John Hay on "Life in the White House in the Time of Lincoln." In the prison series is a paper descriptive of adventures "On the Andersonville Circuit." W. C. Brownell makes note of the work of two original French sculptors, Rodin and Dallou.

The poetry of the number is by Edgar Fawcett, the late James T. McKay (a posthumous poem entitled "The Epitaph"), James Whitcomb Riley, G. P. Lathrop, R. W. Gilder, Thomas A. Janvier, John Vance Cheney, and Arlo Bates, besides a full Bric-à-brac department of lighter verse. The Editorial Department discusses forestry, international copyright, etc., and W. W. Ellsworth protests in open letters against "The Spoiling of the Egyptians."

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QUERIES.

Wedding Anniversaries.—Can you give me the names of the different wedding anniversaries?
F. E. P. L.

PHILADELPHIA, PA.

At end of First year, the Cotton Wedding.	
Second year	Paper "
Third "	Leather "
Fifth "	Wooden "
Seventh "	Woollen "
Tenth "	Tin "
Twelfth "	Silk and Fine Linen "
Fifteenth "	Crystal "
Twentieth year	China "
Twenty-fifth "	Silver "
Thirtieth "	Pearl "
Fortieth "	Ruby "
Fiftieth "	Golden "
Seventy-fifth "	Diamond "

Inca's Bone.—What is the Inca's Bone?
McPHAIL.

IOWA CITY.

What is called the interparietal bone in

the lower mammals; in adult man it is usually, but not always, a part of the occipital bone. But it has been observed that in Peruvian mummies this bone is not very infrequently distinct; the suture which usually exists in very early life still persisting. Hence it has been called the Incarial Bone.

Robert.—Where is the town of Robert?

McPHAIL.

IOWA CITY.

There is a considerable town of this name on the island of Martinique, French West Indies.

REPLIES.

Snakes in Iceland (Vol. v, p. 296).—The chapter referred to in this note has been attributed to Hakluyt.

J. W. R.

NEW YORK.

Hungaria (Vol. vi, p. 5).—I have no doubt that Mr. Kipling by this name means "the Countess Josiká's Lilac," *Syringa josikæa*, a purplish-blue flowered Transylvanian lilac, often called the Hungarian lilac.

QUI TAM.

GERMANTOWN, PA.

Melleray (Vol. vi, p. 5).—The abbey in question (New Melleray) no doubt is named in honor of the abbey of Mount Melleray, near Cappoquin, county Waterford, Ireland. There is also a Melleray in the department of Sarthe, in France.

But if, as I suspect, the Irish Melleray is named for the French village of La Mailleye, we can have no difficulty in deriving its name. *La Mailleraye* is said to signify *the medlary*, or medlar-orchard, and its old Latin name of *Mespiletum* bears out this conjecture.

IPSICO.

PENNSYLVANIA.

Painted Desert (Vol. v, p. 295).—"Painted Desert and Painted Rocks are names applied to several localities where the so called "Aztec pictures" are found. The name is applied to the rude rock-carvings made by Indians. The surface of the

rocks, which are sandstone in composition, is yet black in color; the interior is a pinkish white. The rough intaglio pictures are made by clipping away the surface of the rock. Some of these carvings are very recent, others are more than fifty years old. At Antelope Valley, Arizona, I made pencil sketches of about twenty of these rocks, several of which had been copied about forty years previously, and a reproduction of the drawing made at that time appears in Bancroft's "Native Races of the Pacific Coast." A comparison of the two sketches shows that several of the figures copied by my predecessor have been somewhat changed by adding other features thereto, and also that new figures have been sculptured on the same rock. The figures are mainly rude pictures of animals, and their white surface on a black background gives an effect of irradiation that would naturally suggest the name "Painted Rocks."

J. W. REDWAY.

NEW YORK.

Dorimant (Vol. v, p. 281).—Dorimant is a witty, rakish character in Etherege's play, "The Man of Mode." It is generally held that the Earl of Rochester was intended by Dorimant, and in later English literature it appears to signify any loose and unprincipled but agreeable, witty and stylish young man.

N. S. S.

The Dogs of War (Vol. v, p. 269).—This subject has been treated very successfully in "Professions for Dogs," by C. F. Gordon Cumming. The article is enlivened throughout with anecdotes, many of which are historical, and illustrate the point in question. The following will serve as a specimen of the interesting collection:

"Probably no dog ever rendered such signal military service, or been so honorably recognized as the celebrated poodle Moustache, who shared the victorious fortunes of the French army through most of the wars of the Consulate, and the French Empire. He won special honors at Marengo, and was decorated by Marshal Lannes, as a reward for having rescued the regimental colors from an Austrian soldier when in the act of snatching it from the grasp of the standard-

bearer, as he fell mortally wounded. The plucky poodle drove off the assailant, and then, seizing the tattered colors in his teeth, dragged them triumphantly till he reached his own company." This is only one of the many brilliant exploits recorded of the Prince of Poodles, Moustache.

Bonaparte's high opinion of a dog's military value may be seen from the following letter addressed to Marmont in 1799: "There should be at Alexandria a large number of dogs, which you ought to be able to employ by massing them in groups at a short distance from the walls."

During the insurrection of 1871 in Algiers, the French could not but have been struck with the effective aid rendered by the African dogs to the Arabs of Kabylia, and the French themselves revived the "dog service" in the South Tunisian campaigns of 1881 and 1886, with most satisfactory results.

In 1886, the French War Department, as also the German, ordered training schools for dogs to be attached to the various regiments of the army, the French dog service being put in charge of General Ferron, minister of war, and that of the Germans, under the command of a General of the Fourth Army Corps.

The dogs are trained, *first*, as auxiliary sentinels; *secondly*, as scouts, and *thirdly* as safe letter-carriers.

It now remains to be seen if doggie at the close of the nineteenth century will outshine the trained dogs of the ancient Greeks and Romans, or even the canine defenders of the French standard in the Napoleonic era (see "Professions for Dogs," "Blackwood," Vol. 144).

F. T. C.

HARTFORD, CONN.

At present, dogs are employed by the French troops in Anam, but apparently for the purpose of guard-duty, or as watch-dogs, rather than in actual fighting. In the Maroon wars of Jamaica, the English are said to have employed blood-hounds in tracing up the runaways, but some writers say that the dogs were never put to actual use, since the dread of the dogs induced the Maroons to give up at once that independence they had so bravely contended for.

ILDERIM.

"Forgotten Wild Fruits" (Vol. v, p. 355; Vol. vi, p. 4).—"Wild lemon" is probably only a local name for the fruit of the wild-mandrake, or "May-apple," as it is generally called in Southern Pennsylvania. We have seen thousands of them and have gathered and eaten hundreds of them in our time. *Wild lemon* is perhaps a more appropriate name for it than *May-apple*, for it resembles a lemon more than it does an apple. It is the *Podophyllum peltatum* of botanists. The fruit, however, at least in Lancaster county, is very much larger than a "sparrow's egg," it is nearly as large as the ordinary lemon (citrus), but more oblong and somewhat flattened on the one side. It used to be abundant in Lancaster county, and is by no means rare now. But it has nothing of the *citrus* or common lemon flavor about it. It abounds in woods and contiguous fields, but as the woods disappear, the mandrake also disappears—its habitat is wild shady regions, and it ripens here in July. The stem is "round, sheathed at base, dividing into two round petioles, between which is the flower," and subsequently the fruit. Many of the plants have barren stems, and only one peltate leaf. The root is said to be poisonous and acts as a cathartic. The fruit when perfectly ripe is not unpleasant to the taste, but very few contract a fondness for it—there is a mawkish sweetness about it that soon clogs the appetite, although it is very slightly acid. Some imagine it has the flavor of the strawberry, but others are not able to detect that peculiar flavor.

S. S. R.

LANCASTER, PA.

Patriarchs (Vol. v, p. 305).—The Roman Catholic Church recognizes patriarchs of Constantinople, of Alexandria, of Antioch (Maronite rite, Melchite rite, Syrian rite and Latin rite), of Jerusalem, of Venice, of Babylon, of Cilicia, of the Armenians, of Lisbon, of the West Indies, and of the East Indies. The Russian Church has eleven patriarchs, of Jerusalem, Antioch, Alexandria, Constantinople, Russia, Cyprus, Austria, Mount Sinai, Montenegro, Greece and Roumania. There is also a patriarch of the Chaldeans (Roman Catholic Nestorians), and a patriarch of the Nestorians. R. G. B. NEW YORK CITY.

From "The Universal Episcopate" of the Rev. Dr. Charles R. Hale, Baltimore, 1882, and from other sources, I have been able to compile the following list of Patriarchates, as at present existing: 1. In the Orthodox Eastern (Greek) Church, there are patriarchs of *Constantinople*, *Alexandria*, *Antioch* and *Jerusalem* (Russia and Greece have no patriarchates). To the archbishops of *Czernovitz* and *Carlovitz* is also latterly conceded a patriarchal rank. 2. In the Roman Catholic Church (Latin rite) the pope himself is a patriarch; others are the patriarchs of *Constantinople*, *Alexandria*, *Antioch*, *Jerusalem*, *Venice*, *Lisbon*, *the West Indies*. 3. Roman Catholic patriarchs of the Eastern Rite: *Antioch* (Melchite Greek uniate); *Cilicia* (Armenian uniate); *Antioch* (Syrian uniate); *Babylon* (Chaldee uniate); *Antioch* (Maronite uniate). 4. Armenian Church, under the Supreme Catholicos in rank are the patriarchs of *Constantinople*, *Jerusalem*, *Sis* and *Akhthamar* (the two latter with the title of Catholicos). 5. Of the Jacobite Church, patriarch of *Antioch*. 6. Coptic Church, patriarch of *Alexandria*. 7. Nestorian Church, patriarch of *Babylon*. This makes a total of twenty-six patriarchates, but I do not think it a complete list. G.

NEW JERSEY.

REFERRED TO CORRESPONDENTS.

Life is Short, Art is Long.—What is the full text of the passage of which this forms a part? Who wrote it? And what does it mean?

MEDICO.

PHILADELPHIA, PA.

Timothy, or Herd-grass.—What is the origin of these names? One account states that one Timothy Herd introduced the culture of it into the United States; another story is that Timothy Hanson took it to England from New Hampshire about 1780; a third explanation is that a Quaker named Timothy sent the seed from Durant's Neck, N. C., to England about 1662. But most botanists regard the plant as European rather than American.

P. G. T.

OSWEGO, N. Y.

Corncob.—Where can I find any account of Corncob, a Choctaw chief?

M. S. P.

DULUTH.

Essential Oils.—Are essential oils so named because the so-called "essences" are prepared from them? Or are the oils regarded as the essential or active principles of certain plants?

ROBERT M. PERKINS.

NEWARK, N. J.

Ogontz.—This is the name of a town near the limits of Philadelphia. It is said to have been the name of an Indian chief. Where can an account of this chief be found?

L. M. N.

PHILADELPHIA, PA.

COMMUNICATIONS.

The Origin in Literature of Vulgarisms—(Continued from page 8).—

When a boy I frequently heard *catch*, for *catch*. I was delighted to find this old pronunciation the other day in "Gammer Gurton":

"Then I to save my goods, toke so much pains as him to watch;
And as good fortune served me, it was my chance him for to *catch*."

Roil (to vex) conformed its spelling to the old pronunciation, and is now *rile*; while *bile* (A. S. *byle*) has changed its spelling to suit the modern pronunciation. *Boil* (tumor) is the only word in the language of direct Germanic origin that has *oi* (Sweet). The verb *boil* comes from the old French *boiller*. I will venture the suggestion that the pronunciation of *neither* sometimes affected comes from a dialectic form *noither*, once common.

"*Noyther* grave ne ungrave, golde *noither* silver" ("Piers Plowman," iv, 130).

"Whether thou shalt be our kyng, *oither* we shall be undirloute to thi bidding" (Wiclif).

Wiclif has "that the bodi of synne be *distried*" (destroyed). All are familiar with the vulgar pronunciation of *going*.

Ventur', *natur'*, etc., Mr. Lowell says, "The Yankee still persists in."

"I recollecten thet 'ere mine o' lead to Shiraz Centre, That bust up Jabez Pettibone, an' didn't want to *ventur'*."

John Lyly, in his "*Euphues*," a classic—in prose, the classic—of that age, shows us what the pronunciation was: "Be valiaunt but not to *venterous*."

"Like *Darby* (Derby), *clark* (clerk), *parson* (*persona ecclesiæ*), so *sarvant*, as we still pronounce its doublet *sergeant*, *sarpent*, *sarmont* (compare Wiclif's "and *Symont* suede hym," Simon followed him), *varmint*, (vermin), *Hanry* (whence *Harry*), *chaw*, are common in the literature of North England; so, too, *thar* and *whar*.

"Leastways thar's whar he started to go."

"Till (to) thaim that sinful comes *thar*,"
("Homilies in Verse.")

"Than saw thai *whare* Cristofer stode" (Lawrence Minot).

"Ne *nowhar* in non other stede" (King Horn).

This recalls Mr. Bigelow's use of negatives:

"No, never say nothin' without you're compelled tu, Nor don't leave no friction—idees layin' loose."

Where there are only three to Chaucer's four: "Ne never for no wo ne shall i lette to serven hire, how fer so that she wende."

The good and wise King Alfred goes even further. The school-boy who exclaimed on rising from a losing game of "keeps," "You needn't never say nothing no more to me about no marbles," was giving vent to his indignation in true Alfredian prose; and there are times in the life of every true-born Englishman when he would like to wreak his vengeance, as his children are sure to do, on the modern importation from the Latin grammar forbidding double negatives.

Hit (it) and *hem* ('em) were once aspired. "*Hit's* been now a'most forty year ago."

"*Hit* snewe in his hous of mete and drynke" (Chaucer).

"That *hem* hath holpen whan that they were seeke (sick)" (*Ibid.*).

Year, for *years*, was quite regular. *Years* at one time was as much an innovation as *deers* would be now.

"Of twenty year of age he was I gesse" (Chaucer).

A better example of *guess*, in its expletive sense, is seen in Spenser's line:

"Now it is time, I *guess* homeward to go."

This exactly matches,

"An' one is big enough, I *guess*, by diligently usin' it."

The etymology of *chore* recalls the time when English was derived from everything but English. Happily now, in the study of our language, we no longer turn our backs on ourselves. "*Chore* is also Jonson's word, and I am inclined to prefer it to *chare* and *char*, because I think I see a more natural origin for it in the French *jour*—whence it might come to mean a day's work; thence a job—than anywhere else." The French *jour*, through its derivative *journee*, gives us *journey* and *journey-man*, a man who works by the day, but *chore* has its origin in *English* itself, that is, it is not a borrowed word. Shakespeare has *chare* as in "Anthony and Cleopatra:"

"the maid that milks,
And does the meanest *chares*."

The oldest English is *cerr*, a turn, a job—from the verb *cerran* (Ger. *kehren*), to turn—the middle English forms of which are *cherre*, *chare*, *chore*, I find the verb in the version of "Genesis and Exodus" (1250).

"He bade hise kinde to him *charen*" (he bade his kindred to him turn).

A form of the noun is seen in *char*-woman and in a-*jar*, which is for *achar*, on turn.

"An' bein' as it air named arter D'rindy, she *sets store* by it."

This expression has fallen, I know not why, into dishonor in America, but it is not unusual in the best literature of the past, and in the works of the best writers of the present in England. I find it in Sir Thomas Wyatt's "Sonettes" (about 1540):

"Taught me in trifles that I set no store."

As to *arier*, *after*, used to rhyme with *slaughter* and *water* in classic poetry, as well as in the *Jack and Jill* of *Mother Goose*.

In Wiclif we find *stidfast*, *yistirday*, *pore* men, *asferd*, *turmtid* (tormented), *sperit*.

Even the *gooder* and *badder* of childhood

I have been glad to hail again in the best literature: "*godere* lore" is in "Ancren Riwle," and "*badder end*" in Chaucer.

Much of the slang of the present day is not modern by several centuries. When Mr. Sawin wrote, "An' Rantoul, tu, talked pooty loud, but don't put *his* foot in it," he was probably not aware of Tyndale's proverb,

"The bishop hath put his foot in the pot."

In the first English comedy, "Ralph Roister Doister," published about 1553, Ralph says:

"Nay dame, I will *fire thee* out of thy house," which certainly requires no gloss for those of us who sometimes hear the vernacular in all its vigor. It is no strange thing to hear that the president of a bank has *skipt*, but it is a little startling to read in Wiclif that "whanne barnabas and poul hearden this thei *skipten out*."

These colloquial survivals of what was once a part of the standard language prove the soundness of Horace's doctrine:

"Multa renascuntur quæ jam cecidere, cadentque
Quæ nunc sunt in honore vocabula, si volet usus,
Quem penes arbitrium est et jus et norma loquendi."
("Ars Poetica.")

and the folly of Swift's "Proposal" for fixing our language forever. * * * that no word, which a society shall give sanction to, be afterwards antiquated. If the examples cited show anything, they show that in respect to colloquialisms and so-called vulgarisms,

"Ther nys (ne is) no newe gyse that it nas (ne was) old," in the language of Chaucer, or, in other words, whatever is, *was* right (Prof. Edward A. Allen in *Chautauquan*).

—(Prof. Edward A. Allen in *Chautauquan*).

Plaquemine (Vol. v, p. 152).—The author of "The Story of an Old Farm," writing of Plucamin, N. J., says that many consider Plaquemine to be the proper spelling of the name. "It is repeatedly spelled 'Blockhemen' in the old German archives of Zion Church." He gives also a letter from Edward Eggleston, with whom in 1885 he had some correspondence on the point. Mr. Eggleston says: "I think it may be a

corruption of *Puckamin*, which I believe, though I cannot be sure, was a dialect form of the Algonquin *Putchamin*, corrupted by our ancestors to *persimmon*, the fruit of that name. This seems like a wild conjecture, but I think it is the solution. At any rate, the name is Indian, I doubt not" (p. 165).

Putchamines are mentioned among the fruits enumerated in "A Perfect Description of Virginia," London, 1649 (author unnamed). This is printed in the "Force Tracts," Vol. ii, but when making my note I carelessly omitted the page.

M. C. L.

NEW YORK CITY.

"**Four Persons Sat Down,**" etc. (Vol. iii, p. 58).—Horace Walpole, in a letter to Lady Ossory, writes: "I send you a very old riddle, but if you never saw it you will like it and reverse the riddle-maker, which was one Sir Isaac Newton, a stargazer and conjurer:

" 'Four people sat down to a table to play;
They played all that night, and parted next day.
Could you think when you're told that as they all
set
No other played with them, nor was there a bet?
Yet when they rose up each was winner one guinea,
Tho' none of them lost the amount of a penny.' "

Walpole could not guess it, but Lady Ossory did, and sent him this answer:

"Four merry fiddlers played all night
To many a dancing ninny,
And the next morning went away,
And each received a guinea."

(*Chicago Inter-Ocean*.)

Corycian Cave (Vol. v, p. 108, etc.).—Your correspondent has made note of the fact that this so-called cave, like the neighboring town of Corycus, whence its name was derived, was anciently famous for its saffron. But he failed to make note of one very pleasant conjecture, to wit, that *Crocus* (Greek *κρόκος*) the Latin name of the saffron, was probably derived from that of the town of Corycus. Another word, a curious old English one was derived from *crocus*. I refer to *croker*, a cultivator of, or dealer in, saffron, a word which appears to survive only as a family name.

QUI TAM.

Cattle-Calls (Vol. vi, p. 3, etc.).—A call to cows in milking is *so*, meaning "be still." To oxen, working-horses, or mules, to turn to the right, *gee!* *gee-hwo!* or *jee-whoa* (German, *jüh!* Ital., *gio!* etc.). To turn to the left, *haw*, or *whoa-haw!* or *hoi* (cf. French *huhau!* *hue!* *hurhau!* and *dia!* To stand still, *whoa*, or *hwo!* Fr. *hau!* *houoi!* In the Middle States the cry *yay* is often heard (cf. German *je!* so! go on! *hüo!* *juh!* etc.). Every reader of Miss Ingelow's poems remembers the *cusha*, *cusha*, used in calling cows. I read in *The Critic* some years since that in Germany *hep*, *hep*, was a call for goats. It is much better known as an old anti-Semitic cry. In my youth I have heard hog-drovers calling out *whoe* to their droves.

N. S. S.

GERMANTOWN, PA.

Sic as a call to swine is new to me, but "*sick him*" (doubtless for "*seek him*") is a common command to dogs. About Philadelphia *to sick on* has come to mean "to urge on," or "to egg on." It is even used of persons. I have no doubt that this is an extension of the use of *sick him*, or *seek him* as a command to dogs.

P. H. R.

CAMDEN, N. J.

Labrador (Vol. v, p. 267).—Hind in his "Exploration in Labrador" (1863) has the following explanation: "The traditions respecting the origin of the name 'Labrador' prevailing among the residents on the coast, many of whom occupy the sedentary seal fisheries of their ancestors, ascribe both the discovery of the country and its name to Labrador, a Basque whaler, from the kingdom of Navarre, who penetrated as far as Labrador bay, now called Bradore bay, about the middle of the fifteenth century. In process of time as this bay was much frequented by Basque fishermen, the whole coast became known by the name of the adventurous whaler who first visited it."

Hind refers to Robertson's "Notes on Coast of Labrador." According to Larramendi's "Basque Dictionary," *Labrador* is not Basque, but Castilian. The Basque equivalents are *aigurlea*, *achurlea*, *necazalea*, *necazaria*; Latin, *agricola*.

Larramendi "Diccionario Trilingüe, Castellano, Bascuence y Latin" (1853).

F. T. C.

HARTFORD, CT.

Lofty Waterfalls (Vol. v, pp. 306, etc.).—The waterfall of Pandassan, Tampassuk, in Sabah, or British North Borneo, is 1500 feet high. It is on the river Kalupis.

* * *

Pomp's Pond.—This is a small and, as I remember it, a somewhat gloomy little lake, or tarn, near Andover, Mass. I have not seen it for many a year. There is some kind of a legend attached to it. This pond, as well as the Shawsheen river, which flows near it, was one of the places in which the devil baptized witches. It was in that part of old Andover which is now called North Andover that the Salem witchcraft first broke out, at least so it used to be said in my school-days. But Pomp's pond is not in North Andover. I believe it took its name from some ancient negro named Pomp, whose story I have forgotten.

EUCLID.

BOSTON, MASS.

Ff as an Initial (Vol. v, pp. 226, etc.).—In the life of Fielding, written for the "English Men of Letters" series, Austin Dobson says that in the original assignment to Andrew Millar of the copyright of "Joseph Andrews," as well as in another existing document, both the author's name in the body of the instrument and his signature are written with the form *Ff*. "Joseph Andrews" was published in 1742, so this brings the custom down to comparatively modern times.

M. C. L.

NEW YORK CITY.

Sunken Cities (Vol. v, pp. 275, etc.).—A recent archæological discovery of no slight moment lends a living interest to this topic. According to a diver's affidavit there are streets and walls at the bottom of the Adriatic sea—just south of Boregno Light-house and about opposite Ravenna. There is much reason to believe the ruins seen there are those of the lost city in the Istrian island of Cissa. The latest records of this city be-

long to the seventh century, and even the site of it is a matter of uncertainty. Perhaps the fishermen's nets which brought up fragments of masonry have found what there is no written memorial to prove, and the so-called submarine rocks are only the overturned buildings of Cissa submerged for twelve hundred years. The diver's explorations were limited by his apparatus to a walk of 100 feet on a sea wall, but the results of the initial examination were enough to warrant more extended investigations, which it is hoped will establish, beyond conjecture, the identity of the submerged town.

F. T. C.

HARTFORD, CONN.

Calf (Vol. vi, pp. 12, etc.).—We have off the Maine coast no less than three Calf islands, one of which lies near Cow island, and another is attended by a Little Calf. Off Boston Harbor there are also islands called respectively Calf and Little Calf. The Maine coast has two Cow islands, at least. Not far from the island of St. Thomas, in the Virgin islands (West Indies) there are rocks called the Cow and Calf.

There is a Cow island south-west of the county of Cork, with a Calf near it; and a Cow and Calf off Cornwall near Porthqueen. East, Middle and West Calf also belong to the county Cork. Another island called the Calf is in the Orkneys near the isle of Eday.

ISLANDER.

VERONA, ME.

Bad Lands.—The common explanation is that the French Canadian *voyageurs* called these places *Mauvaises Terres pour traverser*, "bad lands to travel over," whence, for brevity's sake, *Mauvaises Terres* and *Bad Lands* were formed by compression. As confirming this view, I would cite Hayden's statement that the Sioux name is "Ma-koó-si-tcha," which is said to mean "bad country to travel through." *Per contra*, the Spanish name in New Mexico for such places is *Mal país*, literally "bad country." Is this only a coincidence? May it not be a comparatively recent translation of the French or English name? G.

NEW JERSEY.

Mine of Beeswax (Vol. v, p. 299).—*Ozocerite*, or mineral wax, is very common along the Pacific slope. Usually it is black in color, but in a few instances it is almost as white as refined paraffine. The deposits are confined mainly to the Coast Range, and large masses of the mineral are frequently thrown upon the beach, or otherwise exposed by the waves. J. W. R.

NEW YORK.

Ages of European Sovereigns.—The new issue of the "Almanach de Gotha" gives an interesting table, showing the ages of the reigning sovereigns of Europe and the duration of their reigns: "Omitting the small German States, the oldest reigning prince is Leo XIII, who is 79 $\frac{3}{8}$ years old, and has reigned nearly 12 years; next comes William III, King of the Netherlands, 72 $\frac{3}{4}$ years old, having reigned 40 years; next Christian IX, King of Denmark, 71 $\frac{1}{2}$ years old, with 26 years of reign; then Queen Victoria, 70 $\frac{1}{2}$ years old, with 52 years of reign; Karl I of Würtemberg, 66 $\frac{2}{3}$ years old, with 25 years of reign; Frederick, Grand Duke of Baden, 63 years old, with 38 years of reign; Albert, King of Saxony, 61 $\frac{1}{2}$ years old, with 16 years of reign; Oscar II, King of Sweden, 60 $\frac{3}{4}$ years old, with 17 years of reign; Francis Joseph of Austria, 59 years old, having reigned 41 years; Leopold II, King of the Belgians, 54 $\frac{1}{2}$ years old, having reigned 24 years; Louis, Grand Duke of Hesse, 52 years old, with 12 years of reign; Charles, King of Roumania, 50 $\frac{1}{2}$ years old, with a reign of 23 $\frac{2}{3}$ years since the beginning of his government; Nicholas, Prince of Montenegro, 48 years old, with a reign of 29 years; Abdul Hamid, the Sultan, 47 years old, with 13 years of reign; Humbert I, King of Italy, 45 $\frac{1}{2}$ years old, with a reign of nearly 12 years; Alexander III of Russia, 44 $\frac{1}{2}$ years old, with a reign of 8 $\frac{3}{4}$ years; George, King of Greece, 44 years old, with a reign of 26 $\frac{1}{2}$ years; Otto, King of Bavaria, 41 $\frac{1}{2}$ years old; William II, German Emperor, nearly 31 years old, with 1 $\frac{1}{2}$ years of reign; Carlos I of Portugal, 26 years old, two months of reign; Alexander I of Servia, 13 $\frac{1}{3}$ years old, with nine months of reign; Alfonso XIII of Spain, 3 $\frac{1}{2}$ years old, with 3 $\frac{1}{2}$ years of reign.

Hen and Chickens (Vol. v, p. 312).—This is a very common name of a large rock in the sea with smaller ones near it. There is a group of islets of this name among the Bahamas, near the Great Isaac light-house. Another group of rocks of this name is near the West Indian island of St. Martin. There is a "Hen and Chickens" in Lake Erie. Another group, far more considerable, is in Macassar Strait, Melay Archipelago. *Sow and Pigs*, *Bishop and Clerks* are similar instances.

A celebrated "Bishop and Clerks" lies off St. David's, in Pembrokeshire. Drayton speaks of them in his "Polyolbion." Another group of the same name lies southwest of New Zealand. There is a "Sow and Pigs" near Prospect Harbor, Maine; another in Casco Bay; still another near Newburyport, Mass.

Another Hen and Chickens lies east of the Lewis, in the Hebrides; still another is near Lundy isle in the Bristol channel.

ISLANDER.

MAINE.

Singular Place Names (Vol. vi, p. 11).—*Horseshoe* is in Henderson county, N. C. We have also *Horseshoe Bend* in Idaho and Tennessee. *Horseshoe Falls* in Canada and Tennessee. *Horseshoe Mountain* in Colorado. *Horseshoe Run* in West Virginia. *Calf Killer* is in Tennessee. *Split Rock* is found in South Dakota, New Jersey, West Virginia. *Horsehead* is in Maryland; *Horseheads* is in New York. *Long-a-Coming* is now Berlin, N. J. *Hat* and *One-Leg*, I give up, as *non inventa*. *Painted Post* is in New York. *Spread Eagle* is in Pennsylvania. *Thoroughfare* is in New Jersey, also in Virginia. *Traveler's Rest* is a place name in Alabama, Kentucky and South Carolina. *Traveler's Repose* is in West Virginia. *Wild Cat* is the name of places in Indiana, Kansas, Kentucky, Nebraska and South Carolina. *Wild Goose* is in Tennessee. *Wild Horse* in Kansas. *English Neighborhood* is in New Jersey. *Gap Civil* is in North Carolina. *Good Intent* occurs in Kansas and Pennsylvania. *Good Luck* is in New Jersey (a place of some historic interest). *Good Night* is in Colorado. *White Horse* occurs in Pennsylvania and in South Carolina;

White Horse, N. J., is now Kirkwood. *Half-moon* occurs in New York and in Pennsylvania. *Temperance* is in Georgia. *Economy* occurs in Indiana, Kentucky, Missouri, Tennessee and Nova Scotia. There are more than thirty places called *Harmony* in the United States, besides seven or more called *Industry*. Four or more are named *Trinity*, and fifteen are named *Unity*.

E. S. A.

WOODBIDGE, N. J.

The Subterraneous State Prison (Vol. v, p. 316).—

"Man's inhumanity to man
Makes countless thousands mourn!"

The American Newgate is witness that Connecticut men must bear their share of this general load of obloquy. Most assuredly if we accept Dr. Peters' account of the penal abode: "The prisoners are let down on a windlass into this dismal cavern through a hole which answers the triple purpose of conveying them food, air and—I was going to say light, but it scarcely reaches them. In a few months the prisoners are released by death, and the colony rejoices in her great humanity and the mildness of her laws. This conclave of spirits imprisoned may be called with great propriety, the catacomb of Connecticut. The light of the sun and the light of the Gospel are alike shut out from the martyrs." But Peters was a Tory, and but for his timely escape from the country might have found himself lodged in Newgate, with thirty or forty other Tory sympathizers.

But let us hear the opinion of another early New England divine and historian, a volunteer and chaplain in the Revolutionary Army—Benjamin Trumbull—of whom it was said, "he is not a sensual, sleepy, lazy, dumb dog, that cannot bark back." He says: "The famous prison called Newgate, has been of much greater advantage to the State than all the copper dug out of it."

Kendall, who visited it in 1807, was pleased to remark the cleanliness and airiness of the sick room or hospital, and also to note that at the time of his visit there were no patients.

Authorities are generally agreed that the

atmosphere of the mineral caverns did not prove deleterious to the health of the convicts, possibly from the presence of some medicinal quality and the equable temperature.

It is rather the atmosphere of moral degradation which shocks one—the utter hopelessness of any reformation. As Dr. Dwight remarks: "In this case the young adventurer in villainy was, in effect, put to school to the adept, and initiated in more crimes and more ingenious modes of perpetration than he would have discovered by himself in his whole life."

A chronology of Newgate and the copper mine:

1705. Copper first discovered at Old Simsbury.

1707. First company organized for working the mine.

1715-1737. Period of greatest activity in mining operations.

1737-39. Granby coppers made by one Higley, a blacksmith.

1773, May. General Assembly authorized a committee to examine the mine with reference to its fitness for a prison. The purchase followed soon after, and the work of reconstruction was begun.

1773, December 22. First prisoner, John Hinson, received.

1774, January 9. Escape of same prisoner through the aid of a young woman.

1775. First commitment of Tory prisoners.

1776. Prisoners burned the block-house over the shaft in the yard, and attempted to escape.

1777. Another fire and removal of convicts to the jail in Hartford.

1780. Prison rebuilt, and return of prisoners.

1781. Simeon Baxter, the arch-Tory, preached his famous sermon to his fellow-prisoners.

1781, May 18. A tragedy and escape of all the prisoners.

1782, November 6. Third fire, and another removal to Hartford.

1786. A part of Simsbury set off, including the mines and prison buildings, and called Granby.

1790. General Assembly passed an act

establishing Newgate as a permanent State prison, and provided for the erection of suitable buildings.

1790, October. New buildings occupied.

1802. New stone wall built to replace the wooden palisade mounted with spikes.

1805. Discussion in the legislature about separation of prisoners with no practical change.

1806. Insurrection of convicts.

1822. Another rebellion—100 or more rose on a guard of seventeen.

1824. Tread-mill built.

1827. All the prisoners, 126 in number, removed to the new prison in Wethersfield on the Connecticut river.

1830. Mining resumed at the abandoned premises by the "Phoenix Mining Company."

1855. The "Connecticut Copper Company" organized.

1859. Mining business finally abandoned.

1890, October. Centenary of the present Newgate buildings, now in East Granby, by the subdivision of 1857.

The name Newgate was given by the legislature at the time the property was purchased.

Bibliography of Newgate covering over one hundred years: "General History of Connecticut," Peters (Samuel), LL.D., 1781. "Travels in Northern Parts of United States," 1807-8, Edmund Augustus Kendall, contains a trustworthy account which has been very generally quoted. "Complete History of Connecticut," Benjamin Trumbull, 1818. "Travels in New England and New York," Tim. Dwight, LL.D., 1821. "Historical Collections of Connecticut," J. W. Barber, 1836. "History of the Copper Mines and Newgate Prison at Granby," Noah Amherst Phelps, 1845. "History of Newgate of Connecticut at Simsbury, now East Granby," Richard H. Phelps, 1860. Contains Simeon Baxter's sermon, and Eliphalet Buck's "Stanzas on Completion of Stone Wall," 1802, beginning:

"Attend all ye villains that live in the State,
Consider the walls that encircle Newgate."

"The American Newgate," Charles Burr Todd in *Lippincott's Magazine*, March,

1881, Vol. xxvii. "The New England Newgate at East Granby in Connecticut," Edwin A. Start in *New England Magazine*, November, 1890. The article is entertainingly written, and beautifully illustrated.

F. T. C.

HARTFORD, CONN.

Though I am not your Hartford correspondent, or even some other New Englander, may I suggest that the *New York Sun* of Sunday, July 29, 1890, has an account of this famous prison, under the title "The Newgate of America."

R. G. B.

NEW YORK CITY.

Acrophobia (Vol. iv, p. 258).—The present writer knows all about the *subjective* part of this symptom. I cannot so much as read a passage of descriptive astronomy without growing dizzy and faint. It is the same symptom as that called *Renomania*, or dread of space. Many dictionaries describe it under *agoromania*, or dread of the market-place; but that name properly belongs to a far more formidable symptom. "Dread of the market-place" is really fear of the crowd, fear of people. It is often an early and distressing symptom of insanity. But *acrophobia* is not often associated with insanity. People of cautious sedentary life, and of studious habits, often experience it, especially if the imagination is somewhat active.

C. L. W.

READING, PA.

I Shall Be Satisfied (Vol. vi, p. 8).—The poem, "I Shall Be Satisfied," referred to on p. 8 of Vol. vi, and from which the verse quoted in Miss Hay's novel, "The Arundel Motto," is evidently taken, is generally credited to Mrs. Harriet Beecher Stowe. I *think* she is given as the author in Randolph's collection, "The Shadow of the Rock," but of that I am not certain. I know, however, that I have several times seen it ascribed to her. Will you tell me, for my own information, whether or not she *did* write it?

E. M. H.

PITTSFIELD, MASS.

Skate Runners (Vol. vi, p. 10).—"Le Siècle de Louis XIV," publié par M. de Francheville. A Londres: MDCCLII. M. de Francheville is Voltaire. In Chap. x, "He (to translate) [Luxemburg] assembled one night nearly 12,000 foot, drawn from the neighboring garrisons. *Skates had been prepared for these.* He placed himself at their head and moved over the ice towards Leyden and the Hague. A thaw came on. The Hague was saved. His army surrounded by water, having neither roadway nor provisions, was ready to perish. To get back to Utrecht, it was necessary to march upon a narrow and marshy muddy dyke, on which they could hardly drag themselves along four abreast. What is more, they could only reach this dyke by attacking a fort, which seemed impregnable to troops without artillery. Had this fort stopped the French but a single day, they would have been dead through hunger and fatigue, Luxemburg had no means of safety. Fortune, however, which had saved the Hague for the Dutch, preserved his army through the cowardice of the commandant of the fort, who abandoned his post without any excuse. There are a thousand events in war, as in civil life, which are incomprehensible; this is among the number. The whole fruit of this [Luxemburg] enterprise was a cruelty which succeeded in rendering the French name odious in these countries. * * * This was so extreme that more than forty years afterwards I have seen Hollandish books in which, in learning their children to read, this infamy was detailed, and inspired future generations with hatred against the French."

Speaking for himself, the writer has read these horrors in the old works and seen the pictures illustrating them. The infamy was aggravated by the fact that the motive was religious fury. The French were Romanists and their victims Protestants. What is more and worse, Luxemburg made a jest of what the unhappy Dutch underwent—a jest sufficient to cause a shudder of horror. ANCHOR.

"The" in Place Names (Vol. v, pp. 282, etc.).—Bukovina, a province, or crown-land of Austria, is often called "The Bukovina."

N. S. S.



A Notable Sand-drift.—The duning of sand under the action of the wind is so common as to merit but little attention. Usually the dunes are ephemeral, shifting from place to place with every change of the wind, and rarely forming anything more than hillocks. But the dune now advancing inland just north of Cape Henlopen is one of massive proportions, being over a mile long, four or five hundred feet in width and from forty to one hundred feet high. This dune was first noticed and described by Joseph Johnson, of the Engineer Department, U. S. A., in 1845. The ridge was then seventy feet high and separated from the mainland by a narrow salt marsh. Johnson noticed that every northerly gale picked up sand from the weather side of the ridge and carried it over to the leeward in such clouds that it was almost impossible to cross it during a wind of ordinary severity, so sharply did the sand-blast pelt the face of the traveler. So little by little the wave advanced southward. It overwhelmed a narrow strip of pine forest and covered the salt marsh. Just across the marsh was another pine forest. This, little by little, was buried out of sight, all except the tops of a few of the taller trees. But the wind kept steadily at its work, and as the wave advanced, the shore strip of pines, the salt marsh and the great pine forest were each in turn uncovered. The trees were of course dead, but a new growth soon sprang up, a forest of living and one of dead trees closely intermingled. One end of the wave trespassed on the land enclosing the lighthouse and covered up some of the smaller buildings. New ones were built in their places, but a slight easterly turn of the wind after a few years swept the end of the dune out of the way and uncovered the old ones again. At present the wave is traversing land that is uncultivated and of little value. Its advance is at the rate of from forty to sixty feet a year. Since Mr. Johnson's time it has advanced about a mile, and it is still steadily advancing toward the region of cultivated fields.

NEW YORK.

J. W. REDWAY.

BOOKS AND PERIODICALS.

The Arena for November contains one of its most striking articles, a paper on "The Future American

Drama," completed by Mr. Boucicault a few days before his death. It is a scholarly essay, and being the farewell message of the most successful Anglo-Saxon playwright of this century, possesses peculiar interest. A paragraph of Mr. Boucicault's writing penned a few days before his death is reproduced on heavy plate paper, and accompanies the article. The venerable divine, Cyrus A. Bartol, whose strong yet benign face forms the frontispiece of this issue, writes on "Sex in Mind," a striking paper displaying all the mental vigor which, for so many decades, made Dr. Bartol one of the ablest representatives of New England thought. Prof. N. S. Shaler contributes an able philosophical paper on the African element in America. Prof. Shaler is by birth and raising a Kentuckian, by education and later residence a New Englander; he therefore views the race problem broadly. Rev. Minot J. Savage in a "Glance at the Good Old Time," gives a striking contrast between the past and the present. There is some pathos and much fine humor in this paper. Nathan Haskell Dole contributes a paper on Turgénief as a poet, giving liberal translations from the great Russian author. A full-page picture of Turgénief, with his autograph in Russian, accompanies this paper. "A New Basis of Church Life" is the title of an essay by Wilbur Larremore. The heavy papers of this issue are enlivened by a charming paper entitled "Fiddling His Way to Fame." It is a sketch of Governor Taylor's life, supposed to be given by the governor in the dialect of his early home—East Tennessee. It is said that Governor Taylor frequently drops into the dialect of his boyhood home. This sketch abounds in pathetic and humorous incidents set forth in a delightful manner. A beautiful poem entitled "Sunset on the Mississippi," by Virginia Frazer Boyle, follows "Fiddling His Way to Fame." One of the most valuable and interesting features of this number is a symposium on "Destitution in Boston." Edward Hamilton, Rev. Edward Everett Hale, Rabbi Solomon Schindler, Rev. O. P. Gifford, Rev. W. D. P. Bliss, editor of the *Dawn*, contribute to this symposium. The departments on "Notes on Living Problems" contain contributions by Frances E. Williard, Gen. Marcus J. Wright, and Rev. Forrest A. March. The usual interesting editorial notes complete this excellent issue. *The Arena* has become a popular review among those who think broadly and who care to hear all sides. Its sterling ability, its conspicuous impartiality, and the fearlessness with which it presents all sides of the burning issues that are agitating society, has won for it a host of earnest readers.

Book News (Philadelphia) for November is made up of about eighty pages of news of the latest books. Mrs. Southworth, who has had more readers, probably, than any other American writer, has the place of honor as the author-portrait. Likenesses of Anton Rubinstein, musician, and Sir Edwin Landseer, artist, accompany reviews of recent biographies of these famous men. Other illustrations of varied interest ornament the pages. The "Notes from Boston," and "With the New Books" are of unusual length and interest, and the really useful "Descriptive List of New Books" shows the necessity of a magazine of this kind in these busy times. For any one who wants to keep up with all the new books published and make a wise choice of current reading—and who does not?—*Book News* is a useful as well as ornamental helper.

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NOTES.

MOLES AS BEAUTY SPOTS.

It would be difficult, if not impossible, to give the real "points" of beauty which hold good in all countries and at all times. The reason is that different races have different ideas of what makes good looks. Like dress, beauty is usually a matter of climate.

It is quite as difficult to say what is, or is not, a blemish on the fair face of beauty. Is a mole a blemish? It seems not.

From time immemorial, Eastern peoples have had no prejudice against moles on the faces of their women. On the contrary, they regarded the mole as a beauty spot. An Arab lover, in lamenting the sudden death of his beloved one, says: "And where is now that mole which seemed a grain of musk? And where those eyes soft as the

gazelle's? Where those ruby lips? In what bright hues is now thy form adorned?" etc.

In truth, Asiatics fairly doted on the mole on a pretty face. Their poets are never tired of calling attention to that lovely "blot of Nature's hand." Thus, in a most generous mood, Hafiz sings:

"For the mole on the cheek of that girl of Shiráz
I would give away Samarkand and Bukhárá."

Shakespeare has a good deal to say about moles. He represents Imogen as having

"On her left breast
A mole cinque-spotted, like the crimson drops
I' the bottom of a cowslip."

In the same play ("Cymbeline") we are told that "Guiderius had upon his neck a mole, a sanguine star; it was a mark of wonder."

By a popular notion, a mole on a child was supposed to be a bad omen, a superstition to which Shakespeare alludes in "A Mid-Summer's Night's Dream." In fact, a number of foolish notions cluster round this "blot of Nature's hand." All depends, however, upon its position on the body. Thus, a mole on the throat is a sign of good luck, but one on the forehead near the hair has been thought to denote bad luck. A mole on the breast foretokens poverty, but one on the chin, the ear or the neck indicates riches.

But these superstitious fancies have not deterred ladies from making blots on their faces. In days gone by, society ladies used to put a little black wafer on their cheeks in order to set off the whiteness of their complexion. Nowadays, Miss Flora McFlimsey sticks a bit of black court-plaster on her chin to hide a pimple. She even has a black patch on her gauze veil—the Lord knows for what purpose. L. J. V.

KEEPER OF THE GREAT SEAL.

It may not be generally known that Great Britain once had a Lady Keeper of the Great Seal of the kingdom, an account of which can be found in Lord Campbell's "Lives of the Chancellors" of the realm. "In the summer of the year 1253," so says the account, "King Henry III being about to lead an expedition into

Gascony to quell an insurrection in that province, appointed Queen Eleanor, Lady Keeper of the Great Seal during his absence, with the declaration, that if anything which might turn to the detriment of the crown or realm was sealed in the king's name, whilst he continued out of the realm, with any other seal, it should be utterly void." The queen was to act with the advice of Richard, Earl of Cornwall, the king's brother and others of his council. She accordingly held the office nearly a whole year, performing all its duties, as well judicial as ministerial. She sat as judge in the *Aula regia*, beginning her sittings on the morrow of the nativity of the Blessed Virgin Mary."

She, during her term as Lord Chancellor, enforced vigorously her dues at Queenhithe; this was the requiring that all vessels freighted with corn, wool, or any cargo which came up the Thames, should be unloaded at her hithe or quay, where she levied an excessive tax, which she claimed to be due to the Queen-Consort of England. And also demanded from London a large sum which she insisted they owed her for *Aurum reginae*, or "queen's gold." For the refusal to pay this excessive tax she locked up the sheriffs of London in the Marshalsea prison and also the Lord Mayor. In fact, she violated all observances of the Magna Charta. So unpopular did she become that the people rotten-egged her and saluted her with such terms as "Drown the witch."

Lord Campbell states that "none of her judicial decisions have been transmitted to us, still we have very full and accurate information respecting her person, career and character."

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

FELIX IN PLACE-NAMES.

(VOL. V, P. 184.)

Our ingenious friend, Islander, has fallen into an old-time and therefore venerable error in his explanation of the origin of the name of Arabia Felix. "Araby the Blest" was in reality so called from the Greek *Eudaimon*, which here signifies "on the right hand," but it was mistranslated *felix*, or "happy," by the Latin geographers. In fact, its Semitic name, Yemen,

means "on the right hand." As one stands in Syria and looks towards the rising sun, all peninsular Arabia is towards his right; if you stand at Mecca, the *Yemen*, or *Eudaimon* country, becomes much smaller. Arabian writers use the term *Yemen* in many ways, but always with this idea of the right-hand region.

Ptolemy's translation of *Yemen* by *Eudaimon* was, in truth, an unfortunate one, since it was almost sure to be misunderstood, and the chances are that he himself misunderstood the meaning of the term. For it is only by a rather bold figure of speech that either *eudaimon* or *felix* can be made to signify "on the right hand." Yet the mistake was certainly made, and we all make it when we speak of Arabia Felix.

P. R. E.

OHIO.

--- --- QUERIES. --- ---

Cama.—In Tennyson's poem, "The Palace of Art," we are told that

"The throne of Indian Cama slowly sail'd,
A summer fann'd with spice."

Who was "Indian Cama," and what does the passage mean?

MCPHAIL.

IOWA CITY.

Cama is the Hindu god of love, oftener called Kamadeva (see Thomas' "Dictionary of Biography and Mythology," under "Kamadeva").

Italian of the East.—What language is called the Italian of the East?

F. E. P. L.

PHILADELPHIA, PA.

This name is given in the old geographies to the Malay; some books call the Telugu, "the Italian of India."

Manchester of Poland.—What town is called by this name?

MCPHAIL.

IOWA CITY.

Lodz is the place intended.

Honey-Sweet.—What language is called "the honey-sweet?"

MRS. H. J. L.

BURLINGTON, IA.

The Tamils call their own language "the honey-sweet," but most Europeans, at least till they learn to understand and speak it, find its sounds very disagreeable.

Bubb, Stubb, Cobb, Crabb, etc.—Please tell me how the Latin couplet goes that commemorates nine obscure Oxford poets.

MARY OSBORNE.

Alma novem genuit celebres Rhedycina poetas,
Bubb, Stubb, Cobb, Crabb, Trapp, Young, Carey,
Tickell, Evans.

These nine names make a rude pentameter verse. *Rhedycina* is a Latinized form of the Welsh word *Rhydychain*, Oxford; literally, "Ox-ford." We are not informed as to the authorship of the couplet, which is not unfrequently given with some variations.

Mohammed II's Flag.—What was the color and design of the flag, if any, carried by Mohammed II at the siege and conquest of Constantinople (April, 1453)? After conquest of the same, the Turks adopted the crescent as their symbol. The Koran's prohibitions extend, I believe, even to the interdiction of martial or civic decorations and did then. ? ? ?

Spur Money.—Can you or any of your readers tell me what was meant by spur money?

E. BRADLEY SIMS.

NEW YORK CITY.

The following account of spur money is to be found in the "Book of Days:"

"Among the privy-purse expenses of Henry VII, in the year 1495, appears the following item: 'To the children for the king's spurs, 4s.' And between June, 1530, and September, 1532, no less than three payments of 6s. 8d. are recorded as made by his successor's paymaster 'to the Coristars of Wyndesor in rewarde for the King's spurs.' Apropos of these entries, Mr. Markland quotes a note from Gifford's edition of Ben Jonson, stating that from the disturbance of divine service in the cathedrals (more

especially in St. Paul's) by the jingling of the spurs of persons walking in their precincts, a trifling fine was imposed upon offenders in this way, called 'spur money,' the collection of which was left to the bea-dles and singing-boys. It seems to us that the connection between the text and note is rather doubtful, indeed, Mr. Markland himself says, 'it must first be shown that it prevailed at so early a period.' Nicholassupposed that in the above cases the money was paid to redeem the royal spurs from the choristers, who claimed them as their perquisites at installations, or at the annual feast in honor of St. George.

"Spur money as a penalty to be paid for wearing spurs in a cathedral seems to have been thoroughly established in the seventeenth century.

"In the 'Gull's Horn-Book,' Decker, advising his readers how they should behave in St. Paul's, says: 'Be sure your silver spurs clog your heels, and then the boys will swarm about you like so many white butterflies; when you in the open choir shall draw forth a perfumed embroidered purse—the glorious sight of which will entice many countrymen from their devotions to wondering—and quoit silver into the boy's hands that it may be heard above the first lesson, although it be read in a voice as big as one of the great organs.' That the custom was not confined to St. Paul's is proved by a passage in Ray's 'Second Itinerary:' 'July 26, 1661. We began our journey northward from Cambridge, and that day passing through Huntingdon and Stilton we rode as far as Peterborough, twenty-five miles. There I first heard the cathedral service. The choristers made us pay money for coming into the choir with our spurs on.' Another old writer complains that the boys neglect their duties to run about after spur money. Modern choristers are not so bad as that, but they look sharply after their rights. Some few years ago, a visitor to Hereford Cathedral declined to satisfy the demands of the boys, who thereupon seized his hat, and decamped with it. The indignant despiser of old customs, instead of redeeming his property, made a complaint before the bench, but the magistrates astonished him by dismissing the

case on the grounds that the choristers were justified in keeping the hat as a lieu for the payment of the customary fine.

"There was one way of escaping the tax, the spur wearer being held exempt if the youngest chorister present failed to repeat his gamut correctly upon being challenged to do so. This curious saving clause is set forth officially in a notice issued by the dean of the chapel-royal in 1622:

"'If any knight or other person entitled to wear spurs, enter the chapel in that guise, he shall pay to the choristers the accustomed fine, but if he command the youngest chorister to repeat his gamut, and he fail in the so doing, the said knight or other shall not pay the fine.'

"By enforcing this rule, the Iron Duke once baffled the young assailants of his purse. When a similar claim was made against the Duke of Cumberland (afterwards King of Hanover) in Westminster Abbey, he ingeniously evaded it by insisting that he was privileged to wear his spurs in the place in which he had been invested with them.

"On the belfry-wall of All Saints' Church, Hastings, hanged a rhymed notice, declaring the belfry free to 'all those that civil be,' with the proviso—

"'If you ring in spur or hat,
Six-pence you pay be sure of that.'

"The debtors of Lancaster jail demand largess of any visitor wearing spurs within the castle walls, and the door-keeper of the Edinburgh Court of Session is privileged to demand five shillings from any one appearing in that court so accoutred.

"Lord Colchester records in his diary [1776] that, having inadvertently gone into the House of Commons booted and spurred, he was called to order by an old member for assuming a privilege only accorded to county members. This parliamentary rule is noticed by Sir James Lawrence in his 'Nobility of the British Gentry:' 'Though the knight condescended to sit under the same roof with the citizens and burgesses, they were summoned to appear *gladio cincti*, and they always maintained a dignity of the equestrian order. The most trifling distinction is still observed.' The military members appear no longer in armor, but they

alone may wear spurs as a mark of knight-hood. The citizen or burgess, who, after a morning-ride, should inadvertently approach the chamber with his spurs on, is stopped by the usher, and must return to divest himself of this mark of knighthood.

"And to this humiliation, any gentleman of the first quality, any Irish peer, nay, the Chancellor of the Exchequer himself, who, whatever might be his authority or dignity elsewhere, should sit in the House in the humble character of citizen or burgess, must submit."

REPLIES.

Romans of America (Vol. v, p. 199).—My impression is that the Iroquois tribes were called the Romans of North America, and the Araucanians the Romans of South America. M. M. FARNHAM.

BOSTON, MASS.

He Who Died at Azan (Vol. iii, p. 177).—Is not this Mohammed?

The poem, under the title "A Death in Arabia," is printed at the end of Roberts Bros.' issue of "The Light of Asia," but (with some variations) it is reclaimed for its proper connection in the chaplet of "The Pearls of the Faith," or "Islam's Rosary," where it is attached to the sixtieth bead on the string. The Arabic characters there forming its heading—one of the names of God—are read as "*Al Mu'hid*, or The Restorer," by aid of the index, which also calls the poem, "A Message from the Dead." The whole circlet professedly sets forth "some of the beliefs of the followers of the noble prophet of Arabia."

Mohammed died, virtually, in the Mosque, attempting first to lead and then to join the prayers of the faithful, though he was carried back to his own apartments for a short time before the actual expiration of life. Moreover, one who could be supposed to return a message from the eternal world must be one believed to have a special exaltation above ordinary sharers in humanity. M. C. L.

NEW YORK CITY.

Greek Authors Originally Slaves (Vol. v, p. 269).—Alcman or Alcmaeon of Sparta,

who flourished B.C. 671–631, was a native of Sardis in Lydia when very young; he was brought as a slave to Laconia, but his master, Agesilas, soon discovered in him evidences of brilliant poetic endowments and emancipated him. Once in the enjoyment of his freedom, Alcmaeon's genius developed rapidly and he became one of the greatest of Grecian lyric poets (see Symond's "Greek Poets" and Smith's "Class. Dict. Biog.").

F. T. C.

HARTFORD, CONN.

Your correspondent A. M. W. can add the name of Philoxenus, the dithyrambic poet, to his list of Greek slave-authors.

Q. R. D.

NEW YORK.

Canada (Vol. vi, p. 5).—The name Canada is derived from the Iroquois word *Kanata*, signifying "a collection of huts" (see "Chambers' Encyclopædia").

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

REFERRED TO CORRESPONDENTS.

Authorship Wanted.—*Me and Jim*.—Who was the author of the recitation of poem, "Me and Jim?" ? ? ?

Hell-hound, by thee, etc.—Who was the author of an old-time poem from which the following is quoted:

"Hell-hound, by thee my child's devoured,
The frantic father cried, while to the hilt
His vengeful sword he plunged in Gellert's side.

? ? ?

Lakes With Two Outlets.—Will your geographical contributors send me, (a) notes of lakes with two outlets, (b) notes of streams which bifurcate (other than those which send out deltaic branches, or bayous, or side-channels)?

G. H. G.

BROOKLYN, N. Y.

Gum Arabic.—Why are not Gum Arabic trees planted in the United States?

F. E. PATTERSON.

PHILADELPHIA, PA.

Hackmatack and Tacamahac.—Is there any etymological connection between the two words given above? MCPHAIL.

IOWA CITY.

Magnetic Wells.—It is commonly believed that many artesian wells in Michigan and vicinity have waters with magnetic properties, but the truth of this opinion has been strenuously denied. What are the facts in the case? N. O. P.

BANGOR, PA.

Cromwell's Sunflowers.—In an account of Hampton Court it is said that, after Cromwell took possession of this residence, golden sunflowers were put on the oak altar rails of its chapel, and the monogram of Charles I was removed. What was the significance of the sunflowers?

M. C. L.

NEW YORK CITY.

Medrick.—What is the origin of *Medrick*, or *Madrick*, a name for the sea-swallow or tern? I suppose the word may be an echo of the bird's note, whence also the equivalent name *wide-awake* is derived.

B. T. NILES.

Mirbane.—What is called Nitrobenzole, or artificial oil of bitter almonds, is often sold as "oil of mirbane." Whence comes the name *mirbane*? I find it in French, English and American books.

S. T. HENRY.

CHATHAM, MASS.

Malays in Mexico.—Do any of your correspondents know anything regarding a Malay, or more probably, a Manila, element which fifty years ago was said to be observable in the Mexican population near Acapulco? Are there now any traceable remnants of this stock? It must have been of Spanish importation.

ISLANDER.

MAINE.

Apostle of Unknown Tongues.—What friend of Coleridge could properly be thus designated?

M. C. L.

NEW YORK CITY.

Coleridge's Escapade.—In the Life of Coleridge, prefixed to his poems in "The Lansdowne Poets," it is said that when he ran away from Cambridge and enlisted in the Fifteenth Light Dragoons he assumed the name of [Silas Tomkin] *Comberback*. I think it is De Quincey who says he assumed the name of *Comberbatch*. Some writers say that his trick was discovered, and he was discharged at *Malta*; others say it was at *Reading*. Which is correct?

ISLANDER.

MAINE.

Malafiges.—What kind of sea-bird is called by this name, and why is it so called?

MCPHAIL.

IOWA CITY.

Lay Doctors of Divinity.—Will your correspondents please add to my short list of laymen who were doctors of divinity? It includes the late Dr. Ezra Abbot, the late Dr. Kitto and Dr. Strong, one of the editors of "McClintock and Strong's Cyclopædia."

N. S. S.

GERMANTOWN, PA.

COMMUNICATIONS.

Serpents' Flesh as Food.—It is well known that in parts of Italy vipers are cooked and eaten, and it has been stated that the Waldenses of the Alps have for many years been compelled to make them an essential part of their diet. The rattlesnake is dressed and served as "musical squirrel" in some parts of the United States, appearing sometimes in a disguised form upon the tables of well-to-do people. The same practice is not unknown among the French Canadians.

G. P. C.

Names of Footwear.—The following are some of the English names, old and new, of boots, or shoes, or other like articles of apparel: Buskin, bootee, bottine, galligaskin, slipper, chioppine, sandal, rivlin, mocassin, wigwam, larigan, sock, startup, pantofle, Balmoral, Wellington, Hessian, Blucher, brogue, brogan, clog, patten, golosh, highlow.

R. C. CUTTER.

MONTGOMERY, ALA.

Montcalm's Prophecy.—"Journal des Campagnes au Canada de 1755 à 1760," par le Comte de Maurès de Malartic, Lieutenant Général des Armées du Roi, Gouverneur des îles de France et de Bourbon (1730-1800), publié par son arrière-petit-neveu Le Comte Gabriel de Maurès de Malartic et par Paul Gaffarel, Professeur à la Faculté des Lettres de Dijon, Dijon, L. Damidot, Libraire, Editeur 1, Place d'armes, 1890.

Carlyle, in his "History of Friedrich II, called Frederick the Great" (Harper's edition), Vol. v, pp. 449-451, publishes a letter of Montcalm, in which that general forecasts that even if the British conquer Canada there is one consolation: "In ten years farther, America will be in revolt against England." Montcalm antedated the revolt by some seven years, but he was perfectly correct in every other respect as to his prophetic views.

This letter has been considered as apocryphal, yet now we have a complete corroboration of it in the Journal of the French Lieut.-General, cited above, published this very year. The Count says that when he paid a visit to the British General Murray, after Quebec had fallen, the latter said to him, "If we are wise, we [English] will not retain possession of Canada. It is absolutely necessary that New England should have a bit to champ on and we will give it one which will keep it busy by not holding on to this country" [Canada]. In fact, the British Ministry did not make known their definitive resolutions in this regard, *i. e.*, holding on to Canada, so that even as late as the 12th of September, 1760—remember Quebec had already been captured and held for about a year—even after Montreal had been taken and the whole of Canada conquered.

Military critics, not carried away by the factitious reputation of Montcalm, have concurred in the opinion that, however brave as a soldier, he showed his deficiency in fitness for high command by throwing away his advantages, by leaving his defenses—the strong fortifications of Quebec—and marching out with an army inferior in quality to encounter Wolf with his magnificent picked forces in the open field. Like sheep, jump-

ing one after another stupidly through the same gap, historians—military as well as civil—have concurred in styling Montcalm a hero and his resolution exemplary. It was sheer stupidity, and so was the exactly similar action of General Murray under the same conditions, on the very same field in the following year. To such a degree did Montcalm's subordinates deplore his decision to march out and attack Wolf, that Count de Maurès de Malartic styles it, 285 (1), "A gross [not great, but gross, palpable] strategic fault." "It was contrary to the positive order of Governor-General de Vaudreuil, who commanded him to delay until all the Canadian forces had been united." Montcalm acted, likewise, contrary to the advice of his own Major-General [Chief of Staff or Adjutant-General], the Chevalier de Montreuil, who wrote to the French Minister of War, 22d of September, 1759, four days after Quebec surrendered: "Though I regarded (*sic*) M. de Montcalm as too clear-headed a commander to dare to give him any counsel, I nevertheless took the liberty to say to him before he had issued his orders for battle, that he was not in a condition to attack the enemy, considering the small number of his army." The same author recorded his opinion that had General de Levis, second in command, been in chief authority, instead of Montcalm, the English would have been defeated and not the French, and adds that he was by no means alone in this judgment.

Much more might be said in this connection, which is withheld, fearing to occupy too much space, although it will be furnished if deemed agreeable.

ANCHOR.

TIVOLI, N. Y.

Metallic Tractors.—A hundred years ago, Dr. Elisha Perkins, of Connecticut, wrought wonderful cures with his "metallic tractors," and was sat down upon as a quack. But at present Dr. Charcot and other great lights in the medical profession come forward with metallic "æsthesiogens," and perform the very same wonders as those which T. G. Fessenden celebrated in his "Terrible Tractation" in 1803.

MEDICO.

Continuous Earthquake (Vol. v, pp. 258, etc.).—The Sumas (Washington) *News* says: "The volcanoes of this part of Washington have been in action more or less the past year, and it is a question whether Baker, Rainier and others are to be classed as extinct or active volcanoes. Around Okanogan and Lake Chelan, east of the Cascades, we are informed, is a region of changing level and almost continuous earthquake trembling. W. P. R.

To Be Shut Of (Vol. i, pp. 297, etc.; Vol. ii, p. 9).—The expression discussed at the above entries occurs also in Tennyson's poem, "The Northern Farmer, New Style," Stanza viii. McPHAIL.

IOWA CITY.

Cattle-calls (Vol. v, p. 256; Vol. vi, p. 3).—Mrs. Vanderbilt, writing of olden times in the "Social History of Flatbush" (p. 102), says, "If * * * a young heifer loitered * * * the sharp call of 'Cobus, cobus, cobus!' from the farmer, or 'Cusha, cusha, cusha!' from the milkmaid, speedily hurried the loiterer," etc.

The first word is like the N. E. call of "Co-bos!" (? Come, bos!) and the second recalls Jean Ingelow's "High Tide." Why should milkmaidens on the Lincolnshire coast and those descended from Hollanders have the same call, and is the word pronounced *Cu-sha*, or *Cush-a*?

M. C. L.

NEW YORK CITY.

Lakes Drained (Vol. v, pp. 300, etc.).—A large part of Lake Y, near Amsterdam, in the Netherlands, has been drained during the construction of the new ship canal across the Hook of Holland. S. M. N.

PHILADELPHIA, PA.

Corruption of Names.—It is said that the name Bunker was originally *Bon-cœur*; *Peabody* was *Pibauierès*; *Bon-pas* became *Bumpas*, and *De l'Hôtel* has been changed to *little*. The river *Purgatoire*, in the

Apostle is called the *Picketwire*. The What friend of orange-tree, is often thus designated? dark.

NEW YORK CITY.

OBED.

Bed of Justice (Vol. iii, p. 19).—The following paragraph from an account of the recent "Historical Exhibition of the French Revolution" in the *Contemporary Review*, is interesting and pertinent under this heading: "There is a picture of the last *lit* (*i. e.*, *lecture* or reading) of justice. (Carlyle, by-the-by, translated *lit de justice*, 'bed of justice,' as he translated *Serviettes*—*i. e.*, portfolios of the judges and councillors of the Parliament of Paris—'towels.') Louis is perched up on a throne in a corner, on a lofty, and, to modern eyes, grotesque scaffold, covered with *fleur-de-lys* cloth. There is no access, save from behind, to his perch. One of his brothers sits on a step, being, perhaps, seven feet from the ground. The Duc d'Orléans protests with the judges against the king's order to register what has been read in his name. They are drawing thunderbolts upon themselves and on the monarchy with light hearts, not knowing what they do."

M. C. L.

NEW YORK CITY.

Bye-Bye, Day-Day (from "The Law is a Bottomless Pit," by J. Arbuthnot, Part iv, Chap. vii, 1712).—"Bye! Bye! Nic! Not one poor smile at parting? Won't you like to shake your day-day, Nic? Bye! Nic!" G. P. C.

Luck in Odd Numbers.—One of the Latin prose Goliard pieces contains these words: "Numero Deus impari gaudet." G.

Cacoëthes Scribendi (Vol. v, pp. 113, etc.).—Those readers who are interested in the *Cacoëthes scribendi* may be pleased to be reminded of Addison's paper in the *Spectator* under the motto,

"The curse of writing is an endless itch,"

which is Charles Dryden's rendering of Juvenal's

"Tenet insanabile multos
Cacoëthes scribendi."

(Sat. vii, p. 51.)

Addison remarks that Juvenal's term "cacoëthes" is a hard word for a disease called in plain English, "The itch of writing," and his paper shows indirectly, I think, the pro-

priety of the phrase, both in the original and also in what seems its only English equivalent.

And now that two hundred years (all but) have passed away since Charles Dryden translated for his father "The Seventh Satire" of Juvenal—the phrase he gave us has lost nothing either in force or propriety, despite the increasing need for its application. The phrase, like some other things of ancient date, seems made to last, and is sufficiently expressive of our own time-spirit; such, at least, must be the opinion of those English scholars who not long since declared no substitute was wanted.

Quite *à propos* of this matter is the following opinion expressed by Lord Byron in a letter to Leigh Hunt: "An addiction to poetry is very generally the result of an uneasy mind in an uneasy body; disease or deformity have been the attendants of many of our best poets: Collins, mad—Chatterton, I think, mad—Cowper, mad," etc.

And who, perhaps, was even more afflicted than Robert Browning, or do we need the poet's own confession as proof of it:

"Our pen scratched
Away perforce: the itch that knows no cure
But daily paper friction."

F. T. C.

HARTFORD, CONN.

Bald Eagle.—"For as the eagle at every flight looseth a feather, which maketh hir bald in hir age," etc. ("Euphues and his England," p. 240, Arber's reprint).

SILEX.

NEW JERSEY.

Captain of My Dreams (Vol. v, pp. 165, etc.).—Still another possible reason which is assignable for calling Venus, the captain of the poet's dreams, is this: Aphrodite (Venus) Pandemos frequently sent dreams to men which duly interpreted were of the nature of oracles, especially in affairs of love.

P. T. B.

BALTIMORE, MD.

Cicero.—It is commonly said that Tully received this name from a wart (*cicer*) on his nose, but, in point of fact, he inherited the name, which was one of great antiquity.

Melleray (Vol. vi, p. 5).—This name is probably of Italian origin. There is a village in Northern Italy, twenty miles from Mantua, called *Mellora*. And in Ireland, in the county Waterford, is *Mount Melleray*, at which place there is a Trappist monastery. It is most probably that the Irish name is derived from the Italian, and that New Melleray in Iowa is named from the monastery in Ireland.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

To what I said about Melleray (Vol. vi, p. 14), I should have added that New Melleray in Iowa, Mount Melleray in Ireland, and La Meilleraie in France, all are at present the seats of Cistercian (Trappist) Abbeys, that of France being the oldest of the three.

IPSICO.

GERMANTOWN, PA.

Snakes in Iceland (Vol. v, p. 305).—According to Dr. Johnson, the famous chapter in question may be found in Horrebow's "Natural History of Iceland," and is exactly this: Chap. lxxii—Concerning Snakes: "There are no snakes to be met with throughout the whole island" (see Croker's "Boswell's Johnson," Vol. iii, p. 436).

Nicholas Horrebow (1712–1750), of Copenhagen, was sent by the Danish government to explore Iceland in the year 1750. The description which he wrote of the island is considered very accurate and is often referred to by later writers on Iceland.

Horrebow, though a contemporary of Doctor Johnson, attained to but half the years of this literary giant of the eighteenth century.

F. T. C.

HARTFORD, CONN.

Ainhum.—It is recorded of the celebrated preacher, William Tennent (1705–77, who was also noted for his experiences while in a state of trance), that once while he was asleep one of his toes vanished. In Africa and the West Indies, the loss of toes by what is known as *ainhum* (which may be a disease, or perhaps a trick) is not very uncommon. It would seem to be quite distinct from *lepra mutilans*, or mutilating leprosy, in which the members sometimes become detached.

MEDICO.

Men of Humble Origin (Vol. v. pp. 296, etc.).—Tintoretto was a dyer's son.

Socrates was a midwife's son.

Charles Hutton was the son of a coal-miner.

Ritschl, the great Latinist, came of a very poor family.

Demetrius Phalereus was of humble origin.

The architect Hittorff was bred a mason.

Henry Wilson, Vice-President 1873-75, was the son of very poor parents; so was Alexander Wilson, the Scottish-American ornithologist.

Tannahill, the Scottish song-writer, was a weaver, and the son of a weaver.

William Blake, the poet and artist, was a poor hosier's son.

Livingstone, the explorer, was brought up in a cotton-mill.

John Phillip, the painter, was of a very humble origin.

Tartaglia, a noted mathematician, was bred in the direst poverty.

John Stow was the son of a wretchedly poor tailor, and he himself ended his career as a licensed mendicant.

Longomontanus was the son of a poor laborer.

Michael Tompa, the excellent Hungarian poet, was the son of a very poor shoemaker.

* * *

Old Grimes (Vol. iv, p. 280).—The "original" of "Old Grimes" is not only to be found in an old English ballad, but survives, "in his habit as he lived," in an actual tombstone inscription. According to Dr. Theodore Cuyler, of Brooklyn, there is a tomb at the village of Matherne, near Gloucester, Eng., which bears this epitaph (date not given):

"John Lee is dead, the good old man,
We ne'er shall see him more;
He used to wear an old drab coat
All buttoned down before."

M. C. L.

NEW YORK CITY.

Sierra Leone.—This name, which appears to mean "Lioness mountain," is not derived from living lions, but from a mountain whose top roars with frequent thunder.

J. R. B.

JERSEY CITY.

Bag-pipe (Vol. v, p. 26).—This instrument, though commonly spoken of as exclusively Scotch, is used in Ireland, Southern France, Italy, Sicily and Polish Germany and Austrian Poland.

It was well known to the old Romans and was by them called *utricularis tibia*, and tradition says that it was invented by Tubal; others accredit its invention to Pan, Mercury and other heathen gods.

There is in Rome, in one of the museums, a *basso rilievo* of Grecian art, a bagpiper playing upon the pipe, and the instrument is the counterpart of that now used by the Highlanders. Nero is said to have played upon the bagpipe.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Nicknames of Cities (Vol. v, p. 82).—Lafayette, Ind., "Star City."
Edessa, "The Athens of Syria."
Norrköping, "The Manchester of Scandinavia."

Tacoma, "The City of Destiny."

Milwaukee, Wis., "Cream City."

Bucharest, "The City of Pleasure."

Hyderabad, in South India, "The Fortunate City."

Waco, Texas, "The Geyser City," "The Central City."

Sherman, Tex., "The Athens of Texas."

Houston, Tex., "The Magnolia City."

Mayapau (ruined), "The Banner City of the Mayas."

Wau-Chow-Foo, China, "The Great Bear City," "The White Deer City."

L. P. N.

SAN FRANCISCO, CAL.

Curious Customs.—Although among the Bedouins a wife is considered as a slave, singleness is looked upon as a disgrace.

Persian women have little education and are reared in seclusion and ignorance, knowing nothing beyond the walls of their houses.

Hindu women are forbidden to read or write. Indeed, those who dare to indulge in such luxuries are often "accidentally" missing.

Jewish women of the higher classes were secluded from public life, and passed their time with the distaff and spindle. At marriage the ceremonies lasted seven days.

In China a wife is never seen by her future master. Some relative bargains for the girl, the stipulated price is paid, and she is afterwards a submissive slave.

The women of ancient Rome were treated with greatest respect. Still, they were not allowed to inherit property, and could be divorced by their husbands for counterfeiting their keys and for wine drinking.

In Turkey woman is held in the most rigid seclusion. She must always appear veiled. With pigs and dogs she is forbidden to enter a mosque, and the Koran declares a woman who is unmarried to be in a state of reprobation.

Siberian women are raised as abject slaves, untidy in dress, and are bought with money or cattle. The most capricious whim of her husband is law, and should the latter desire a divorce he has only to tear the cap from her head.

Among the Congo negroes when a man wishes a wife he secures one and keeps her on probation a year. If her temper and deportment are satisfactory, he at the end of the year formally marries her. But should she prove an incumbrance he sends her back to the parental roof.

Whirlpool.—The principal so-called whirlpools are the Maelstrom, the Corrie-vriekin, the Charybdis, the Merry-men of Pentland, the Race of Alderney. Some have called Hell-gate a whirlpool; also the passage between Nonameset island and the mainland, near Wood's Holl, Mass. There is also a whirlpool in the Niagara river. In English literature *whirlpool* or *hurlpool* is sometimes the name of a whale or other sea-monster. To these may be added the Saltenström and Moskenström, off Norway; the Quærne of Faroe; the Swona of Orkney; the Swelchie; the Merry Men of Mey, and others.

The Sasanoa river flows from the Kennebec near Bath, Me., for seven miles, to the river Sheepscot. In this distance it passes through two whirlpools called respectively Upper Hell Gate and Great Hell Gate. Both are very dangerous to pass at any time. Often the roaring of their waters may be heard for miles away.

ISLANDER.

MAINE.

West Wales.—Historians of the school of Freeman and Green never tire of repeating that West Wales means Cornwall and Devon. But I have found in very early writers (chroniclers and the like) quite a number of places where West Wales obviously and unquestionably means the western part of what we now call Wales.

G. H. G.

BROOKLYN, N. Y.

Curious Derivations.—*Wicklif's Name.*—The enemies of Wicklif in his life-time did not fail to make a point against him from his name, which (they said) meant *wicked life*.

In "The Faery Queene," Spenser derives the word *world* from "worse old," because it grows worse as it grows old. Spenser likewise tells of a dreadful animal called Death. It is supposed that he refers to the walrus, or *morse* (cf. Latin *mors*, death).

CHARLES C. ROBINSON.

ELMIRA, N. Y.

Corrigenda (Vol. vi, p. 4).—For "Ecka" read the Greek word *Σικα*. On p. 11, *sub voce* "Rise," for "Tyrwhitt and White," read "Tyrwhitt and Wright."

On p. 14, for *La Mailleraye* read *La Meilleraye* (twice). On p. 23, for *Renomania* read *Kenomania*.

BOOKS AND PERIODICALS.

The Cosmopolitan in its Christmas number will contain a feature never before attempted by any magazine, consisting of 123 cartoons from the brush of Dan Beard, the now famous artist, who did such wonderful illustrations in Mark Twain's book, "The Yankee at the Court of King Arthur."

These cartoons are placed at the bottom of each page of the magazine, and take for their subject, "Christmas during the Eighteen Centuries of the Christian Era," with variations, showing the way in which we modern Christians carry out some of the chief texts of the Christian Gospel.

Above and at each side of the page is a quaint border, the whole effect being novel and extremely pleasing, and with the unusually varied table of contents, will make such a Christmas number as is worthy to go into more than 100,000 households.

The frontispieces of *The Cosmopolitan* have of late become noted for their beauty, some of them having as much as four printings. That for Christmas, while in but two printings, is not behind anything that has preceded it in artistic merit.

An excellently illustrated article is one on teapots, by Eliza Ruhamah Scidmore. Literary Boston is treated with numerous portraits, and an article which comes with the ninetieth birthday of Von Moltke, sketches the life of the great Field Marshal in an interesting way, and is by Gen. James Grant Wilson. Elizabeth Bisland has one of her charming articles. *The Christmas issue contains 228 illustrations*, nearly double the number that have ever appeared in any illustrated magazine.

CONTENTS FOR DECEMBER.

AWAY ON THE MOUNTAIN, WILD AND BARE (Frontispiece).

THE PASSION PLAY AT OBERAMMERGAU (Illustrated)
Elizabeth Bisland.

THE RACE (Poem) *George Edgar Montgomery.*

THE CRUISE OF THE "SONOMA" (Illustrated)
T. H. Stevens.

COLLECTIONS OF TEAPOTS (Illustrated)
Eliza Ruhamah Scidmore.

THE ARMY OF JAPAN (Part ii) (Illustrated)
Arthur Sherburne Hardy.

HVMN (Poem) *John W. Weidemeyer.*

FIELD MARSHAL VON MOLTKE (Illustrated)
James Grant Wilson.

MRS. PENDLETON'S FOUR-IN-HAND (Illustrated)
Gertrude Franklin Atherton.

LITERARY BOSTON (Illustrated) *Lilian Whiting.*

EQUANIMITY (Poem) *William Wheeler.*

A FAMOUS FIREPLACE (Illustrated) *Herbert Pierson.*

THE BIRDS OF NAZARETH (Poem) (Illustrated)
Elizabeth Akers.

THE PURSUIT OF THE MARTYNS (Part ii) (Illustrated)
Richard Malcolm Johnson.

HVLAS (Poem) *Marion M. Miller.*

REVIEW OF CURRENT EVENTS *Murat Halstead.*

SOCIAL PROBLEMS *Edward Everett Hale.*

The Illustrated American says: "A controversy is raging in England over the question of the largest check that ever was drawn. This controversy was started by the fact that early in September a check was drawn by the Great Indian Peninsula Railway Co. on the London and County Bank for £1,250,000. This was heralded throughout the country as the largest check in history. It was added that a check for \$3,500,000 drawn by Vanderbilt stood second on the list. But now a number of rival instances have been cited. A canceled check for £1,750,000 may be seen framed as a memorial at the office of the Manchester Ship Canal Co., in Deansgate, Manchester. It was drawn by the company on Glyn & Co., bankers, when buying out the Bridgewater Trustees. But it appears that at least four of the London clearing banks have paid checks for more than £2,000,000 on several occasions.

"The largest check that was ever drawn, according to the latest advices, was one that passed through the 'house' in 1879 or 1880. It was in settlement for an arbitration award, and the amount was over £3,250,000.

One would like more definite information, but this is all that is vouchsafed us at present. Perhaps further light may be granted in the future.

"The largest check ever drawn in this country, it appears, was a mere infant in comparison with the full-grown English giant.

"It was for a million dollars, and was drawn by John Rockefeller in favor of Sam Andrews, another coal millionaire. Andrews, according to the story, only accepted it because he was ashamed to refuse. Not, indeed, that he had heard of the more sizable checks, and looked upon this as a trifle which it might hurt the giver's feelings to refuse. No; the way of it was this:

"Rockefeller and Andrews were partners and yet rivals. They had been among the organizers of the Standard Oil Co. and had soon waxed prosperous. Then each tried to outshine the other. When Rockefeller put up a big house or bought an expensive turnout, Andrews lavished his money in obtaining something more expensive. So when Rockefeller was made President of the Standard Oil Co., Andrews waxed jealous. He one day blusteringly asked Rockefeller for the books of the company. Rockefeller refused to show them, but offered him a general statement instead.

"'If I can't see the books,' cried Andrews, angrily, 'I want to sell my stock.'

"'And how much will you take for it?' said Rockefeller, coolly reaching for his check-book.

"'One million dollars cash.'

"Mr. Rockefeller wrote out a check for \$1,000,000 and handed it without a word to Andrews.

"And Andrews was obliged to accept it."

The Chautauguan for December includes the following articles: "The Intellectual Development of the English People," by Edward A. Freeman; "The English Constitution, III," by Woodrow Wilson, Ph.D., LL.D.; "The Religious History of England, III," by Prof. George P. Fisher; "How the Saxon Lived," Part III, by R. S. Dix; "The Tenure of Land in England," Part III, by D. McG. Means; "An English Scholar of the Middle Ages," by Eugene Lawrence; "Sunday Readings," selected by Bishop Vincent; "What shall we do with our Children?" Part III, by Harriet Prescott Spofford; "The Brazilian Constitution," by I. N. Ford; "Studies in Astronomy" II, by Garrett P. Serviss; "The Annunciation," by Lucy E. Tilley; "Under the Mistletoe," by Ernest Ingersoll; "John Boyle O'Reilly," by Alexander Young; "Our Remaining Territories," by Cyrus C. Adams; "Home Building," by Byron D. Halsted, Sc.D.; "A Director of the French Academy at Rome," by Eugène Guillaume; "How a Boy May Win His Way," by Felecia Hillel; "The Prayer," by Katharine Lee Bates.

In the Woman's Council Table are: "The House-keeping Student," by Mary Hartwell Catherwood; "Signs of Ideas in Conversation," by Mary Henry; "Holiday Goods," by Mary S. Torrey; "Taking Life Easily," by Helen Evertson Smith; "That Excellent Thing in Woman," by Josephine Henderson; "When to Write Letters," by Dora M. Morrell; "A Look at Labor and Charity," by Elizabeth Porter Gould; "The Care of Vegetables in Winter," by Mrs. M. J. Ashton; "Employments for Women," by Alice Donlevy; "Lights in the House," by Helen Brewster; "The Old Maid Mothers of New England," by Kate Tannatt Woods; "The Recognition of Women by the Greeks," by J. Wolf Leitenberger; "Some Foreign Boys at School," by Josephine Manning.

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Queries on all matters of general literary and historical interest—folk-lore, the origin of proverbs, familiar sayings, popular customs, quotations, etc., the authorship of books, pamphlets, poems, essays, or stories, the meaning of recondite allusions, etc., etc.—are invited from all quarters, and will be answered by editors or contributors. Room is allowed for the discussion of moot questions, and the periodical is thus a valuable medium for intercommunication between literary men and specialists.

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NOTES.

ARCADIA.

We are apt to speak and think of Sir Philip Sidney as the author of the "Arcadia," forgetting that many other authors have written books or pieces of the same name. Sannazaro's celebrated "Arcadia" (1504) was the model of most of the others, Sidney's not less celebrated piece being framed closely upon the same lines. Daniel published "The Queen's Arcadia." Milton wrote a very beautiful poem called "Arcades." In the Netherlands, Heemskirk wrote a "Batavische Arcadia" (1637); Zoeteboom followed with a "Zaanlandsche Arcadia" (1658); Bos produced a "Dordtsche Arcadia" (1662); Elger, a "Rotterdamsche Arcadia"; Gargon, a "Walchersche Arcadia," and Van der Valk, a "Noordwijker Arcadia." In England, Shirley's "Ar-

cadia" (1640) was a drama. In Spain, Vega Carpio wrote an "Arcadia" (1598), a tedious romance. In 1690, the Italian poets Gravina and Crescimbeni, founded an *Academy of the Arcadia*, often called *The Arcadia* for brevity's sake. The literature turned out by this school was of immense aggregate bulk. Rolli, Zappi and Frugoni were its great leaders. The satirist Parini for a time was an Arcadian (see Crescimbeni, "Storia d'Arcadia," 1709). In imitation of this club, the *Arcadia de Lisboa* (1757-1774) was founded in Portugal. There were many other Portuguese Arcadia clubs, the *Nova Arcadia* (1790-1806) being one of the best known. In German, Schwab's "Arkadien" (1852) is a sober descriptive or geographical work. M.

QUERIES.

Shaking Bridge.—What and where is the structure so called? McPHAIL.

IOWA CITY.

The picturesque bridge across the river Conway, at Llanrwst, in Wales, designed by Inigo Jones in 1634, is so called. Its remarkable vibration gives it this name.

Veddahs.—It is stated that the Veddahs, a very savage tribe of Ceylon, never laugh. Is this true? C. V. BELLOWS.

FLUSHING, N. Y.

Mr. R. C. Caldwell states that it is not true that they never laugh. It is true that they rarely laugh, and that they are disgusted at the sight of laughter in others, thinking it very unseemly. They are, it is said, much given to weeping, and this is true of various other degraded tribes.

Sydney Smith's Salad.—Can some one give me Sidney Smith's recipe for making salad? ANTI-STANLEY.

STRATFORD, ONT.

Lady Holland's "Memoir of the Rev. Sydney Smith," quotes him as saying as follows: "But our forte in the culinary line

is our salads; I pique myself on our salads. Saba always dresses them after my recipe. I have put it into verse. Taste it, and if you like it, I will give it you. I was not aware how much it had contributed to my reputation till I met Lady — at Bowood, who begged to be introduced to me, saying she had long wished to know me. I was, of course, highly flattered, till she added, 'For, Mr. Smith, I have heard so much of your recipe for salads, that I was most anxious to obtain it from you.' Such and so various are the sources of fame:

"To make this condiment your poet begs
The pounded yellow of two hard boil'd eggs;
Two boil'd potatoes, pass'd through kitchen sieve,
Smoothness and softness to the salad give.
Let onion atoms lurk within the bowl,
And half-suspected, animate the whole.
Of mordant mustard add a single spoon,
Distrust the condiment that bites so soon;
But deem it not, thou man of herbs, a fault,
To add a double quantity of salt.
And, lastly, o'er the flavor'd compound toss
A magic soupçon of anchovy sauce.
Oh, green and glorious! Oh, herbaceous treat!
'Twould tempt the dying anchorite to eat:
Back to the world he'd turn his fleeting soul,
And plunge his fingers in the salad bowl!
Serenely full, the epicure would say,
Fate cannot harm me, I have dined to-day.' "

Prince of Painters.—Who was so called?

McPHAIL.

IOWA CITY.

Sir Dudley Carleton said that Rubens was the prince of painters and of gentlemen.

Zodiacal Sign.—What English king chose a Zodiacal sign for his emblem?

McPHAIL.

IOWA CITY.

Stephen, King of England, is said to have taken the sign of Sagittarius, or the Archer, as his badge or emblem.

King of Painters.—Who was called by this title? McPHAIL.

IOWA CITY.

F. Zurbaran (1598-1662) was hailed by the King of Spain, Philip IV, as "Painter to the King and King of Painters." At least, so the story goes.

R E P L I E S.

Rock City (Vol. v, p. 305).—Gen. Bidwell refers to a rock formation on the Platte river, having the appearance of an "immense city of towers and castles," in his article in the November *Century Magazine* (p. 119).

E. G. KEEN.

WARWICK, PA.

Hell-hound, by Thee, etc. (Vol. vi, p. 29).—The author of the lines,

"Hell-hound, by thee my child devoured,"

was the Hon. William Robert Spencer, son of Lord Charles Spencer. The poem is entitled "Beth-Gelert," or "The Grave of the Greyhound." The origin of the poem is from the life of Llewellyn, son-in-law of King John of England. Llewellyn was Prince of Wales 1190 A.D. On one occasion he went off on a hunt and left his favorite greyhound Gelert at home with his infant child. A ferocious wolf attacked the child, and the greyhound killed it. Llewellyn on returning home failed to see his child, but, noticing the greyhound with a bloody mouth, supposed that he had killed and devoured the child. In his rage he plunged his sword into Gelert's side; the dog in its death-yell awoke the child. Llewellyn was struck with remorse at his deed, and as a tribute to his faithful greyhound erected an elegant monument to his memory. The name Beth-Gelert is simply the grave of Gelert.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Life is Short, Art is Long (Vol. vi, p. 16).—This is an aphorism of Hippocrates.

E. G. KEEN.

WARWICK, PA.

The Marble Faun (Vol. v, p. 221).—Your correspondent's vexation and questions about the story of Miriam echo the outburst that greeted the first issue of this book. Mrs. Hawthorne wrote (in effect) to a correspondent that her husband was astonished at the curiosity showed concerning the story [*i. e.*, its mere plot], which seemed to him so subordinate a part of the work. Perhaps the author felt much as Bernhardt may have

done, if told, after her first appearance in her new rôle, that—as is said to be true—the wriggles of the little snake representing an asp, absorbed far more of the attention of the audience than did the actress' splendid personation of Cleopatra's death. Hawthorne, no doubt, thought the mere story far less important than the perfect picture of the Roman background, and the psychologic study to which his mind was stirred by the sight of Guido's "Beatrice Cenci," the effect upon the primitive innocence of Donatello, the fervid nature of Miriam, and the puritan temperament of Hilda, of more or less direct contact with sin. But he forgot the power of curiosity, and how provoking to the average reader would be the challenge to recall some recent dreadful and mysterious event for the explanation of Miriam's position. Few people, it seems, did recall anything adequate. The clues lately furnished by Hawthorne's relatives and biographers are sufficiently helpful to the imagination in constructing a suitable theory about the mystery in the story, so that one reads it with less dissatisfaction at its vagueness, but no positive identification of the characters is to be looked for. Hawthorne did not paint portraits; at most, if not ideal, his personages were composite pictures. In the biography of his father, Julian Hawthorne says that in Hilda there was something of his mother, but denies all likeness to the Miss Shepard who was with the Hawthornes in Italy. I do not know whether she was the relative mentioned by R. N. T.

Miriam, in personal appearance, he says, was copied from a beautiful Jewess who sat opposite Hawthorne at the Lord Mayor's dinner in London (Vol. ii, p. 120; also "Our Old Home"—"Civic Banquets").

In the strong impression made upon Hawthorne by the picture of Beatrice Cenci, Mr. G. P. Lathrop ("Study of Hawthorne") finds the author's inspiration for the creation of Miriam; but, besides this, her best recognition, as one connected with a tragedy where she had been "deeply and darkly" suspected of complicity, is obtained from a suggestion mentioned in Julian Hawthorne's memories (Vol. ii, p. 236), and originating with Dean Stanley. Hawthorne

himself partly sanctioned the identification when Henry Bright mentioned that Miriam was thought to be Mlle. Deluzy, the governess of the Duc de Praslyn, by saying: "Well, I dare say she was, I knew I had some dim recollection of some crime, but I didn't know what," but he added: "The story isn't meant to be explained; it's cloud-land."

Assuming Miriam's innocence, as she avowed it to Kenyon, although that of Mlle. Deluzy was doubtful, the latter's story fits the required conditions quite well enough. The affair occurred in 1847, and is told in Larousse's "Dictionnaire Universel," "Praslyn," and in Alison's "History of Europe" (Vol. iv, Chap. xlvii). Its bare outline is this: Mlle. Deluzy, still young, was for some years resident governess in the family of the Duc de Praslyn, but in time she roused the jealousy of the duchess by her influence over the husband and children, so that, to prevent the separation of husband and wife, the governess left the house. Afterwards, the duchess was brutally murdered under circumstances pointing directly to the husband. He was arrested but escaped punishment by suicide with poison. Mlle. Deluzy was also arrested on suspicion and detained some months, but was released from lack of evidence. Notwithstanding that all details were freely made known, the populace, according to Larousse, firmly believed that the alleged poisoning of the duke was a pretense to help him to cheat the gallows, and that while the farce of his funeral was played in Paris, the living duke was spirited across the English channel. This rumor would warrant his presence at Rome, insane with remorse, as Miriam's persecutor.

M. C. L.

NEW YORK CITY.

Yoked With a Lamb (Vol. v, p. 103).—In reply to the question, "Does Brutus compare himself to a lamb, or does he refer to a weakness in the character of Cassius?" Dr. W. J. Rolfe says, "The former beyond all question, I should say, though *lamb* may be a corruption." Mr. K. Deighton, who has also edited "Julius Cæsar," has this note: "If *lamb* be the true reading, the passage must mean you have as your brother one who by

nature is as gentle as a lamb; Pope proposed 'man'." (*The Critic*, November 8).

E. G. KEEN.

WARWICK, PA.

Coleridge's Escapade (Vol. vi, p. 30).—"It is related, however, that an officer of the Fifteenth dragoons, one day, in 1794, happened to overlook a private of that regiment reading a Latin 'Horace' in a public-house in Reading, at which he was quartered. So unusual a circumstance led him to make some inquiries about this 'noticeable man,' and he was told that his name was Silas Tomkins Cumberbatch, and that his comrades and others were accustomed to assemble of an evening to hear him talk, his conversation being of an extraordinary character. This account stimulated his curiosity, and he questioned Silas himself, when he soon found he had run away from Cambridge, where he was a student, and, after enduring great privations in London, had enlisted in this regiment, and that his real name was Samuel Taylor Coleridge. When the friends of the young man were informed of his situation, they of course speedily procured his discharge" (from "Rambles by Rivers," Vol. i, p. 150, by James Thorne, London, 1847). In a note to the above occurs the following: "The story is variously told. Some say that the officer was led to inquire about Cumberbatch by finding a Greek or Latin verse written under his saddle, or on the wall of the stable. It is only certain that Coleridge was a private in the regiment from December, 1793, to April, 1794, and was at Reading in that capacity."

H. R.

SCHENECTADY, N. Y.

Punctations of Ems (Vol. v, p. 280).—If your correspondent who inquired about this term will consult the "Century Dictionary" under "Punctuation," she will find the information desired.

R. P.

ATLANTIC CITY.

REFERRED TO CORRESPONDENTS.

Great Scott.—Whence the origin of this exclamation?

ANTI-STANLEY.

STRATFORD, ONT.

The Plow, the Anchor and the Shuttle.—On a balmy October evening, in the year 1826, I, with a number of other boys, was attracted to the side-room of a *tavern* in our native village (the word *hotel* was altogether unknown to us). The members of a local dramatic society had just come down stairs, where they had been engaged in the rehearsal of an approaching play or plays, to be exhibited on a country stage. One of the players was to repeat a "volunteer toast," which had been left blank on the copy of the play, and his companions were helping him to compose what they thought would be appropriate. Amongst the elders of the party was the village school-teacher, and he suggested the following: "The Plow, the Anchor and the Shuttle"—"*United*, they stand; *divided*, they fall." He then explained the *plow* represents agriculture, the *anchor* represents commerce, and the *shuttle* represents manufactures. That settled it. I do not recollect whether he offered this as original or not. But, between that time and the present, I have seen and read hundreds of toasts, and I have drunk many. But I have never seen in print, nor have I ever heard read the above one. And yet, in its day, it may have been repeated many times. Can any ancient reader of AMERICAN NOTES AND QUERIES give me any information on the subject? I await a reply.

S. S. R.

LANCASTER, PA.

Monsieur Tonson.—On the same occasion (referred to in the above), the school-teacher represented the character of *Monsieur Morbleau*, an irritable old French refugee, and to whom *Tom King*, a reckless rakish character in the same play, seemed to be a perfect "nightmare." I have handled hundreds of plays since then, and I have witnessed many, and I also possess several bound volumes of plays, but somehow, Monsieur Tonson is not among any of them. I once possessed a poem, entitled "Monsieur Tonson," which contains the whole plot, but it somehow got out of my possession over forty years ago, and I have not been able to repossess it. If any reader of AMERICAN NOTES AND QUERIES knows anything about these literary antiquities, their "ven-

tilation" might be of interest to some ancient admirer.

S. S. R.

LANCASTER, PA.

Dead Beat or Beet.—Can you tell me the origin of this expression?

ANTI-STANLEY.

STRATFORD, ONT.

Orélie I.—Where can I find a good account of the career of Orélie I, King of Araucania?

OBED.

MASSACHUSETTS.

Nidaros.—Which syllable ought to receive the accent in this word? It is the ancient name of Trondhjem, a city of Norway.

T. C. R.

BUFFALO, N. Y.

Ancon Sheep.—What are the original sources of information concerning the Ancon breed of sheep of Massachusetts, regarding which Darwin and his followers have so much to say?

R. M. ROBARDS.

GEORGETOWN, D. C.

Devil's Strain.—An Arabian legend states that after the devil's banishment from heaven he resolved to make use of music for the temptation of man, but God deprived him of memory and he could only remember one strain, which to this day is called "Asbén, or the Devil's Strain." Will any reader of AMERICAN NOTES AND QUERIES tell me if there is such a strain of music, or give me any information on the subject?

L. R. J.

PHILADELPHIA, PA.

COMMUNICATIONS.

Some Famous Riddles.—In all ages of the world riddles have provided amusement for the ingenious, the wise and the witty.

They are found in all languages, and have been and are a source of diversion to all classes of people, from the grave philosopher in his study to the merry clown in the circus, while anciently the guesser of riddles was supposed to be gifted. And while this play upon words is only a sort of witty pastime

with us, the riddle once held a far higher place. After inventing it, men began to make it into a kind of game. Bets were made on the answer, and sides chosen, each side backing its champion, and it is related that King Solomon once won a large sum of money for his superior wit in guessing riddles.

The oldest riddle on record, with which no doubt every one is familiar, may be found in the Book of Judges, Chap. xiv, verses 14-18.

The riddle propounded by the fabled Sphinx to the people of Thebes is probably the most celebrated in the long list of philosophical riddles, the solution of which won for Œpidus (son of Laius, King of Thebes) a kingdom:

"What is that which goes on four legs in the morning, two in the day-time, and in the evening on three?"

The answer is *Man*, who creeps in infancy, walks erect in maturity, and in old age uses a staff.

The Germans ask: "What can go in the face of the sun and yet leave no shadow?" Answer, the wind.

The African puts it in this way: "What flies forever and never rests?" And the Persian says, "What is wingless and legless, yet flies fast and is never imprisoned?"

Cleobulus, one of the "Seven Wise Men of Greece," was a famous riddle maker, his riddle of the year being an example of his skill in that line: "There is a father with twice six sons. These sons have thirty daughters apiece, parti-colored, having one cheek white and the other black, who never see each other's face, or live above twenty-four hours."

This is not very witty, but what mediæval enigma is?

The riddle was much cultivated in the middle ages. An old book entitled "Demands Joyous," but which we should term amusing questions, was printed by Wynken de Worde, the second expert printer, in 1511. From this book, of which there is said to be but one copy extant, we cull a few "Demands."

"Who were the persons who once made all, sold all, bought all and lost all?" Answer: "A smith made an awl, and sold it to a shoemaker, who lost it."

"What is the worst bestowed charity that we can give?" Answer: "Alms to a blind man for he would be glad to see the person hanged who gave it to him?"

"What is that that never freezeth?" Answer: Boiling water.

"What man getteth his living backward?" Answer, the rope-maker.

The Reformation put a stop to riddle-making for a while, but in the seventeenth century it revived again, and in France it soon rivaled in popularity the charson and madrigal.

In some old ballads the hero's chance of winning his beloved is made to turn on his power of solving certain riddles. In an old edition of "Halliwell's Popular Rhymes" is found this quaint song:

"I have a true lover over the sea,
Parla me dixi me dominie.
He must send me love tokens, one, two and three,
With a *rotum, potrum, trumpelorum,*
Parla me dixi me dominie.

"He must send me a book that none can read,
Parla me dixi me dominie;
He must send me a web without any thread;
He must send me a cherry without any stone;
He must send me a bird without any bone.

"How can there be book that none can read?
How can there be web without any thread?
How can there be cherry without any stone?
How can there be bird without any bone?

"When the book's unwritten none can read;
When the web's in the fleece it has no thread;
When the cherry's in the blossom it has no stone;
When the bird's in the egg it has no bone."

Answer: Time.

Here is a pretty riddle by Schiller, the great German poet:

"A bridge weaves its arch with pearls
High over the tranquil sea;
In a moment it unfurls
Its span, unbounded, free,
The tallest ships with swelling sail
May pass 'neath its arch with ease;
It carries no burden, 'tis too frail,
And when you approach it flees.
With the flood it comes, with the rain it goes,
And what it is made of, nobody knows."

Answer: The Rainbow.

Coming down to the present century, we find that some of our most learned men have not disdained to occupy a leisure hour in constructing riddles full of ingenuity, fertile

in ideas, and graceful in language. One of the brightest is by Lord Macaulay:

"Cut off my head, and singular I am,
Cut off my tail, and plural I appear,
Cut off my head and tail, and wondrous feat,
Although my middle's left there's nothing there.
What is my head cut off? a sounding sea,
What is my tail cut off? a rushing river,
And in their mighty depths I fearless play,
Parent of sweetest sounds, though mute forever."

In *Notes and Queries* for 1872 may be found this rhymed solution:

"O D, must surely od be,
And he that is odd is a singular man.
C. O. will assuredly show,
The plural if anything can.
Minus 'C' and 'D,' alas, woe is me.
I am naught to the wise or the fool,
So if 20 were here and 2 disappear,
I've naught, as I learned at my school,
And 'C' to the ear may bring very clear
The sound of the ocean's main,
While the 'Dee' can transport to a northern
Or remove to a flat Welsh plain.
In the Northern Sea, I love best to be,
And to play in its mighty wave,
But I'm sometimes found, with my sweetest sound
In the Northern Dee to lave.
If this long explanation should give you vexation,
Yet I pray you spare the rod.
You may boil me or fry me,
Then dish me and try me,
Ah! you'll eat me, I am but a Cod."

A riddle ascribed to Canning, where, by the addition of a letter, the word "cares" is changed into one of the sweetest words in the English language, is very fine. It runs as follows:

"A word there is of plural number,
Foe to ease and tranquil slumber,
Any other word you take,
And add an 's' 'twill plural make.
But if you add an 's' to this,
So strange the metamorphosis,
Plural is plural now no more
And sweet what bitter was before."

Could we imagine the stately Charles James Fox indulging in riddle-making? Yet here is one of which he is the author, and which has long been included in "Mother Goose's" rhymes:

"Formed long ago yet made to-day,
Employed while others sleep—
What none would like to give away,
And none would like to keep."

You arose from the answer this morning!
And Letitia Barbauld! Fancy her sitting
down gravely to propound enigmas. She

did, however, and very cleverly too, as seen by the following, on a river:

"I always murmur, yet I never weep,
I always lie in bed, but never sleep.
My mouth is wide and larger than my head
And much disgorges, though 'tis never fed.
I have no legs or feet, yet swiftly run,
And the more falls I get, move faster on."

Another hardly less clever, also in a letter, is by Lord Byron. We quote only the first and last stanzas:

"I am not in youth, nor in manhood, or age,
But in infancy ever am known.
I'm a stranger alike, to the fool and the sage,
And though I'm distinguished on history's page,
I always am greatest alone."

"Though disease may possess me, and sickness and
pain,
I am never in sorrow or gloom,
Though in wit and in wisdom I equally reign,
I'm the heart of all sin, and have long lived in vain,
Yet I ne'er shall be found in the tomb."

Mark Lemon, an English humorist, and former editor of *Punch*, was fond of making charades which were both bright and witty, as witness this on a "*barron*":

"Old Charlie Brown, who a big rogue was reckoned,
Was brought up at my first, for making my *second*,
He was fined, and because he no money could pay,
Had to work with my *whole* on the Queen's high-
way."

An amusing enigma much talked of at Oxford a number of years ago, is said to have been written by Archbishop Whately, who offered £50 to any one who could guess it:

"When from the ark's capacious round
The world came forth in pairs,
Who was it that first heard the sound
Of boots upon the stairs?"

Many attempts were made to solve this. These three solutions, though disagreeing in result, show much cleverness and wit.

The first suggests that the "sound of boots upon the stairs" was first audible to him who drove the kine and heard their "high-lows" as they emerged from the ark.

Number Two says that:

"When from the ark's capacious round,
The world came forth in pairs,
The "calf" was first to hear the sound
Of boots upon the stairs."

While Number Three asserts that:

"To him who cons the matter o'er,
A little thought reveals;
He heard it first who went before—
A pair of soles and (h)heels!"

What say you, my bright-eyed lassie? or you, my quick-witted laddie? Can you give a better solution still?

A search through old letters has often revealed many a curious riddle. Evidently the writers thought it added zest to their letters to puzzle the recipients.

Among the correspondence of the Rev. John Newton, an English divine, was found a letter from Cowper, the poet, bearing date July 30, 1780. The contents show that:

"A little nonsense now and then,
Is relished by the best of men."

"I am just two and two, I am warm, I am cold,
And the parent of numbers that cannot be told;
I am lawful, unlawful, a duty, a fault;
I am often sold dear—good for nothing when bought;
An extraordinary boon and a matter-of-course,
And yielded with pleasure when taken by force."

'Tis a kiss.

It is not altogether in old manuscripts and letters that one finds quaint and curious things, though I imagine the fire-place would be the last place one would think of looking for riddles, but over the mantel-piece of an old, old inn in Lincolnshire, England, may be found this droll quiz:

"A man without eyes saw plums on a tree.
Neither took plums or left plums. Pray how can that
be?"

The answer just below is of later date than the enigma, as shown by the wording:

"The man hadn't eyes, but he had just one eye,
With which on the tree two plums he could spy;
He neither took plums, nor plums did he leave,
But took one and left one, as we may conceive."

One should not forget Tom Hood's "Excursions Into Puzzledom," so full of whimsical rhymes and jolly jokes, such as only Tom Hood could write, but with which the youth of the present day are not quite as familiar as the youth of a generation ago. The funny illustrations which accompany the puzzles are not the least amusing features of the book. Tom Hood, too, is the only "man of letters" whom we find making puzzles for a livelihood (E. F. Wade, in *Chicago Inter-Ocean*).

Centenarians.—According to "Choice Notes from *Notes and Queries*," "History," London, Bell & Daldy, 1858, the following

notices of authenticated cases of persons living to 100 and upwards, appear at pp. 170-177. This circumstantial statement is valuable in that it has been dogmatically asserted that there is no absolute proof that any individual, in any age, anywhere, lived to the age of 100.

William Hazeland, Wiltshire, died 1732, æt. 112.

Alexander McCulloch, Aberdeen, died 1757, æt. 132.

Col. Thomas Winslow Tipperary, died 1766, æt. 146.

James Horrocks, Manchester, died 1843, æt. 120.

Mr. Fraser, Royal Hospital, Kilmainham, Ireland, died 1768, æt. 118.

Matthew Champion, Great Yarmouth, died 1793, æt. 111.

David Caldwell, Bridgenorth, died 1796, æt. 107.

John Campbell, Dungannon, Ireland, died 1791, æt. 120.

Matthew Tait, Auchinleck, Ayrshire, died 1792, æt. 123.

John Ramsay Collercotes, died 1807, æt. 115.

Alexander Kirkpatrick, Longford, died 1783, æt. 116.

McLeod, of Inverness, died 1790, æt. 102.

William Billings, Fairfield Head, Staffordshire, died 1791, æt. 114.

John Jackson, Burnew Castle, died 1799, æt. 117.

Ambrose Bennet, Tetbury, died 1800, æt. 106.

Henry Francesco, White Hall, N. Y., died 1820, æt. 134.

J. Jennings, Gosport, died 1814, æt. 109.

Alexander Campbell, Kincardine, died 1816, æt. 117.

Lieut.-Col. Sir William of Inness, Balvenie Ipswich (Bart.), died 1817, æt. 100.

John Reid of Delmes, near Nairn, died 1818, æt. 104.

Edmund Barry, Watergrass Hill, Ireland, died 1822, æt. 113.

Amazon Phoebe Hessel, Brighton, died 1821, æt. 108.

William Broughton, Neston, died 1816, æt. 106.

Gillies McKechnie, Gourrock, died 1814, æt. 104.

John Frazer Dundee, died 1817, æt. 100.

— Grant, Montrose, alive at 1835, æt. 108.

James Stuart, Tweedmouth, "recently living," æt. 115.

Abraham Miller, Grey township, Simcoe county, Canada, living 1852, æt. 115.

Thomas Wimms, Tuam, Ireland, died 1791, æt. 117.

William Walker, Lancashire, died 1736, æt. 123.

William Gillespie, Ruthwell, Scotland, died 1818, æt. 102.

Samuel Mogg, ———, died 1812, æt. 102.

Sir George Beeston, Bunbury Church, Cheshire, died 1601, æt. 102.

William Marshall, Kirkcudbright, Ayrshire, died 1792, was present at the siege of Derry.

William Billings, Fairfield Head, Staffordshire, died 1793, æt. 114.

Paul Henson, Norfolk, died 1781, æt. 108.

Sergeant Donald MacLeod, Isle of Skye, born in 1688, alive 1797, æt. 109.

Joshua Crewman, Chelsea Hosp., died 1794, æt. 123.

I knew well a man, like the preceding a soldier, Capt. Lahrbush, B. A., who attained the age of 110 years.

ANCHOR.

TIVOLI, N. Y.

Moonachie.—This is the name of a small place near Carlstadt, N. J., and not far from New York. I suspect that this name is the Lenape *Monachgeu*, a wood-chuck or moonack, concerning which see Vol. iii, p. 71, and Vol. iv, p. 24; see also "Century Dict.," under "Moonack" and "Monax."

FAIRFAX.

NEW JERSEY.

He Who Died at Azan (Vol. vi, pp. 29, etc.).—By the fifth line of this poem it appears that the one who died was called "Abdallah." This was the name of the prophet's father; but it might be applied to Mohammed himself in its literal sense of "the servant of God."

Q. R. D.

NEW YORK.

Staracle.—In "The Payne and Sorowe of Evyll Maryage" (fifteenth century) it is said of women:

"They hem rejoice to see and to be sayne,
And to seke sondry pilgrimages;
At grete gaderynges to walken upon the playne,
And at staracles to sitte on high stages,
If they be faire to shewe ther visages."

G.

NEW JERSEY.

Dosh.—Thirty or forty years ago *dosh* was not uncommon as a slang name for money. I have not heard it for many years.

OBED.

MASSACHUSETTS.

Thimbles (Vol. iv, p. 233; Vol. v, pp. 14, 68).—Here are two early references to them. Among the things brought "instede of coyne and monny" to exchange for the "nopyy ale" brewed by Elynour Rummyng,

"Some brought a wymble,
Some brought a thymble."

(Skelton's "Elynour Rummyng," *circum* 1500.)

"It was a happy age when a man might have wooed his wench with a pair of kid leather gloves, a *silver thimble*, or with a tawdry lace (Rich's "My Lady's Looking-glass," 1616).

M. C. L.

NEW YORK CITY.

Plaquemine (Vol. vi, p. 18).—More than fifty years ago we became familiar with this name, as applied to one of the many bayous that distinguished the southern part of the State of Louisiana; but the residents of the country pronounced it "*Byo Pluckamin*." The term was usually applied to outlets or channels from lakes or rivers to other bodies of water—as from the Mississippi into the Gulf of Mexico—so named by the French settlers of the State.

S. S. R.

LANCASTER, PA.

Remember, Boy, etc. (Vol. v, p. 174).—In Ross' "Southern Speaker" are found the verses called for, but the first line there is, "Remember, love, who gave thee this." The verses are ascribed to W. Ferguson in that book. I do not know what W. Ferguson it was that wrote it.

OBED.

Famous Blind Men (Vol. v, pp. 179, etc.).—*Rudagi*, the "Father of Modern Persian Letters," who died in 954 A.D., is said to have been blind from his birth. He was one of the best of the Persian poets. *Braille*, the inventor of a system of writing and printing for the blind, was himself a blind man. Mr. Welch, another blind educator of the blind, also invented a kind of type for the blind. Mr. F. J. Campbell, a very eminent American instructor of the blind in England, is himself blind. J. M. Sturtevant, Otis Patten, Rev. P. Lane, J. Chaplin, W. H. Churchman, Samuel Bacon, E. W. Whelan, W. S. Fortescue, David Loughery, Mary Dwyer, are all names of American teachers (several of them now deceased) belonging to the list of distinguished blind people. Elias Tantalides, a modern Greek poet, was blind. RYLAND JONES.

ERIE, PA.

Greek Authors Originally Slaves. (Vol. v, p. 269).—Archilochus, of Paros, in Lydia, who was considered the first of the Greek lyric poets, and flourished between 714 and 676 B. C., was the son of a slave woman.

Bion, a native of Borysthenes, who flourished about the year 300 B. C., was a slave, and was sold to a wealthy orator, who liberated him and left Bion wealthy.

Iamblichus, of Syria, was a philosopher and composer of romances. He became poor and was reduced to slavery.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Cattle Calls (Vol. vi, pp. 19, etc.).—*Gee* (right) and *haw* (left) are very common in Lancaster county, both in driving teams on the road and in plowing. The same effect is produced in handling the lines. A few abrupt jerks of the line will send the animal to the right, whilst a long, steady pull will send him to the left. In more extreme cases the call becomes intensified by a loud and long-drawn-out *Wo-Gee* or *Wo-Whaw*. These may specifically be said to be *horse calls*, and they are understood by them as well as between man and man.

S. S. R.

LANCASTER, PA.

Devil's Tower (Vol. v, p. 266).—Mary Osborn's list of devil-places contains an error. The Devil's Tower, which she places in the Black Hill region of South Dakota, in reality stands at some distance west of the South Dakota line, and is in Crook county, Wyoming. It is near the Belle Fourche river. A. C. STODART.

ERIE, PA.

Patriarchs (Vol. v, pp. 15, etc.).—Will correspondents enlighten us further about the patriarchs? The patriarch of the West Indies is sometimes called "Patriarch of the Indies," but I know of no East Indian patriarch. The so-called patriarch of Cilicia and he of the Armenian uniate are identical. There was anciently a patriarch of Russia, or of Moscow; but at present there are three metropolitans and some exarchs, but no patriarchs (as I understand it) in that country. The so-called patriarch of Austria is the Archbishop of Carlovitz, who claims to be patriarch of Servia. Montenegro is under a metropolitan. He of Roumania is called a *primate*, not a patriarch, by Dr. Hale. Cyprus is under an archbishop who, though not under any other patriarch, is not conceded to have a right to the patriarchal title. We sometimes read of civil patriarchs in Turkey, but they are not patriarchs in the ecclesiastical sense. I think that the heads of the churches of Roumania and Bulgaria have demanded recognition as patriarchs, but have not received it. The Greek patriarch of Constantinople bears the title of "The Most Entirely Holy Archbishop of Constantinople and New Rome, and Œcumenical Patriarch." The Greek patriarch of Alexandria, who has only a handful of followers, is called "The Most Blessed and Holy Pope and Patriarch of the Great City of Alexandria, of Libya, Pentapolis, Ethiopia and all the land of Egypt, Father of Fathers, Pastor of Pastors, Archpriest of Archpriests, thirteenth Apostle and Universal Judge." He of Jerusalem (Greek) is "The Most Blessed and Holy Patriarch of the Holy City Jerusalem and all Palestine, Syria, Arabia, beyond Jordan, Cana of Galilee and Holy Sion." The Coptic patriarch is "The Most Holy Father, Archbishop of the Great City of Alexandria, of

Babylon, of the Nomes of Egypt and of the Thebaid." The prelate who takes title from Mount Sinai is a plain Archbishop, under the Greek patriarch of Jerusalem. There seems to have been at one time a Jacobite titular patriarch of Jerusalem. The oriental churches abound in metropolitans, exarchs, metrans, catholici, and primates. Considerable time has been spent by me in looking up the subject; and I now think that my list on p. 15 contains all the recognized patriarchates of the present day. G.

NEW JERSEY.

Dread of Happiness (Vol. v, pp. 311, etc.).—The twentieth chapter of Johnson's "Rasselas" is entitled "The Danger of Prosperity." Indeed the burden of the whole volume, as of very much of what Johnson wrote, is the same thought, *cavele felices*. The old Puritans and Quakers used to seem harder and colder than they really were, partly from a similar feeling. They did not like to encourage happiness in others, because they looked upon mere happiness as a thing not only of comparative unimportance in itself, but actually as a snare to the soul, and a source of danger to the eternal interests of every one. Hence they used to "put their worst foot foremost," and this made them seem morose and cold. But the ancients went much farther. They actually believed that any signal happiness was ominous of impending evil. Swift and certain overthrow was intended for him to whom the gods granted marked and unusual joys. Compare "The Vanity of Human Wishes," Johnson's best poem, with Juvenal's "Tenth Satire," upon which Johnson based his piece.

P. R. E.

OHIO.

Forgotten Wild Fruits (Vol. v, p. 305; Vol. vi, p. 4).—The *Wild Tomato* may possibly be a species of *Physalis*, but it is also possible that it may not be, but, on the contrary, a *real* tomato. In *Physalis* the fine clefted reticulated *calyx*, after flowering, becomes greatly enlarged and inflated, entirely covering the edible berry within it. This is not the case with any of the species or varieties of *Lycopersicum* or *Solanum*.

The former is usually a low spreading plant, especially when it is laden with its matured fruit. But on one occasion at least we found a wild species of tomato growing among other rank herbage, on a piece of bottom-land, in the county of York, Pa., that stretched along the Susquehanna river. The stem was slender and about four feet in height, but it seemed to be supported in its perpendicular position by the surrounding vegetation. The leaves were similar in form, and the odor was similar to the cultivated variety. There seemed to be two varieties of it. On one the fruit was slightly pear-shaped, and on the other it was spherical, but on both it was of a bright crimson color, and about the size of the naked fruit of the *Physalis*. Prompted by curiosity we gathered a few of the slender branches containing fruit, but, as we were fifteen miles from home, and on foot, when they became wilted, we threw them away, especially as they were not within the sphere of our specialty at the time. We never came across them again afterwards. S. S. R.

LANCASTER, PA.

Lakes Drained (Vol. v, pp. 300, etc.).—In Turkestan and Central Asia there are many thousands of dried-up lake beds. The sea of Aral itself is drying up with marvelous rapidity. Many of these lakes dried up in prehistoric times, many others in very recent times.

W. N. D.

NEW YORK CITY.

Buddhists in Mexico (Vol. v, p. 143).—Perhaps light may be thrown on this subject by the undoubted fact that many of the horary signs of the Aztec calendar are identical with those of the Chinese.

MCPHAIL.

IOWA CITY.

Natural Bridges (Vol. v, pp. 248, etc.).—The celebrated *Perte du Rhône* is almost a natural bridge, the river flowing naturally for about sixty paces under the rocks, but latterly the rocks have been in part blasted away. Not far off the river Valserine has a similar *perte* at Bellegarde, and the river Ain has at least one *perte* of considerable interest.

OBED.

Floating Islands (Vol. v, pp. 144, etc.).—"Henry's lake is one of the wonders of the Rockies. Directly on the summit of the continental divide, in a depression or gap called Targee's Pass, is a body of water that was given the above name in honor of an old trapper who made his home on its borders for several years in the enjoyment of sweet solitude.

"Henry's lake is of oval shape and has an area of forty square miles. It is entirely surrounded by what seems to be solid land, and one really concludes that it has no outlet. On the west side lies a level meadow, which floats on the water, and the hidden outlet is beyond it. Near the rim of the basin, which at no distant day must have been the pebbly beach of the lake, is a shallow pool, out from which flows a creek, the source of the north fork of Snake river.

A species of the blue joint grass of luxuriant growth floats upon the water and sends out a mass of large hollow white roots, which form a mat so thick and firm that a horse can walk with safety over the natural pontoon. The decayed vegetation adds to the thickness of the mat and forms a mould in which weeds, willows and small trees take root and grow. Back from the new border the new land is firm, and supports pine and aspen trees of small growth.

"An island of the same turfy formation floats about the lake. The floating body of land is circular and measures 300 feet in diameter. A willow thicket thrives in the centre, interspersed with small aspens and dwarf pines. The little trees catch the breeze and are the sails that carry the island on its orbit. One evening it was within a stone's throw of our camp. Next morning it was five miles away" (*Virginia City, Nev., Chronicle*).

Sunken Islands (Vol. v, pp. 272, etc.).—It is on record that many islands of the Maldiv group have, from time to time, disappeared in the sea; but new islands have in like manner also appeared, the inhabitants and their belongings being transferred from an old and decaying coral island to a new one. It is certain that this process of decay and new production among the islands has been going on for some centu-

ries. As to whether any such process has been going on in any other coral islands than those of the Laccadive-Chagos chain (to which the Maldives belong), the present writer has no knowledge whatever.

On the coast of France, the great tide of the year 709 A.D. converted 60,000 acres of woodland (not insular, however) into what is now the Bay of Mont St. Michel. This is not far from the traditional kingdom of Lyonesse.

B. M. PERRET.

LENOX, MASS.

BOOKS AND PERIODICALS.

The Atlantic for December continues Mr. Stockton's serial, "The House of Martha," and certainly the author is at his best in his description of the hero's new amanuensis, a nun, separated from him by a wire grating, who, after days of irritating silence, is finally induced to speak to him by the appearance of an enraged wasp. *The Atlantic* is fortunate in securing so clever a serial for the new year. With its short stories from Rudyard Kipling and Henry James, its papers by Mr. Lowell and Francis Parkman, and the hitherto unpublished letters from Charles and Mary Lamb, 1891 will be a red-letter year for the magazine. But to continue—Mr. Birge Harrison gives an account of the new rival of the French salon, the National Society of Fine Arts, in a paper entitled "The New Departure in Parisian Art." Margaret Christine Whiting writes about "The Wife of Mr. Secretary Pepys," a delightful, gossiping article, with amusing quotations from the immortal Diary. Mr. A. T. Mahan, in "The United States Looking Outward," shows the isolation of the country, not only in respect to position, but in regard to trade; and prophesies a change in public opinion, which will free us from our indifference to foreign nations, and open our eyes to the necessity of the defense of our own coasts, and a more active policy of trade with other countries. Dr. Oliver Wendell Holmes contributes a two-page poem, called "But One Talent," and a well-known priest of the Episcopal Church reviews Hutton's "Cardinal Newman." Miss Sophia Kirk's pathetic and charming little sketch, called "Heimweh," must not be forgotten; nor should an essay in the Contributors' Club be overlooked, on English and American spelling, from one who, if his name were known, would be recognized as of highest authority.

Modern Language Notes for December comes to us laden with good things. It is not too much to say that this publication has already taken a place of the first importance in the current philological literature of the day. It is hard to say what is the best thing in the present excellent number; but every student of words will turn first of all to Muss-Arnolt's learned notes on Kluge's "Etymologisches Wörterbuch." The present writer has found throughout this whole series of "Notes" a great variety of excellent and stimulating suggestions regarding the history and use of common words in English and other modern languages.

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NOTES.

NOTES ON WORDS.

Among the many interesting remarks about words made by Dr. Muss-Arnolt, in his interesting and important paper in *Modern Language Notes* for December, I select a few as being of special interest.

Acetum.—This Latin word he somewhat boldly identifies with the Greek *ἀκονιον*, unsettled. Murray and the dictionaries connect it with *acere*, to be sour.

Alabaster he identifies with the Arabic *al-baqra*, soft white stone. Dr. Murray and the recent dictionaries do not allude to this identification, which, however, is by no means new.

Ampulla (Vol. v, pp. 107, etc.).—This word is shown to be a diminutive of *amphora*, the Greek origin of which is generally admitted.

Alchymy is traced back to the Egyptian (Coptic) *chame*, black. It is the black art—that is to say, the art of the blacks. None of the late English or American dictionaries have this information.

Balsam and *balm* are here traced to the Hebrew *basam*, fragrant, Assyrian *bashmu*.

Bombasine is shown to be a word whose root exists in Armenian and Persian. Dr. Murray does not trace it so far.

Botargo has long since been traced to a Coptic source, but here we find it pushed farther back, through the Greek to an Armenian *tareq*.

Butter, a word from the Greek, has a non-Aryan element. Its last syllable is the Greek *τυρός*; cheese, which Pliny said was Scythian, and it is here identified with the Turko-Tartar *turak*, Magyar *turó*, cheese.

Fenestra.—This Latin word is shown to be the (fictive) Greek *φανήστρα*.

Fetish.—The etymology offered by all the dictionaries, including the newest Webster, he puts aside in favor of an identification with the Phœnician *pittuhim*, sculptures, and the Greek *πῦτακοι*. Some assign to these words a connection with the Egyptian *Ptah*, the god of creation.

Very interesting remarks are made regarding the word *hussar*, which the *Century*, the newest Webster, and all the others derive from the Magyar *husz*, twenty, the *huzzars* being regarded as originally a levy of every twentieth man. But Dr. Muss-Arnolt identifies this word (the Hungarian *huszar*) with the Servian *hursar*, a robber, which is the Latin *cursarius* and our word *corsair*. How many of these novel identifications have been tested by the new historical methods we have no means offered us by which to decide. The above points, and many more like them, are condensed into an exceedingly compact article, and the full elucidation of them would require much space.

* * *

PHILADELPHIA, PA.

QUERIES.

Sibyl.—What is the origin of this word, or rather of its Greek original?

L. M. PAGE.

SCRANTON, PA.

The old-fashioned explanation states that *σιβυλλα* is from the Doric *Σιδος βόλλα*, in Attic Greek *Διδος βουλή*, the will of Zeus. But that explanation is not entitled to our respect, and it is not at present received as trustworthy.

Couvera.—Can any of the readers of AMERICAN NOTES AND QUERIES tell me who Couvera was? MARIA A. GIRARD.

LOWELL, MASS.

Couvera or Kuvera was the god of riches, son of Visravas, in Hindu mythology. Through his wonderful piety, he obtained from Brahma possession of the island of Lanka, where the roads, it is said, were covered with golden dust. He was driven from the island by his brother Ravassa, and having fled to the mountain Kelasa, he established there his capital, named Alaka. Like the Plutus of the Greeks, this god was deformed; he is a leper, with three legs and eight teeth; instead of one of his eyes there was a yellow spot, and in his hand he held a hammer. His brilliant court was frequented by nymphs and celestial musicians. He had an order of demi-gods, called yakchos, attached to his service and entrusted with the guardianship of his gardens and treasures. His treasures, which are personified, number eight.

Cozza.—What was Cozza's Christian name and when did he live?

CYRUS V. NORMAN.

CHICAGO, ILL.

There were two Cozzas of prominence, and it is impossible from the above query to know concerning which one the information is desired. One, Francesco Cozza, an Italian painter, was born at Istilo, in 1605, and died in Rome, in 1682. He studied under Domenico Zampieri Domenichino, whose friend he became and a number of whose paintings he finished.

Another, Lorenzo Cozza, an Italian theologian, born near Bolsena, in 1654, died in Rome, in 1729. His principal works were: "Commentaria historico-dogmatica" (1702), and "Historia polemica de Græcorum schismate ex ecclesiasticis monumentis" (Rome, 1719-1720).

Les Troqueurs.—Can you give any information concerning a French drama or opera entitled "Les Troqueurs?"

G. R. M.

COLUMBUS, O.

Les Troqueurs was a comic opera in one act, the words written by Vadé and the music by Dauvergne; it was first produced in 1753 at the fair of St. Laurent. There was nothing original in the libretto. Lubin and Lucas think it best to exchange betrotheds, Margot and Fanchon. The maidens, however, having been informed of the plot, bring it about in such a manner that the peasants retain their first choice.

Nevertheless, "*Les Troqueurs*" mark an important period in the French lyric theatre. An Italian troupe had imported several Italian works, and among others the "*Serva padrona*," by Pergolise. The success was so great that the French composers began to imitate the Italian style. "*Les Troqueurs*" succeeded and brought again into popularity the French comic opera. This work, revised by Armand and Achille Dartois, was again produced at Feydeau in 1819.

REPLIES.

Orllie I (Vol. vi, p. 41).—This so-called king (Orllie, not Orélie I), whose real name was Antoine de Tounens, was born about 1820 in Dordogne. He was called to the bar at Périgueux before he aspired to royal honors. He published "*Orllie-Antoine I^{er}, Roi d'Araucanie et de Patagonie. Son avènement un trône et sa captivité au Chili*," 1863, 8vo; also an "*Historique appel à la nation française*," 1863, 8vo; "*Retour en France du roi d'Araucanie et de Patagonie*," 1871, 8vo. Orllie died in distressing wretchedness, September 19, 1878.

G. B.

PHILADELPHIA, PA.

A good account of him can be found in Larousse under "Tounens."—ED.

Life is Short, Art is Long (Vol. vi, p. 16).—The first aphorism of Hippocrates is said to be: "Art is long; time is brief; experience misleading, judgment difficult."

I have never seen this in the original text. Hipparchus (B.C. 320) wrote (to give only the English of his Greek): "By far the most precious possession to all men is skill in the art of living; for both war and the changes of fortune may destroy other things, but skill is preserved" ("Fr. Com. Gr.," p. 1097).

Seneca ("De Brevitate Vitæ," i) wrote: "Vita brevis est, longa ars."

Goethe ("Wilhelm Meister," vii, 9) wrote: "Die Kunst ist lang, das Leben kurz, das Urtheil schwierig, die Gelegenheit flüchtig;" while Schiller said: "Schwer ist die Kunst, vergänglich ist ihr Preis."

For the remaining lines of Longfellow's well-known stanza, repeating this thought, the comparison of our hearts to muffled drums beating funeral marches to the grave, the following parallels may be cited: "Our lives are but our marches to our graves" (Beaumont and Fletcher, "Humorous Lieutenant"). "High time it is to flee vanity when the drum of Fate beats a quick march to the silent grave" (Robert Chamberlain, "Nocturnal Lucubrations," 1638). "The hand of Fate beats its march upon the drum" (Sa'di's "Gulistân," trans. by H. H. Wilson). M. C. L.

NEW YORK CITY.

Aggri Beads (Vol. vi, p. 6).—Major J. R. Bale's very careful and satisfactory description of the famous Aggri beads is as follows: "What are known as Aggri beads are usually met with among the tribes on the Gold Coast. They are highly prized by them, and form part of the royal jewels of the kings of Ashantee. Their manufacture is a lost art, and is generally supposed to be of ancient Phœnician origin. They have probably been given in barter for slaves, gold dust and nuggets. They fetch at the present time an equal weight in gold, and the rarer sorts one and a half to twice their weight in gold dust.

"They appear to be of various earths of great purity and richness of color, arranged in patterns, or distinctively traverse the substance of the bead from the outside to its centre or axis, and are burned together with a brilliant baked glaze on the surface; this vitreous property, in some instances, partly

extends to the substance of the bead, giving it a translucent appearance. Such as are blue are like the sea under conditions of tropical light, and with a white-spotted pattern that resembles jelly-fish in the sea swimming at various depths, are much prized for their rarity and beauty. The prevalent colors are yellow of a brimstone tint, chocolate, dark purple, white, green and red, all separate in pattern, and no indications of blending.

"In size and shape they are commonly like sections of the stem of a 'church warden' tobacco-pipe, in lengths of half to three-fourths of an inch. Some are square, with the angles chamfered or slightly rounded; a few round or shaped like an orange, and occasionally met with in segments of a circle, which, being strung together, form finger rings and bracelets. These are the most minute in the pattern, and formed with accuracy and precision in the workmanship."

Major Bale also states that bodies of the slaves were buried with necklaces of Aggri beads attached. Slaves were sold in Africa wearing the trinkets, and shipped to the West Indies. Hence, beads of this kind have been found in burial places set apart for slaves on Barbadian plantations.

As several English museums of antiquities exhibit very similar beads found in ancient British burial places, these ornaments are supposed by some archæologists to have been worn by African slaves in the service of the Roman colonies.

For the foregoing account and much more interesting matter on the subject, refer to J. E. Price's paper in *Anthrop. Jour.*, Vol. xii, February, 1882.

Other authorities differ from Bale as to the material of which the Aggri beads are made. The greater number describe them as of glass, but Wilson says they are generally of opaque glass. One writer says the colors in the beads are separated by a narrow white line, agreeing with Major Bale, but Bowdich, on the contrary, emphasizes the imperceptible blending of tints as really superior to art. A writer in the *Saturday Review* says: "Among the most curious examples of persistence in art are the well-known Aggri beads, which occur everywhere in Africa and in many parts of Asia. Similar beads are still made for the purpose of bar-

ter by glass-makers in England and Italy—Venice, for instance—yet they appear among the oldest remains in many widely separated places, as Kent and Coomassie, or Keswick and Nubia. Mrs. Nesbitt thinks them Phœnician, and supposes they were made for purposes of barter with uncivilized nations, like the ancient Britons. These beads are found in England, on the Gold Coast, in India and Germany, in Italy and Egypt. They are particularly common in cities along the course of the Rhine. The oldest specimens must be Egyptian, but in all probability the pattern was continued in many distinct manufactories of many different periods."

The discovery of Aggri beads in Canadian Indian grave mounds is still more remarkable than any other named. MENONA.

The Origin of Clam Chowder (Vol. v, p. 306).—The following is an extract from a letter to the *American Register*: "I am frequently asked, 'What is clam chowder?' and I have replied that more than thirty years ago I heard the poet Longfellow urge a French lady to eat some clam chowder, because it was French. The lady looked up in astonishment and uttered a most significant *Comment donc!* Unto which Longfellow replied that the French originally settled on the borders of New England, and Mother Necessity soon taught them how to stew clams and fish in layers with bacon, sea biscuits and other ingredients in a kettle (*Chaudière*). Now, from the French the Indians learned the Roman Catholic religion and a little of the French language, and a great deal of the dish which the new-comers had invented. The Indians were not apt in the pronunciation or in the significance of French, and when they heard the Gaul speak of the *Chaudière*, the Indians supposed it referred to the food, and his nearest approach to the pronunciation was 'chawder'—the name which early English fishermen and settlers learned from the Indian, and which the Anglo-Saxon in the New World further corrupted into 'chowder.'"

A reference to the "New English Dict." will show that the dish under consideration was not altogether a new invention with the French.

The above "letter" was quoted in a local newspaper without the name of the writer, or its date.

MENONA.

REFERRED TO CORRESPONDENTS.

Blowing Cave.—I have read of a cave in the Allegheny mountains out of which the air continually blows. Can any correspondent locate this cave for me?

LUCIUS MANN.

COHOES, N. Y.

Witticism.—“‘I have heard’ (says one of them) ‘of Anchovies dissolv’d in Sauce, but never of an Angel in Hallelujahs.’ A mighty *Witticism* (if you will pardon a new word!)” (J. Dryden, Preface to “The State of Innocence and Fall of Man,” 1674). The poet is defending a passage in which he has spoken of the angels who “all dissolved in Hallelujahs lie.” Can this be the earliest instance of the use of the word “witticism?” Johnson, as is well known, ascribes the invention of this word to Dryden.

G.

NEW JERSEY.

Naijack.—This name is found in letters passing between Gov. Stuyvesant and his council in New Netherlands, and Col. (afterwards Gov.) Richard Nicolls and his fellow-commissioners sent out from England. Gov. Stuyvesant first addressed the newcomers, asking to know why they were there “in the harbor of *Naijack*,” and the reply addressed to Gov. Stuyvesant “at The Manhattoes”—another instance, by the way, of “the” used in place names—was “dated on board his Majesty’s ship the *Guinea*, riding before *Naijack*, the 20–30 of August, 1664.” Apparently the ship was anchored in the mouth of the Hudson. The correspondence is printed in Smith’s “History of New Jersey,” published in 1765, of which the second edition in 1877 purports to be an exact reprint, even to the paging and style of type; but the spelling, except in the case of proper names, seems modern.

What locality is meant?

M. C. L.

NEW YORK CITY.

Campveer.—Where can I find a historical account of the old Scottish settlement of Campveer, in the Low countries?

P. MACLEAN.

BRISTOL, PA.

Break the Pope’s Neck.—There used to be a game played by young persons of either sex in New England called “Break the Pope’s Neck.” I never played at the game, nor witnessed it, but have often heard of it. I imagine that it is now about forgotten. It was an in-door game, played of a winter’s evening in country places, and I think a pewter plate was twirled in a certain way at one stage of the game. The performance, as I suppose, was intended to combine pleasure with a certain pious zeal against popery; but I really know very little about it. Cannot some correspondent enlighten me about this old-time diversion?

MARTIN L. CUTTER.

ILION, N. Y.

Bungtown Copper.—What is the true history of the Bungtown copper?

JARED N. BELL.

ADAMS, MASS.

Fish-hook Money.—What was fish-hook money like, and where and when was it used?

LAURA VANE.

DOVER, DEL.

COMMUNICATIONS.

Sneezing.—Sneezing is an operation that has been treated with the greatest respect and veneration from a remote antiquity, that has commanded the profoundest thought and the deepest research of the philosophers of old, and that to-day in many countries, as formerly in all countries, is greeted with a special salute.

Thus the old Greeks cried: “Jove preserve thee!” and the old Romans had a variety of felicitations for the successful sneezer. “*Sit faustum ac felix*,” he might be told, or “*Sit salutiferum*,” or “*Servet te Deus*,” or “*Bene vertat Deus*.” In modern Italy he is greeted with “*Felicità*,” in France, with “*Dieu vous bénisse*,” or “*Bonne Santé*,” in Germany, with “*Gesundheit*,” in Ireland, with “*Save*

your honor;" in Scotland and in Sweden, with "Bless you," or "God bless you."

A similar custom existed in Africa, among nations unknown to the Greeks and Romans. A Persian precept is thus recorded in the Zend-Avesta: "And whensoever it be that thou hearest a sneeze given by thy neighbor, thou shalt say unto him 'Ahunovar,' and 'Ashim Vuhu,' and so shall it be well with thee." Even in the New World the practice seemed to prevail, for when, in 1542, Hernando De Soto met the Mexican Cacique Guachoya, every time the latter sneezed his followers lifted their arms in the air, with cries of "May the sun guard you!"

An ancient rabbinical tradition asserts that from the time of Adam to Jacob sneezing was the sign of death. But Jacob got to pondering over the subject, and finally went in prayer to the Lord for a repeal of the law, and was so successful in his petition that the phenomenon of sneezing instantly turned a complete somersault, went from Omega heels over head to Alpha, and, ceasing to be the sign of death, forthwith became the infallible sign of life.

After Jacob's day, whenever children come into the world they announce their arrival by sneezing.

Hence the salutation first began as a grateful acknowledgment.

It will be remembered that when the son of the Shunamite widow was recalled to life by the voice of Elisha, the prophet, "the lad sneezed seven times and opened his eyes."

Classic tradition, too, had its explanation of the custom.

When Prometheus stole fire from heaven to animate his clay statue, the first sign of life which the latter betrayed was to bob his head up and down and emit a formidable sneeze, whereupon Prometheus cried out in delight, "May Jove preserve thee!" Some Eastern nations have an entirely different version, to the effect that one of the judges in the ever-burning pit of fire has a register of men's lives. Every day he turns a page, and those whose names appear are the next to seek his domain. As the leaf is turned they all sneeze, and those hearing it invoke a blessing on their future.

Polydorus Virgilius seeks to find still another origin for the custom.

In the time of Gregory the Great, he says, there was prevalent in Italy an epidemic which carried off its victims by sneezing; whereupon the pontiff ordered prayers to be ordered up against it, accompanied by certain signs of the cross.

But, unfortunately for this theory, the salutation antedates Pope Gregory the Great.

Among the Greeks and Romans sneezing was usually looked upon as a most favorable omen.

To Penelope the sneeze of her son Tel-emachus promised the safe return of Ulysses. To Parthenis, who sneezed in the middle of her letter to Sarpedon, it supplied the place of an answer.

Xenophon tells of a sneeze which may be said to have decided the fate of himself, his army, and perhaps of Athens itself.

While he was exhorting his soldiers to courage and fortitude, and while their minds were still wavering between resistance and surrender to the enemy, a soldier sneezed. The whole army, instantly convinced that the gods had used their comrade's nose as a trumpet to communicate an oracle to them, were seized with a sudden inspiration, and, burning their carriages and tents, prepared to face the perils of the celebrated retreat.

Plutarch says that Socrates owed his proverbial wisdom to nothing in the world but the sneezes by which his familiar genius sent him charitable warnings.

At Rome it was commonly believed that Cupid sneezed whenever a beautiful girl was born (he must have a perpetual cold in the head in America), and the most acceptable compliment a fast fellow of the Tiber could lisp and drawl to his lady love was, "*Sternuit tibi Amor!*"—"Love has sneezed for you."

Even the ferocious Tiberius lost some of his habitual ferocity when the gods favored him with a sneeze. On such times he would drive about the streets of Rome to receive the felicitations of his delighted subjects.

Nevertheless, the augury was not always a favorable one. Instances are not wanting in Greece and in Rome where a sneeze created alarm instead of rejoicing.

As Timotheus was sailing out of the

Athenian port, he happened to emit a prolonged and resounding sneeze. The whole fleet heard it. The sailors rose as one man and clamored to return. Luckily, Timotheus was a man of great presence of mind.

"And do you marvel, O Athenians," he cried, "that among ten thousand there is one whose head is moist? How ye would bawl were all of us so afflicted!"

Thereupon their confidence returned and they sailed out to victory.

The virtue of sneezing, it seems, depends much upon time and place. Sneezing from morn to noon is of good augury, says Aristotle, but from noon to night the reverse. And yet St. Augustine tells us that if on rising in the morning any of the ancients happened to sneeze while putting on their shoes, they immediately returned to bed in order that they might rise more auspiciously. So, if the Hindu, while performing his morning ablutions in the Ganges, should sneeze before finishing his prayers, he immediately begins them over again.

There is a Scotch superstition that one sneeze is lucky, and two are unlucky, and in England it is believed that if any one sneeze for three nights in succession, some one will die in the house. According to Lancashire folk-lore you must be very careful upon what day of the week you allow yourself the luxury of sternutation:

Sneeze on a Monday, you sneeze for danger;
Sneeze on a Tuesday, you kiss a stranger;
Sneeze on a Wednesday, you sneeze for a letter;
Sneeze on a Thursday for something better.
Sneeze on a Friday, you'll sneeze for sorrow;
Sneeze on a Saturday, your sweetheart to-morrow;
Sneeze on a Sunday your safety seek,
The devil will have you the rest of the week!

A most remarkable custom, if we are to credit Helvetius, was that which prevailed at the court of Monomotapa. Whenever His Most Sacred Majesty happened to sneeze, every person present was obliged to imitate the royal example.

And this before the days of nostril-titillating snuff!

Nor was this all. The servants of the royal household were obliged to take up the sneeze and pass it on to the stranger without the gates, and he to all others, until sneeze followed sneeze from the foot of the throne

to the uttermost frontiers of the kingdom.
—*The Illustrated American*.

Thimbles (Vol. vi, p. 45).—

Vasco: "What is she heir to? A brass thimble and
A skene of brown thread? She'll not yield thee
in

Algiers above a ducket, being stript;
And for her clothes, they're fitter for a paper
mill

Than a palace."

(D'Avenant's "Love and Honour," 1649, Act ii,
Scena i.)

G.

NEW JERSEY.

Remarkable Predictions.—For one prediction that comes true many hundreds do not, but of these we never hear. But for all that divers remarkable predictions have at different times been uttered which have come true and yet nothing miraculous has been attributed to them.

Sylla said of Cæsar when he pardoned him at the earnest pleading of his friends: "You wish his pardon—I consent; but know, that this young man, whose life you so eagerly plead for, will prove the most deadly enemy of the party which you and I have defended. There is in Cæsar more than a Marius." The prediction was realized.

Erasmus wrote a composition at the age of twelve years, which was read by a learned friend of Hegius, and he was so struck by its merit, that he called the youth to him, and said, scanning him closely: "My boy, you will one day be a great man."

Cardinal Morton, Archbishop of Canterbury, early predicted the future greatness of Sir Thomas More. Pointing out the boy one day, he said to those who were about him: "That youth will one day be the ornament of England."

Cardinal Wolsey, although a butcher's son, had an early presentiment of his future great eminence. He used to say, that if he could but once set foot in court he would soon introduce himself there. And scarcely had he obtained admission at court, the possessor of an humble benefice, than he did not hesitate to say, that "henceforth there was no favor to which he did not dare to aspire."

Marshal Turenne, in his early youth, prophetically foretold the distinction in

arms to which he would rise. But, doubtless, there are few youths who enter the army, full of ardor and courage, who do not predict for themselves the career of a hero and a conqueror.

Mazarin early predicted the brilliant career of Louis XIV. He said of him, "He has in him stuff for four kings;" and at another time, "He may take the road a little later than the others, but he will go much farther."

One day, a mason named Barbé said to Madame de Maintenon, who was at that time the wife of Scarron: "After much trouble, a great king will love you; you will reign, but although at the summit of favor it will be of no benefit to you." He added some remarkable details which appeared to move her considerably. Her friends joked with her about the prediction, when the mason said to them with the air of a man who believed in what he was saying: "You will be glad to kiss the hem of her garment then, instead of amusing yourselves at her expense."

On the other hand, Louis XIV one day observed to the Duc de Crequi, "Astrology is altogether false. I had my horoscope drawn in Italy, and they told me that after I had lived for a long time I would fall in love with an old woman and love her to the end of my days. Is there the least likelihood of that." So saying, the king laughed heartily. But this did not hinder him from marrying Madame de Maintenon when she was fifty years old! So that both the predictions of the mason and the Italian conjuror came true at last.

Sterne has told an anecdote of what happened to him once at Halifax. The school-master had got the ceiling newly white-washed, and the mischievous boy mounting the steps almost before the job was completed, daubed with a brush on the ceiling the words, in capital letters, LAU. STERNE. For this the usher cruelly beat him. Upon hearing of this, the master expressed his displeasure and said, before Sterne, that he would not have the name effaced, seeing that Sterne was a boy of genius, and certain to make a reputation in the world.

Many predictions were made respecting Napoleon about whose youth there must

have been something remarkable. Not only his uncle, but all who knew Napoleon, predicted he would become an instrument for great purposes. He was scarce fifteen years old, when M. de Kergerion said: "I perceive in this young man a spark which cannot be too carefully cultivated." And finally, Leguille, one of his teachers at the Military School, spoke of him in a note, as "Napoleon Bonaparte, a Corsican by birth and character; this gentleman will go far, if circumstances favor him."

W. W. R.

PHILADELPHIA, PA.

Artificial Teeth.—

Altesto: "I'll lay my life, sh' hath new furnisht her gums.

With artificial teeth; she could not grind so else."

(D'Avenant's "Love and Honour," 1649, Act ii, Scæna i.)

G.

NEW JERSEY.

Swamp Apples.—When I was a boy, fifty years ago, we used to gather and eat a kind of fleshy green excrescence from the branches of the *Azalea nudiflora*. We called the excrescences "swamp apples." They were, I believe, a kind of gall, produced by some insect. They were watery and insipid, and were entirely unfit for food, but boys will eat anything their teeth can penetrate, and make no complaints as to quality. I have known boys to eat young oak-galls. Boys and girls both used to eat tender beech-leaves and sassafras-buds, to say nothing of tea-berry leaves and the bark of black-birch! I never knew any child to be injured by this primitive and ancestral kind of diet.

L. S. N.

CHICOPEE, MASS.

Patriarchs (Vol. vi, pp. 46, etc.).—Ecclesiastical history from time to time records the existence of *anti-patriarchs*, or schismatical and partisan prelates who have claimed the title, and exercised the authority, to some extent, of regularly appointed patriarchs. At one time there was a Jacobite patriarchate of Cilicia, which seems, however, to have been an irregular and semi-schismatical affair.

G.

NEW JERSEY.

Gunpowder Plot.—The statement has been published of late that Portsmouth, N. H., is the only place in the United States at which the celebration of the detection of the Gunpowder Plot is still kept up. I have a pretty clear recollection of seeing Guy Fawkes burned in effigy at Norwich, Conn., in 1844; but I was then a very small boy, and my memory may be at fault. I fancy that in some of the nooks and corners of New England the ancient celebration may still survive, or perhaps in some of the seaboard Southern States. NEGUS.

BROOKLYN.

Father of Waters (Vol. v, pp. 275, etc.).—It has been twice asserted in your columns, and twice denied, that the name *Mississippi* means Father of Waters. In the twenty-fifth chapter of Johnson's "Rasselas," the princess Nekayah addresses the river Nile as "great father of waters, thou that rollest thy floods through eighty nations." There may possibly be other and older instances of the use of this appellation.

F. N. S.

APPLETON, WIS.

Isle of Women (Vol. iii, pp. 218, etc.).—On the island of Sena, now Sein, off the western promontory of Armorica, there was anciently a community of nine maidens who had the care of an orack, and could work many wonders (Mela, iii, 6). The ancient Celtic tribe of the Nannetes had a community of Druidic women who inhabited a little island at or near the mouth of the Loire. The foot of no male was permitted to approach this place (Strabo, iv, p. 190).

R. J.

ERIE, PA.

Greek Authors Originally Slaves (Vol. vi, pp. 46, etc.).—Menippus, noted as a satirist and as a cynic philosopher, was by birth a slave and an Asiatic, probably a Phœnician. STRABO.

Bay Window.—Altesto: "Come, boys, lift up your voice to yon bay window" (D'Avenant's "Love and Honour," 1649, Act ii, Scœna i).

G.

NEW JERSEY.

Motus est Causa Caloris.—The ensuing citation from "El Empectuado" (p. 88), by Perez Galdoz, an eminent writer of Spain, is a college drinking song of 1811, and, on account of its exquisite humor, merits reproduction:

"Si Aristotles Supiera
Aliquid de cantimploris
De Seguro no dijera
Motus est causa caloris."

The *cantimplore* is both a syphon and *canteen*. Aristotle's knowledge of the laws affecting the former mechanical device is well known, so that the *double entendre* becomes neatly put in the foregoing, which can (with the interpretations given of *cantimploris* borne in mind) be translated:

"Had Aristotle known
Aught of the canteen (syphon),
Surely he never had said
Motion is the source of heat."

Of course, *canteen* here stands for its presumed contents, brandy or other alcoholic drink, of which the refrain slyly hints the sage's ignorance, or otherwise.

G. F. FORT.

CAMDEN, N. J.

Beth-Gelert (Vol. vi, p. 39).—It may be regarded as certain that Beth-Gelert (properly Beddgelert) commemorates not a greyhound, but St. Celert (see Maclear's "The Conversion of the West: the Celts," p. 63). There are in Wales 479 village names derived from local saints. The story of the dog Gelert is one of the most widely spread of all the old folk-legends. It is found in nearly every Aryan country, and in many others besides, varying of course in some of the details, and in the names of the actors. All the folk-lorists have long since given up the belief in this particular form of the story as being historically correct. M.

Lakes With Two Outlets (Vol. vi, p. 27).—Lakes Assawampsett and Quittacus are in Massachusetts, and the former is said to be the largest lake in the State. Their waters are in part discharged southward into the sea, and in part they flow northward to the river Nemasket, at Middleborough.

OBED.

CHILMARK, MASS.

Singular Place Names (Vol. vi, pp. 21, etc.).—*Wildcat, Wildcat Run, Wildcat Falls, Wildcat Glen*.—This was a local place name from a very early period of my boyhood—as far back as 1820, at least. Its *locale* is York county, Pa., on the Susquehanna river, about two miles above "Anderson's Ferry," subsequently "Keeseey's Ferry," but now "Coyle's Ferry." For many years it was only known as "Wildcat" or "Wildcat Run." Through an abrupt chasm in the hills that *there* skirt the north-eastern margin of York county, there rushes a mountain stream, that tumbles down over the rocks in a series of cascades, which are thence discharged into the Susquehanna. From the fact that this chasm was for many years concealed from view by the dense foliage of overhanging pine and other trees, many persons passed and repassed without knowing of the existence of these pretty little falls. About the year 1850, an attempt to utilize the stream to run a saw-mill discovered them. The mill was soon abandoned, because it did not pay, and then the place became a summer resort for family, society and fishing and social picnics, and it also became a place of some note to the surrounding towns and counties. It then took the name of *Wildcat Falls*, and subsequently that of *Wildcat Glen*. The Pennsylvania Railroad made it a summer stopping place, and for several years it was a popular camping-ground for the Masonic societies, and is so used for miscellaneous gatherings down to the present time.

S. S. R.

LANCASTER, PA.

One-eyed Commanders (Vol. v, p. 275).—Monolo, a Nipmuk sachem, was called One-eyed John by the English. He was one of five sachems who ruled the Nipmuks, the others being Mautamp, Shoshanim, Matoonas and Sagamore John.

One-eyed John lived near Lancaster, N. H., and was very conspicuous during King Philip's war. He boasted that he could command the allegiance of 480 warriors, and declared his intention to burn several Massachusetts villages; this ruffianly purpose was fulfilled by him in the case of Groton, Mass.

At the close of King Philip's war, he was seized by the English and sent to Boston, where he was hanged 26th of September, 1676.

Hubbard calls him a "braggadocio." We may then not inappropriately term the Nipmuk sachem an aboriginal swashbuckler.

MENONA.

Spur Money (Vol. vi, p. 27).—An extra six-pence or shilling given to the driver of a hired carriage or conveyance, to induce him to "hurry up," is, in Ireland, commonly known as spur money. J. T. L.

WASHINGTON, D. C.

Jedwood or Jeddart Justice (Vol. i, p. 193).—There is good authority for asserting that "Jeddart Justice" had a peculiarity of its own which distinguished it from the hang-in-haste-and-try-at-leisure sort attributed to several towns mentioned in the previous article.

In his "Lives of the Lord Chancellors," Lord Campbell, describing the trial of the Scottish leaders of the rebellion of 1715, by Lord Cowper, the Lord Chancellor of that time, relates that the Earl of Winton, after provoking Lord Cowper (pronounced *Cooper*) to give a ruling somewhat impatiently, exclaimed: "I hope, my Lords, I am not to have what in my country we call *Cowper justice*—that is, to hang a man first and try him afterwards." Lord Cowper prudently took no notice, but the appellation was kept alive by his enemies, who, to the end of his life, characterized any unsatisfactory decision as "*Cowper law*" and "*Cowper justice*." To this relation Lord Campbell adds in a foot-note: "This expression has been familiar to me from infancy, having been born in the town where the Rhadamanthean procedure '*castigatque auditque dolos*' is supposed to have prevailed." Of course, the town in question was Cupar. He then mentions Lydford as another place where this sort of justice was practiced, quoting for it from Wescott's "History of Devonshire" the same rhymes that, in the previous article, are given to Jeddart, and continues:

"My present country residence is in the immediate neighborhood of another town in

Scotland, likewise famous for a peculiar mode of enforcing the criminal law. 'Jed-dart' or 'Jedburgh' is, that when several prisoners are jointly put upon their trial, the judge, to save the time and trouble necessary for minutely distinguishing their several cases, puts it to the jury, 'Hang all? or save all?' ("Lives of the Lord Chancellors," Vol. v, p. 238). M. C. L.

NEW YORK CITY.

Mud Baths (Vol. vi, pp. 11, etc.).—There are baths of sea-mud along the Swedish coast. Peat baths are features at several German sanatoriums, and baths of hot sand (ammothrapy) have proved useful in certain dropsical conditions; mud from marshes charged with saline mineral waters is especially esteemed in illutation. The ancients thought highly of mud bathing, and it is still practiced in Central Asia, Egypt and Russia, as well as in Scandinavia, Germany, Switzerland and Italy. The earth-cure was once used in the treatment of wounds, but there is some reason to fear that the soil, in certain localities, is a vehicle for the tetanic poison, for which cause it should be cautiously used, or not at all, if there are lesions of the skin. MEDICO.

Discoveries by Accident (Vol. v, p. 44).—*Glass*.—Pliny's account of the origin of glass has its believers among writers of repute, although Beckman discredits the truth of it.

"The story is that a ship laden with nitre, being moored upon the spot, the merchants while preparing their repast upon the seashore, finding no stones at hand for supporting their cauldrons, employed for the purpose some lumps of nitre which they had taken from the vessel. Upon its being subjected to the action of the fire, in combination with the sand of the seashore, they beheld transparent streams of a liquid hitherto unknown flowing forth; this, it is said, was the origin of glass."

The seashore referred to, and which for many ages is said to have furnished the materials for making glass, was that portion of Syria known as Phœnicia. The district was only one half mile in extent, and closely adjoining Judea. Among those who accept

this account is the author of "Glass" in "Encyc. Brit.," C. Heath Wilson. For the story, refer to Pliny's "Nat. Hist.," Vol. vi, p. 379. MENÓNA.

Arthur Kill (Vol. v, pp. 52, etc.).—The name *Achter Coll* often appears in the colonial documents, 1631-1664, printed in the "New Jersey Archives," Vol. i. The editor, Mr. Whitehead, says that "After Coll," one of the several varieties of spelling used, is "a corruption of *Achter Kol*," and he gives to the latter term the same interpretation as that furnished by Prof. Estoclet. "It was," he says, "an appellation first applied to Newark bay, meaning 'Behind or back of the bay'—the great bay of the North river—and was subsequently transferred to the land as well."

In these documents the towns of Eastern New Jersey are often said to be situated "at *Achter Coll*;" once, at least, they are described as "situate in the Kill van Col;" while, still later, it is recorded that certain towns received from the Council of War the same privileges granted "to all other the inhabitants of *Achter Coll*, lately called New Jarsey." By this it would seem that the name was by this time applied to nearly the whole of the present State, and subsequent official documents continue to make the same (apparently) extended application of the term, until, in the leases granted in 1664 to Lord Berkley and Sir George Carteret, it was stipulated that their domain should "hereafter bee called by the name or names of new Ceserea or new Jersey."

In the "New Jersey Historical Collections," Vol. i, p. 16, is given a quotation from Ogilby's "America," 1671, where the river mentioned by Prof. Estoclet is noticed: "On the north side of this [Staten] island, After Skull river puts in to the mainland." The editor annotates: "The river referred to by Ogilby is presumed to be the brook dividing the townships of Newark and Elizabethtown, or the Passaic; for on reference to the early maps of the country, a stream so situated is called 'Achter Kol,' for the same reason, probably, that the towns on the bay were so called, and not as a distinctive appellation." M. C. L.

NEW YORK CITY.

Corp (Vol. v, p. 19).—The word *corps* for *corpses*, occurs in Act i, Scene 1, of Dryden's tragedy of "Edipus" in the first speech of Tiresias addressed to his daughter Manto. G.

NEW JERSEY.

To Fire, To Eject (Vol. iv, p. 287; Vol. v, pp. 28, etc.).—Is the quotation cited by Prof. Allen from "Ralph Roister Doister" (Vol. vi, p. 18) really an early example of our modern slang usage, as Prof. Allen seems to imply, or is "fire out" spoken in the sense in which Shakespeare and Sir Thomas Brown employed the phrase? Perhaps the context would make a difference, but there seems no difficulty in understanding that Ralph threatened to fire the dame out by burning her house over her head. M. C. L.

NEW YORK CITY.

Felix in Place Names (Vol. vi, pp. 26, etc.).—On some old maps, what is now called the colony of Victoria, or some part of it, is given as Australia Felix.

STRABO.

BOOKS AND PERIODICALS.

The Arena for December celebrates the opening of its third volume by appearing in its new cover of pearl-gray background, printed in deep blue and silver.

The frontispiece of this issue is a remarkably fine portrait of Count Tolstoi, made from a photograph taken from a life-size painting of the Count. It is a striking picture, and will be prized by admirers of the great Russian author. The opening paper is on "The Christian Doctrine of Non-resistance," and embodies the views of Count Tolstoi and Rev. Adin Ballou, as set forth in an extensive correspondence carried on during this year by these two great modern apostles of the doctrine of non-resistance. It is a paper of great interest, and probably shows the real attitude of Count Tolstoi on this question more clearly and forcibly than anything else he has written. Rev. Minot J. Savage contributes a paper entitled "Then and Now," which will be enjoyed by every reader, whether grave or gay, as it contains profound philosophy while it is written in a bright, entertaining vein. Prof. N. S. Shaler appears in a paper on "The Nature of the Negro." This is one of the most valuable essays on the race problem which has yet appeared, in that it gives us an insight into the nature and possibilities of the negro and the Afro-American. Prof. Shaler is followed by a paper by the Rev. Lyman Abbott, the pastor of Plymouth Church, on "What is Christianity?" A full-page portrait of Dr. Abbott accompanies his paper. A. C. Wheeler, better

known in the dramatic world as Nym Crinkle, writes a critical paper of the late Dion Boucicault. Helen H. Gardener appears in a contribution entitled "Thrown in with the City's Dead." President E. B. Andrews, of Brown University, writes ably on "Patriotism and the Public Schools." Prof. Wilbur L. Cross, Ph.D., contributes a sketch of Ibsen's great poem entitled "Brand." Charles Claflin Allen, one of the ablest civil-service workers in the land, appears in a paper on "Electoral Reform Legislation." Hamlin Garland contributes a story entitled "A Private's Return." Among the other contributors are Gen. Marcus J. Wright, Mabel Hayden, T. T. Tertune and Victor Yarros. The usual department of editorial notes contains short papers on "A Transition Period," "Fronting the Future," and "Conservatism and Sensualism, an Unhallowed Alliance," the last paper being a scathing criticism of the pseudo-moralists, who seek to film over the social ulcers of fashionable life.

The Century for December is more "Christmasy" than is usual with that magazine, there being a Christmas story by Joel Chandler Harris, and a Christmas poem by President Henry Morton, of Stevens Institute, while the editor in "Some Christmas Reflections" says that perhaps the readers may find as much of the true Christian feeling in Dr. Abbott's article, "Can a Nation Have a Religion?" and in the article on the "Record of Virtue," as in the more ostensibly Christmas "features" of this number of *The Century*.

The frontispiece is a striking head, "Daphne," by George W. Maynard, in "The Century Series of American Pictures," and the opening paper is General Bidwell's account of "Life in California Before the Gold Discovery." Here is also published "Ranch and Mission Days in Alta California," these two articles showing with what thoroughness *The Century's* new and important series is being carried out.

The hundredth anniversary of the death of Franklin is marked by Mr. Charles Henry Hart's paper on "Franklin in Allegory," with a full-page engraving of Franklin after a portrait by Peale, and reproductions of French prints.

The fiction of this number includes stories by Joel Chandler Harris, Elizabeth Stuart Phelps—"Fourteen to One" (a true story); Richard Harding Davis, and Maurice Thompson—"A Pair of Old Boys"; F. Hopkinson Smith's "Colonel Carter of Cartersville" is continued; and "Sister Dolorosa," a three-part story, by James Lane Allen, is begun. This is a companion story to Mr. Allen's tragic story of "The White Cowl."

After the Autobiography of Jefferson, the famous comedian, it is interesting to read in this number the views on acting by Tommaso Salvini, the greatest of living tragedians.

Other illustrated papers are Mr. Maclay's "Laurels of the American Tar in 1812," and the second of Mr. Rockhill's series on Tibet, this one being called "The Border-Land of China."

The poetry of the number has nothing more striking than the half-dozen novel pieces entitled "Some Boys," by James Whitcomb Riley, and printed, with pictures by Kemble, in Bric-à-Brac. Other poets of this number are Austin Dobson and Celia Thaxter. George Parsons Lathrop tells in an illustrated poem the pathetic story of "Marthy Virginia's Hand."

Further topics treated are "Trees in America," "The Railway Zone-Tariff of Hungary," and "Higher Education: A Word to Women," the latter an opening letter by Miss Josephine Lazarus.

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T H E

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NOTES.

ORIGIN OF SOME NAMES.

The derivation and the meaning of the names of our Presidents so far as I have been able to collate are as follows:

Washington.—The name was originally Wessyngton or De Wessyngton, and taken from the place where the family originated. The name has three derivations, to wit: *weis*, a wash or shallow part of a river; *ing*, a meadow; *ton*, a hill or town. Hence, the word means the town on the wash, or shallow part of the river.

Adams.—There is no difficulty in arriving at the origin of this name; by dropping the "s," we have the name of the first parent, which is of Hebrew origin, and means man, earthly or red. The name is an old one in Scotland and the great-grandfather of John Adams came from England.

Jefferson.—This is a Welsh name. He says in his own autobiography that his ancestors came to this country from Wales, and from near the mountain of Snowdon, which is the highest in Great Britain. It means the son of Jeffer, which is a corruption of the name Geoffrey, which means God's place.

Madison has its derivation in Matthew or Matilda, and is originally Welsh, though the forefathers of President Madison came from York, Eng.

Monroe is Irish, from Monadh Roe, or Mount Roe, also from the river Roe in Ireland. Moine Roe, a mossy place on the Roe. A contraction of the first word brings it nearer to the present spelling, to wit, M'unroe, the "u" being Anglicized into an "o," thus giving the present spelling.

Jackson is also Welsh, although General Jackson's father came from Carrickfergus in the north of Ireland, and is said to have been of Scotch origin. The name simply means the son of Jack or John.

Van Buren is Dutch. The family originally came from the town of Buren in Holland, *Van* being the Dutch form of the German *Von*, which means *of the* or *from*. Hence, the name means from the town of Buren.

Harrison is the same as Harris, which is Welsh and has its origin in Henry, thus the name is the son of Harris or Henry.

Tyler is probably another mode of spelling Taylor. It is a trade name.

Polk is Scotch, and is the abbreviation of Pollock and comes from the parish of Pollock in Renfrewshire. The Gallic spelling was Pollag, which means a little pool, pit or pond.

Fillmore is the same as Filmur and is old Saxon, being the same as *fille*, fertile land and mere lake, hence a fertile piece of land on a lake. Another derivation is the Celtic *Filea* and *mor*, meaning a bard or historian, and great, hence great or famous bard or historian.

Pierce is Norman French, from Percy, also written Piercy and Percey. It signifies a hunting place.

Buchanan is Scotch. The meaning is not surely defined; some authorities say that it is from Buchan, a place abounding in deer, derived from the Gaelic *boc*.

Lincoln is from the town of Lin-oln, Eng., still the name is Welsh and is derived from *Lin*, a pool or lake, and *coln*, the ridge of a hill.

Grant.—There are three origins claimed for this name. 1. Saxon meaning crooked. 2. Irish *Grandha*, meaning dark, ill favored. 3. French *Grand*, meaning great or brave. As far back as 1230 there was a Richard Grant, Archbishop of Canterbury. It is probable that the French is the origin of the name.

Garfield is Saxon *Garwian*, to prepare. It also is claimed to be a combination of German and Dutch, to wit, *gar*, dressed, prepared, and *field*, a place.

Arthur is old British or Gaelic, meaning a strong man, from *Ar*, a man, and *thor*, strong. Prince Arthur was called in British the bear-man, or man of strength.

Cleveland is English and from the name of a place in Yorkshire. It is the corruption of *cliff lane*.

The only name in the list of Presidents that I have been unable to find any origin for is that of Ex-President Hayes. It may be derived from the name Hay, with the Welsh affix of "es." In that event it would mean a hedge or place of safety, and might belong to the Dutch, Saxon, Danish, or Cornish British languages.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

NOT BUILT THAT WAY.

Horace Walpole wrote of certain persons that they were "not built *du bois dont on les fait*" [*i. e.*, great men].

Litré has, Être du bois dont on fait les généraux, les ministres; Être les bois dont on fut les flûtes = s'accorder avec tous les monde.

Apparently, therefore, our semi-slang phrase, "not built that way," has an honorable ancestry.

M. C. L.

NEW YORK CITY.

NOTES ON "THE CULPRIT FAY."

Colen (Vol. v, p. 162).—Would not the flower called "painted cup," *Castilleja coccinea*, serve as the bearer of this name? The trouble with both this and the wild

columbine is that they are scarlet, and not crimson, and neither is bell-shaped. And if you derive *colen* from *columbine* you have to throw away the last syllable in a fashion which the etymologists would not sanction. But that curious root-parasite, the painted cup, is a plant well deserving the notice of the poets. Surely, some of your North river correspondents must know all about the *colen* and the *bootle*.

Bootle.—In rural England, the corn-mari-gold is called *buddle*. Can this be the same word as *bootle*?

Flame-wood, Fox-fire.—Drake, in "The Culpit Fay," gives the fairy a "flame-wood lamp." This, of course, refers to the phosphorescence of decaying wood. In my youth it was sometimes called *fox fire*, which seems to me a pretty name. Can this be *folk's fire* for fairies' fire?

Prong.—Drake speaks of "the mailed shrimp, or the prickly *prong*." *Prong*, I suppose, is the same as *prawn*. Am I right in this conjecture? If so, is there any other example, or authority, for this use of the word *prong*? The "Cent. Dict." admits it from Drake, with a query as to its meaning.

Squab.—Drake also speaks of "the lancing *squab*," evidently some kind of a sea-creature. What fish or animal is intended?

Wood-tick.—In "The Culpit Fay," Stanza iii, we are informed that

"The wood-tick has kept the minutes well;
He has counted them all with click and stroke,
Deep in the heart of the mountain oak."

Now surely the poet must have known that the wood-tick does not *tick*, or make any "click and stroke." Neither does it live "in the heart" of any tree. There are plenty of ticking and clicking insects, but that exceedingly disagreeable and noisome creature, the wood-tick, is not one of them. That kind of poetic license which ignores the commonest facts of nature, and which makes a mere play upon words do duty as if it were the representation of a fact, is not to be commended. But there are ticking insect larvæ which actually burrow in oak wood.

Ising star.—This is the poet J. R. Drake's name for a spangle of the (mineral) isinglass, or mica. Is this name to be found outside "The Culpit Fay"? It is in one or two of

the newer dictionaries, as coming from Drake.

Quarl.—This is Drake's name for the stinging jelly-fish ("Culp. Fay," xiii, xiv and xix). I do not know of its occurrence elsewhere, but it is in the newest Webster, as coming from Drake.

Whimpe ("C. F.," xix).—This is Drake's word for to toss about (intransitive). I do not remember the use of this word elsewhere in this sense, except in "Webster's International Dictionary." * * *

"HE'S A SQUARE MAN."

"If you will game, make choice of such as you know to be square gamesters, scorning to bring their names into question with the least report of advantage. * * * For I never knew Gamester play upon advantage, but bring him to the square, and his fortune was seconded with disadvantage" (Brathwait's "Eng. Gentleman," 1630, p. 197).

M. C. L.

NEW YORK CITY.

QUERIES.

Seven Days' King.—Can you tell me who was known by this title?

SUBSCRIBER.

Masaniello (*i.e.*, Tommaso Aniello), born 1622. Headed a revolt against the Duke of Arcos, at Naples, July 7, 1647, forced him to abolish the tax on provisions, and for seven days was master of Naples. He was most arrogant and blood-thirsty, and was assassinated July 16.

He is the hero of two operas; one by Caraffa called "Masaniello," and the other by Auber (libretto by Scribe) called "La Muette de Portici."

Lucidor the Unfortunate.—Who was called by this name? MCPHAIL.

IOWA CITY.

It was the title assumed by, or given to, Lars Johansson Humerus (1642-1674), a Swedish poet. He was murdered by a soldier in a drunken brawl.

Solomon of China.—Who was called the Solomon of China? L. B. R.
PHILADELPHIA, PA.

Tae-tsong (*, 626-650), one of the most enlightened monarchs that ever reigned. He was the son of Kao-tsou, founder of the Tang dynasty (*q. v.*). This reign was the Augustan age of China. His wife was a lady of singular wisdom and virtue.

Tae-tsong may be favorably compared with Antoninus, the Roman emperor.

Tonite.—Where can I find an account of the explosive substance called *tonite*?

CARTER M. BRIGHT.

COVINGTON, KY.

According to the "Encyclopædia Britannica," Art. "Gun-Cotton," tonite is a preparation of compressed gun-cotton, prepared with barium nitrate. It is used for blasting purposes.

Hungarian Æsop.—Who was the Hungarian Æsop? MCPHAIL.
IOWA CITY.

Andrew Fay, a voluminous Magyar author, has been thus designated.

Roman Theocritus (Vol. ii, p. 98).—Does not the writer of your article, "Delia in Literature," make a mistake when he speaks of "the Roman Theocritus?" I had supposed that Theocritus was a Greek and a Sicilian. P. L. B.

BROOKLYN, N. Y.

By "the Roman Theocritus," the writer of course meant Tibullus. Theocritus was the greatest of the ancient pastoral poets, and throughout the genuine poems of Tibullus, as we have them now, a very real love for the country and for rural life is everywhere displayed. Hence the propriety of calling Tibullus by this designation.

Soldier's Bath.—What place is known as "The Soldier's Bath?" N. K. G.

BUFFALO, N. Y.

The guide-books tell us that Teplitz, in Bohemia, is called "The Soldier's Bath," because of the good effects of its thermal waters upon the health of those who suffer

from old wounds. These effects are so real that both the Austrian and German governments maintain military bathing establishments in the town.

Shaking Hands.—Where did the custom of shaking hands as a greeting originate?

W. P. M.

NEW YORK CITY.

Shaking hands to confirm a bargain is mentioned in 2 Kings x, 15.

As a salutation, mentioned by Homer, by Aristophanes ("Nubes," 18), and by Virgil ("Æn.," i, 403).

In modern times the custom is English; most continental nations salute with kisses.

M. R.—In a directory of the reverend clergy (Roman Catholic), I find that some names, chiefly, if not entirely, in England, are followed by M. R., in a parenthesis. There are also a few names followed by R. D., in a parenthesis. I would like to ascertain the meaning of these abbreviations. R. D., I conjecture to be Rural Dean. QUI TAM.

GERMANTOWN, PA.

R. D. means Rural Dean; M. R. means Missionary Rector.

REPLIES.

The Compass Plant (Vol. v, p. 280).—The definition of *compass plant* in the *Century*—"a tall, coarse, composite plant," etc.—leads one to wonder if such be the original of Longfellow's image of faith in the familiar lines from "Evangeline:"

"Look at this delicate plant that lifts its head from the meadow,
See how the leaves all point to the north as true as the magnet;
It is the compass flower, that the finger of God has suspended
Here on its fragile stalk, to direct the traveler's journey
Over the sea-like, pathless, limitless waste of the desert."

These lines are said to have been inspired by a personal communication to the poet in January, 1847, from Gen. Alvord, the first person who had introduced the plant to scientific consideration on account of its so-called "polarity."

Gen. Alvord, U. S. A. (d. 1884), had discovered this peculiar property of the *Silphium laciniatum* as far back as the autumn of 1839, near Fort Wayne, north-eastern portion of the Cherokee nation, but it was not until August, 1842, and January, 1843, that he communicated his interesting observations to the National Institute at Washington. At first, his statements were entirely discredited, although the floral idiosyncrasy had been familiar to hunters and others from the earliest settlement of the country.

In 1849, Gen. Alvord was led to make a communication on the same subject to the American Association for the Advancement of Science, which held its second meeting that year at Cambridge. Meanwhile, the General's statements had not lacked confirmation, for his brother officers were able to attest the accuracy of his observations, all agreeing in the conclusion that the radical leaves of the plant really present their edges north and south, while their faces are turned east and west; the leaves on the developed stem of the flowering plant, however, take an intermediate position between their normal or symmetrical arrangement on the stem and their peculiar meridional position.

Twenty years later, in 1869, Dr. Hill, President of Harvard University, added his testimony, based upon personal observations, he having calculated the bearings of the railway track by aid of this natural floral magnet, as he journeyed across the prairies on a sunless day.

In November, 1870, Mr. Charles E. Bessey, Professor of Botany at the Iowa State Agricultural School, wrote to Dr. Asa Gray, as follows: "We have the curious 'Compass Plant' growing in great abundance throughout all this region. The polarity of the leaves is very marked. Use is made of it by the settlers when lost on the prairies on dark nights. By feeling the direction of the leaves, they easily get their bearings."

But the cultivated specimens in Kew Gardens and those in the Botanical Gardens at Cambridge, Mass., had never showed any disposition to "orientation," and Dr. Gray had gone so far as to contradict the existence of the property in the 1846 edition of his "Botany of the United States." Some years later he became satisfied that the failure

was due to placing the plants in a position not assimilated to their native haunts, and Sir Joseph Hooker, the English naturalist, who had been equally incredulous, united with Dr. Gray in his opinion, after seeing the compass plant at home on the prairie, as he says himself: "When traveling with Dr. Gray in 1877, I watched the position of the leaves of many hundred plants from the window of the railway car, and, after some time, persuaded myself that the younger, more erect leaves especially had their faces parallel, or approximately so, to the meridian line" (*Botanical Magazine*, January, 1881). Naturalists, generally, refer the "polarity" to the sunlight, the two sides of the leaves being equally sensitive from the presence of the same number of stomata, and struggling for equal shares.

Longfellow's inaccuracy of description is, perhaps, due to the ascendancy of the ideal faculty, rather than to any real misapprehension on his part. In later editions of "Evangeline," however, the word "delicate" is found changed to "vigorous," the correction having been made at the suggestion of a friend.

But even though the poetic likeness be in a way unfaithful, the poet caught up a truth the men of science had rejected, and the fame of the floral compass of the American prairie was spread world-wide.

Gen. Alvord's last paper on the compass plant appeared in August, 1882, forty years subsequent to his first "Communication to the National Institute at Washington." Meantime fourteen other "Articles" on the same subject appeared in various publications devoted to science, the earliest of them nearly twenty years after "Evangeline" (1847).

MENONA.

Jiboose (Vol. v, p. 268).—Is not this a corruption of the word jib-house, a door flush with the outside wall and intended to be concealed, forming thus a part of the jib or face of the house?

And is it not the name—spelled often Gibbus—of the crush opera hat, which is concealed when closed or compressed between the two covers?

E. G. L.

SANTA CLARA, CAL.

REFERRED TO CORRESPONDENTS.

Fairies.—Are there any fairies in the United States? I heard an aged gentleman, in Camden county, N. J., say that in his younger days, say fifty-five years ago, cattle which were suddenly, or inexplicably, taken ill, were said to be "elf-shot."

QUI TAM.

GERMANTOWN, PA.

Knights of St. John.—I read, a few year since, in a British Consular report, that the flag of the Knights of St. John was, at the time of that writing (about 1875), still frequently borne by merchant vessels in the Levant. In what circumstances are vessels allowed to carry that historic flag? Are these vessels Maltese? I know that the order is still called the "sovereign order of St. John of Jerusalem," and finds a place among the sovereign States in the "Almanach de Gotha," but upon what grounds?

M. R. G. F.

SPRINGFIELD, ILL.

Chalcelet.—What species of bird is that which is called *chalcelet* by the heralds?

ROBERT JAY.

OREGON CITY.

Barber-Surgeon.—Are there barber-surgeons at present in any part of the civilized world?

J. L. WARDON.

NEW YORK.

Hand of Justice.—Lady Jackson's "Court of France," Vol. i, p. 4, has a description of the funeral pageant made for Anne of Brittany, wife of Louis XII, in 1514, when an effigy of the late queen arrayed in royal robes was borne on a litter above the coffin. The account continues: "Her right hand held the sceptre, her left the 'hand of justice.'"

What was this?

M. C. L.

NEW YORK CITY.

Wupperthal Poets.—Who were, or are, the Wupperthal Poets?

McPHAIL.

IOWA CITY.

Come as High From Tripoli.—*"Sir John Daw"*: "Then you have activity beside."

"La Foole": "I protest, Sir John, you *come as high from Tripoli* as I do, every whit, and lift as many joined stools, and leap over them, if you would use it" (Ben Johnson's "Silent Woman," Act. v, Sc. 1; Morley's "Univ. Lib. Ed.," p. 253).

What is the explanation of the italicized phrase?

M. C. L.

NEW YORK CITY.

Staked Plain.—Why is the Staked Plain, or Llano Estacado, called by these names? Some books tell us that it is because the early travelers and trappers set up stakes by means of which they could find their way across it? Others say it was named from the yucca stalks which characterize its surface. I hardly think the latter is correct. For although I never visited the Staked Plain region, I know from actual observation that on some of the coastal plains of Southwestern Texas the huge boles of the yucca plant form a very characteristic feature. But this very fact goes to show that the yucca stalks could not have given a distinctive name to the Llano Estacado, since they are not a peculiarity of that region any more than of other neighboring regions, if as much so.

N. S. S.

GERMANTOWN, PA.

COMMUNICATIONS.

Buddhism in Mexico (Vol. vi, pp. 47, etc.).—Can we not get a little side-light on this subject from the fact that alike in Peru and in the great Buddhistic region of Thibet knotted cords were formerly used in place of writing? (See remarks by Prof. Terrien de Lacouperie, in "Encyc. Britannica," near the end of Art. "Tibet.")

N. S. S.

GERMANTOWN, PA.

Pine Figure (Vol. v, p. 279).—Antiquarians are not altogether agreed as to the origin of this figure. What is called the "pine-apple pattern" is, according to Prof. J. H. Middleton (Art. "Textiles," in "Encyc. Brit."), derived from the artichoke plant.

X. Y. Z.

Amerigo Vespucci.—"Among bibliophiles the early editions of the 'Letters of Amerigo Vespucci' have a high value. Some years since in a London catalogue two editions were marked £84. In the John Carter Brown Library of Providence, R. I., there are eight different editions of this small, but rare and costly book—five in the Latin language, two in German, and one in Dutch. The story of how Mr. Brown obtained this last has been circulated before, but it is worth repeating, because I do not think it has been put in print. I give it as I heard it in the words of a newspaper man who had opportunities to be well informed. One of the most distinguished book collectors was F. Muller, of Amsterdam. He sent to Mr. F. C. Harris, of Providence, a sheet or two of a recently printed catalogue of certain rare books he had for sale. In looking over the list, Mr. Harris noticed this Dutch edition. Not wishing to buy this or any other book on the list he sent the sheets to Mr. Brown, then at Saratoga, knowing how desirous he was of completing the Americana of his library. Mr. Brown determined to possess the prize. As there was every reason to believe that book collectors in this country and Europe would be after the book as soon as they heard of it, for some of them would be certain to know of its great value, Mr. Brown went to the expense of cabling for it. Ten days later the treasured volume came to hand. Mr. Muller accompanied the tiny parcel with a note stating that four hours after the cablegram reached him the mail brought an order from Mr. Lenox, of New York, for the book, which would certainly have been sent if the order had not been anticipated by Mr. Brown. The price of the volume, of some ten or twelve pages, was put down at 1000 florins, about \$500.

"The general public, however, beyond the elect precincts of bibliophilia, will be more interested in learning that an examination of these letters show the innocence of Amerigo of any complicity in the robbery of Christopher Columbus through the medium of giving his name to the New World. Vespucci was born of a noble Florentine family on March 9, 1451, about sixteen years after the birth of Columbus. His early education was carefully attended to under the direction

of his uncle, Giorgio Antonio Vespucci, a friar of the San Marco order. Little is known of the first half century of his life. In 1493, he was a clerk in a commercial house of Seville—for the noble Italian families of that time were all of the trading kind. While all Spain was excited over the return of Columbus from his first voyage, and the wonders he had to show and tell of the strange, new lands, Vespucci, deeply interested in the accounts, determined to sail on a voyage of discovery himself. Some writers assert that he sailed with Columbus on his second voyage, but this is questioned by others on seemingly good authority. He certainly, however, made several voyages to different parts of America.

"On July 18, 1500, he wrote an account of one of his voyages, addressing his epistle to Lorenzo de Pier Francisco de Medici, of Florence. Irving says this letter 'remained concealed in manuscript until brought to light and published in 1745. In a second letter, written to the same person, he gives an account of another voyage undertaken in the service of the King of Portugal, and made in 1501, in the course of which he visited the coast of Brazil. Subsequently he wrote a third letter to Lorenzo, which contained a more extended account of the voyage just referred to.' Another commentator says of this rare book that it 'is believed to be the oldest printed collection of voyages extant. It has not the pages numbered, the sheets are merely marked with a letter of the alphabet at the foot of each eighth page. It contains the earliest account of Columbus from his first departure until his arrival at Cadiz in chains.'

"This is the voyage during which Columbus is said to have discovered *terra firma*, which led to the giving of his name to the southern regions and afterwards to the whole continent. That there was no attempt on the part of Vespucci thus to affix his name to this western hemisphere, and intentionally to rob Columbus of the glory which seemed rightfully to belong to him, appears now to be well established. The very text of his letters, which accords the honor of discovery to Columbus and speaks of him with the highest praise, should be enough to prove this. Harrissee, who is a high authority on

these subjects, says: 'After a diligent study of all the original documents, we feel constrained to say that there is not a particle of evidence, direct or indirect, implicating Amerigo Vespucci in an attempt to foist his name on this continent'—a statement fully endorsed by Humboldt.

"If Columbus met with that disappointment which comes of disregarding the Scriptural adage, 'Put not your trust in princes,' so did Vespucci. The King of Portugal poorly requited him for his services as a discoverer and navigator. In 1505, he returned to Spain seeking employment, and was engaged under royal appointment in preparing charts, examining pilots, superintending the fitting up of expeditions and other similar work. During the last few years of his life he resided in Seville, where he died on February 22, 1512" (C., in *The Metropolis*).

Cambuscan (Vol. v, pp. 262, etc.).—Prof. Morley, in his last volume of "English Writers" (Vol. v, Part ii, p. 332), unhesitatingly identifies Cambuscan—Chaucer's Cambyuscan—with "Cambus, Genghis or Chinghis Khan, the Mogul whose successful attacks on China only ended with his death in 1227."

Sarra—Chaucer's Sarray—he says "was a station on the Volga often mentioned by the missionary friars, one of whom wrote the conqueror's name Camiuscan." Mr. Arthur Gilman, the editor of Chaucer in the Riverside edition of "British Poets," follows in this connection the conclusions reached by Prof. Skeat and other close students of Chaucer. Of the name Cambalo in the text he says: "Cambalo was suggested by the Cambaluc of Marco Polo. Cambaluc, now Pekin, was the seat and court of Kublai Khan, and it is here described, though assigned to Gengis Khan. There is a double confusion in the text. Cambyuscan is Gengis Khan and Milton's Cambuscan." M. C. L.

NEW YORK CITY.

Ivy-bush (Vol.

"When men see the Ivy-bush hang out
They knowe the change-house."

(Zachary Boyd's "Zion's Flowers," 1620.)

Anagrams in Science (Vol. v, pp. 272, etc.).—I suspect that *amelin*, the chemical name for a certain compound, is a crude anagram of *melamin*. The substance called *amelin* is a derivative from *melamin*.

* * *

Animal Calls (Vol. vi, pp. 46, etc.).—Cats are usually called by the name *puss* (a word which in various forms exists in many languages). *Kit* and *kitty* are also common. In Scotland, *kit* takes the form of *cheet*, and in Cheshire of *chit*.

R. T. N.

PHILADELPHIA, PA.

Cowan Plant (Vol. iii, pp. 203, etc.).—I find accounts of a third species, or variety, of the "cowan," or cliff rose. *Cowania stansburiana* grows abundantly in Utah, near Salt Lake. It is said to be called *alonsenel*, and is valued for its styptic qualities. Still another species is *C. ericaefolia*, which has white flowers.

G.

NEW JERSEY.

Coleridge's Escapade (Vol. vi, pp. 40, etc.).—For the verse written under Coleridge's saddle, refer to AMERICAN NOTES AND QUERIES, Vol. iii, p. 310, s. v. "Sorrow's Crown."

M. C. L.

NEW YORK CITY.

Dago (Vol. v, p. 31).—In the December number of the *Popular Science Monthly* for 1890, Mr. Appleton Morgan states that *dago* is a corruption of the Spanish word *hidalgo*. This, like all new or old etymologies of whatever description, needs to be verified by the "historic method" before it can be positively and definitely accepted.

C. V. F.

LEE, MASS.

Playing Possum (Vol. v, p. 126).—I cannot throw much light, if any, on the subject introduced by C. S. P.; but I feel sure that the opossum is not the only animal that feigns death, or appears to do so, in time of danger. There have been from time to time reports published, also, about birds that have played the same little trick.

A. O.

VIRGINIA.

He Who Died at Azan (Vol. vi, p. 29). — An Arabian Mystic's View of the Future Life, and the Model of Edwin Arnold's poem, "After Death in Arabia."

During his travels in Eastern Arabia, 1862-1863, Palgrave and his companions were passing an evening in the town of Mohanek or Maharay, at the house of Mogheeth, an hospitable person, who pursued the double vocation of scribe and school-master. Mogheeth was a member of the Kāderee sect, and much given to quiet contemplation. He naturally directed the conversation into a serious vein, and in the course of it related, on the authority of Kāderee tradition, the following :

"The famous Ahmed-el-Ghazālee, native of Toos or Tūs, in Persia, said one day to his disciples, 'Go and bring me new and white garments, for the king has summoned me to his presence.' They went, and on returning with the objects required, found their master dead; by his side was a paper on which were written the following stanzas :

"Tell my friends, who behold me dead,
Weeping and mourning my loss awhile,
Think not this corpse before you myself:
That corpse is mine, but it is not I,
I am an undying life, and this is but my body,
Many years my home, and my garment of change;
I am the bird, and this body was my cage,
I have winged my flight elsewhere, and left it for a token.

I am the pearl, and this my shell,
Broken open and abandoned to worthlessness;
I am the treasure, and this was a spell
Thrown over me, till the treasure was released in truth,
Thanks be to God, who has delivered me,
And has assigned me a lasting abode in the highest.
There am I now this day conversing with the happy
And beholding face to face unveiled Deity;
Contemplating the mirror wherein I see and read
Past and present, and whatever remains to be.
Food and drink, too, are mine, yet both are
Mystery known to him who is worthy to know,
It is not 'wine sweet of taste' that I drink;
No, nor 'water,' but the pure milk of a mother.
Understand my meaning aright, for the secret
Is signified by words of symbol and figure—
I have journeyed on, and left you behind,
How could I make an abode of your halting stage?
Ruin then my house, and break my cage in pieces,
And let the shell go perish with kindred illusions;
Tear my garment, the veil once thrown over me;
Then bury all these, and leave them alike forgotten.
Deem not death, for it is in truth
Life of lives, the goal of all our longing;
Think lovingly of a God whose name is Love,
Who joys in rewarding and come on secure of fear,
Whence I am, I behold you undying spirits like myself,
And see that our lot is one, and you as I."

There is little in the foregoing lines to remind one of the sensual delights of a Mohammedan Paradise, for, as Mr. Palgrave justly remarks: "The whole current of ideas, as here expressed, is, indeed, eminently anti-Islamitic" (see Palgrave's "Arabia," Vol. ii, Chap. 14). Al Gazzālī, the leader of Arabian philosophy in the twelfth century, has been styled the Plato of the Mohammedans. He is said to have died at the monastery of Tūs, Persia (1111).

The opening lines of the poem call to mind Wordsworth's "Comparison of Man's Life to the Sparrow:—"

"Even such that transient thing
The human soul; not utterly unknown
While in the body lodged, her warm abode;
But from what world she came, what woe or weal
On her departure waits, no tongue hath shown."

Again the lines offer no suggestion of "that dread of something after death," to which Hamlet alludes in his considerations of the "undiscovered country from whose bourn no traveler returns;" while one can hardly fail to note the contrast of the calm, firm and cheerful conception of the Arabian with the gloomy and hopeless one of Claudio in "Measure for Measure:—"

"Ay, but to die, and go we know not where;
To lie in cold obstruction, and to rot;
This sensible warm motion to become
A kneaded clod."

(Act. iii, St. 1.)

F. T. C.

HARTFORD, CONN.

Underground Rivers (Vol. v, pp. 273, etc.).—In addition to the numerous streams which you have already enumerated, we may mention the river Garonne, which flows for about four kilometres directly under Mount Poumar. The river Sorgue, in the department of Vauchese, flows underground for nearly fifteen miles. The river Touvre in France and the Poik in Austria may be added to the list of streams partly underground. According to Hindu writers, the river Saraswati, in the Punjab, flows underground for many miles to the junction of the Ganges and the Jumna; but in point of fact, it seems to be lost in the desert, where it dries up.

R. J.

ERIE, PA.

American and English Names for Marshy Tracts (Vol. v, p. 70).—Mr. Capen does not give *swamp* as a distinctive name, though he uses the word many times. In the "American Encyclopædia," 1811, announced on the title page as "From the Encyclopædia Perthensis, with Improvements," in the article on Virginia, it is said: "The whole country, before it was planted, was one continued forest, interspersed with marshes, which in the West Indies they call *swamps*." The italics are not mine. Does this imply that *swamp* was originally a West Indian name?

NEW YORK CITY.

M. C. I.

The Serpent as a Standard.—The kings of Assyria and of Babylon adopted as a standard a "Great Red Dragon," and Cyrus introduced a similar standard into the armies of the Medes and Persians (see Ezek. xxix, 3).

One of the Roman standards was a serpent. The Tartars carried a serpent standard, and it will be remembered that a serpent was the standard of the tribe of Dan, allusion to which is made in Gen. xlix, 17.

The ancient Britons adopted the dragon both as a crest and as a standard. Geoffrey of Monmouth tells us: "When Aurelius was at Winchester there appeared to him in the sky a star of wonderful magnitude and brilliancy, from which there darted forth a ray ending in a fiery dragon." He adds that "Uther had two golden dragons made, one of which he presented to Winchester and the other he carried with him as a royal standard."

Probably this is a pure invention of the romancing chronicler to account for the title of *pendragon* given to King Uther. But *dragon* is the British word for "leader," and *pen-dragon* means simply "leader-in-chief."

The Greek *δράκων* is derived from *δράω*, to be active, and the Welsh *dragon* is allied to the word *draig*, lightning. Both express the essential characteristics of a good general, quick-eyed and quick in execution. Probably the astronomical symbol of the planet Jupiter (a serpent on a cross), and the coiled dragon at the base of Satan, refer to similar vigilance and activity. * * *

Famous Men of Humble Origin (Vol. vi, p. 34).—*Mark Akenside, Henry Kirke White and John Keats*.—Mark Akenside, as has already been noted, was the son of a butcher. The poet of the "Pleasures of the Imagination" bore through life a reminder of his origin in his lameness occasioned by a butcher's cleaver falling on his foot when he was seven years old.

Henry Kirke White, who died of consumption at the age of twenty-one, was also the son of a butcher, and assisted his father in his business until fourteen years of age. Of this disadvantage, Mr. Southey says: "Mrs. White had not yet overcome her husband's intention of breeding him up to his own business, and by an arrangement which took up too much of his time, and would have crushed his spirit, if that 'mounting spirit' could have been crushed, one whole day in the week, and his leisure hours on the others, were employed in carrying the butcher's basket."

At the age of fourteen, Henry was placed in a stocking-loom, for a term of seven years; but he showed such distaste for this occupation, that at the end of one year he was placed, much against his father's wishes, in the law office of Messrs. Coldham and Enfield. Such were some of the drawbacks with which this remarkable youth had to contend, and who became the subject of a beautiful tribute from Lord Byron:

"Oh! what a noble heart was here undone,
When Science 'self destroyed her favorite son!
Yes, she too much indulged thy fond pursuit,
She sowed the seeds, but death has reap'd the fruit.
'Twas thine own genius gave the final blow,
And helped to plant the wound that laid thee low.
So the struck eagle stretch'd upon the plain,
No more through rolling clouds to soar again,
View'd his own feather on the fatal dart,
And wing'd the shaft that quiver'd in his heart;
Keen were his pangs, but keener far to feel,
He nurs'd the pinion which impell'd the steel,
While the same plumage that had warm'd his rest,
Drank the last life-drop of his bleeding breast."

Lord Byron, in a letter five years subsequent to White's death, expresses his high opinion of the poet's character and genius. He says: "Setting aside bigotry, he surely ranks next to Chatterton. It is astonishing how little he was known, and at Cambridge no one thought or heard of such a man till his death rendered all notices useless. For

my part, I should have been most proud of such an acquaintance; his very prejudices were respectable."

In the case of John Keats, "the caprice of genius is strikingly exemplified in his parentage. His maternal grandfather was John Jennings, the proprietor of a lively stable in Lower Moorfields, whose daughter Frances married the head stableman, Thomas Keats." John, the oldest child of Thomas and Frances Keats, was born in the stable. Such was the origin of the poet whose creed was:

"Beauty is truth, truth beauty—this is all
Ye know on earth, and all ye need to know."

(See *London Quar. Rev.*, April, 1888.)

MENONA.

Norwegian Skating Riflemen (Vol. v, pp. 311, etc.).—In a previous communication a doubt was expressed whether or not the corps of Norwegian Skate-riflemen had been suppressed. According to the "Grand Dictionnaire Universel" of Pierre Larousse, Paris, 1874, this corps still exists, for under the head of "Skater" (*Patineur*), Art. "Milit.," it reads: "A soldier equipped for manœuvring on the ice." "Encyclo.," Art. "Milit.:" "In Norway there is a special regiment of skaters. This regiment comprises four companies and is composed of soldiers provided with skates extremely long, by means of which with facility they mount or descend the highest mountains. Their uniform is a dark green, and their arms are a light musket [rifle] and a sabre-poniard. Each soldier is provided with a staff, seven feet long, shod with iron, with the aid of which he accelerates or slackens his speed and maintains his balance. He plunges it into the snow when desirous of stopping, and it serves as a prop or support to steady him in taking aim." Then in the article "Norway" (*Norge*), Larousse states: "To travel over the snow, the Norwegians wear on their feet long strips of wood (*Sierks*) [such as were described in another communication as worn by the Lapps], which enables them to move with astonishing agility." This testimony would seem to be conclusive.

ANCHOR.

TIVOLI, N. Y.

Notes on Words.—*Chank*.—This word, in the sense of *to champ*, to chew, is marked obsolete in "Murray's Dict." It is a common rustic word in various parts of this country. "Apple-chankings" are the chewed-up and rejected parts of an apple.

Candlewood (Vol. v, p. 295).—According to "Murray's Dict.," candlewood in New England is resinous pine used to burn instead of candles. The same work mentions *candletree* as a name for the wax myrtle, a shrub common enough in New England. The catalpa is also called candlewood.

Pick-me-up.—This slang name for a "bracer," or stimulant dram, or its equivalent, seems exactly matched by the Greek word *ἀναληπτικός*, which literally means "taking up," and which is applied to a restorative medicine.

Sprogøe (Vol. iv, p. 7; Vol. v, p. 45).—In place of Ballyhack, or Hackney-Barney, the Danes send undesirable people to Sprogøe: "I wish he were at Sprogøe." This is an islet, in the direct route between Denmark and Sweden, midway between Korsör and Nyeberg, the opposite ports on the islands of Zealand and Funen. In crossing in winter, passengers are often storm-tost on this islet for several days, an experience without much comfort.

NEW YORK CITY.

M. C. L.

Twice-born Rajahs (Vol. v, p. 111).—To Mr. Jones' account of the second birth of the maharajahs of Travancore some other points of interest might be added. The cow which acts the part of a second mother in these cases has to be made of pure gold, of exactly the weight of the new monarch. After the process of birth has been gone through, the golden mother is broken in pieces and the lumps are given out to various Brahmans as tokens of the royal favor. But even after this strange process has been performed, with all its pomp and punctilio, the maharajah remains *in theory* very much below the Brahmans in social rank. He has the unique privilege of seeing a Brahman eat, but he would not on any account think of aspiring to eat with one. QUI TAM.

GERMANTOWN, PA.

The Initial Ll (Vol. v, p. 129).—Let me try to explain the Welsh *ll* sound, and its mechanism, as I understand it. The lips are held apart, the tip of the tongue being pressed against the roof of the mouth just back of the teeth, so as to prevent the forward expulsion of the air. The teeth may be closed or not. The breath is now forcibly driven through the teeth and cheek spaces on both sides, or on one side. At first the sound is not vocalic, but it rapidly glides into a slightly vocalized *l* sound. If the tongue fails to close the forward part of the mouth, we get a *thl* sound, which is not what is wanted. Some people sound it much like *cz*, which is equally incorrect. I fancy that there are several slightly variant pronunciations. I learned the above pronunciation from an Aberdare man thirty years since, or more. I was assured by him that I had caught the pronunciation perfectly. Others have told me the same thing since, but of course I do not feel sure of it. I may have failed, too, in giving a description of the process of forming the sound, but the above I believe to be correct.

M. J. M.

CAIRO, ILL.

Reindeer Moss.—The text-books say that this lichen, *Cladonia rangiferina*, is abundant in North America and in Europe, and that in Scandinavia large quantities are used as a source of alcoholic spirits. Why could that not be done here, so as to save our bread-stuffs for some better use? Another valuable northern lichen, the *Cetraria islandica*, or Iceland moss, is said to be exceedingly abundant in some parts of New England. It is capable of being put to various industrial and commercial uses, and might without a doubt be utilized as a source of alcohol.

L. M. B.

CHICAGO, ILL.

A Lady in the Case (Vol. iv, p. 90).—In Sheridan's "The Rivals," written for Covent Garden Theatre in 1774, and produced January 17, 1775, Thomas, Sir Anthony Absolute's "gentleman," remarks to Fag. Capt. Absolute's "gentleman:" "I guessed there was a lady in the case."

M. C. L.

NEW YORK CITY.

Forecasts of the Phonograph (Vol. v, p. 292).—"Captain Vasterlitch has returned from a voyage in Australasia, undertaken by order of the States of Holland a year and a half ago. Among other things, he reports having passed by a strait below that of Magellan; he landed in a country where nature has furnished men with certain sponges which retain sounds and the articulate voice, as other sponges do liquors, so that when they wish to ask something or confer at a distance, they speak into one of these sponges and send it to their friends, who having received it, press it gently and make the words come out."

The above account was found by Lieut.-Col. A. de Rochas in the April number of the *Courrier Veritable*, a small monthly journal published in 1632. MENÓNA.

Orllie I (Vol. vi, pp. 51, etc.).—A full biography of this king can be found in Appleton's "Cyclopædia of American Biography," 1888. THOMAS LOUIS OGIER.

WEST CHESTER, PA.

BOOKS AND PERIODICALS.

The *Illustrated American* keeps abreast of the times and outstrips its rivals in the race for popularity. In the current number it presents us with a picture of Prof. Koch as a frontispiece, a well-written and beautifully illustrated article on the successful horse show at Madison Square Garden, New York, and an account of the General Theological Seminary of the same city, illustrated by Miss Oakford. The launch of the Maine, and the Senator, in which the popular comedian William H. Crane has made such a hit, are magnificently limned, and in its "memorable anniversaries" it provides the public with beautiful portraits of those celebrated songstresses, Mrs. Billington and Kitty Stephens.

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NOTES.

NOTES FROM THE "MORTE DARTHUR."

Bred in the Bone.—"Thenne syr launce-lot smyled and said, hard hit is to take out of the flesshe that is bred in the bone, and soo maade hem mery to gyders" (Cap. xxxix).

Little Britain (Vol. v, pp. 12, etc.).—"And hit was told him that syr Tristram was in petyte Bretayne with Isoud la blanche manys" (Cap. xliiii).

Triple Negative.—"Thenne sir Trian sent Kyng Mark another spere to Iuste more. But in no wyse he wold not Iuste no more" (Bk. x, Cap. ix).

Mother's Son.—"He casteth that we shalle neuer escape moder son of vs" (*Ibid.*, Cap. xxix).

Bloody Shirt (Vol. iii, pp. 83, 237).—"Now torne we ageyne vnto sire Alysander,

that at his departynge from his moder toke with hym his faders bloody sherte. Soo that he bare with hym alweyes tylle hys dethe daye, in tokenynge to thynke on his faders dethe."

Double Negative.—"They alle desyred syre Tristram to goo wyth hem to their lodgyng, and he said nay, he wold not go to no lodgyng" (Malory's "Morte Darthur," Cap. xxiii, near the end).

"Thenne sire Dynadan wold not lodge there in no manere" (*Ibid.*, Cap. xxiii).

Two Myle.—"And soo they dyd, and overtoke Sir Dynadan, and rode to their lodgyng two myle thens" (*Ibid.*, Cap. xxiii).

"So sire Tristram rode with that damoysele a vj myle" (*Ibid.*).

Bay Window (Vol. vi, p. 57).—"Ryght as they stode thus talkyne at a bay windowe of that castle" (*Ibid.*, Cap. xxvii).

Cause Why.—"Syr said sir Palomydes I am ful lothe to haue adoo with that knyght and cause why is, for as to morne the grete turnement shalle be" (*Ibid.*, Cap. xxix).

Great Britain (Vol. iv, pp. 238, etc.).—"And soo by fortune they came in to this land that at that tyme was called grete Breytayne (Bk. xiii, Cap. x) [This example is more than 100 years earlier than any you have published, the Latin examples (*Britannia magna* and *major*) being excepted.]

"A purpose," for *"on purpose."*—"And soo they lete theyr horses renne, and Syr Tristram myssid him a purpose" (Bk. x, Cap. lxii).

What [the] Devil.—"Wel, wel, said Dynadan to launcelot, what deuylle doo ye in this Country, for here may no meane knyghtes wyne no worship" (*Ibid.*, Cap. xlviii). [The spelling *deuylle* for *devil* occurs elsewhere in the Sommer reprint of the Caxton edition. I at first thought that *deuylle* meant *dole* in the Scottish sense of *craft*, *mischiefe*, but that I think is untenable. Sommer's "Glossary," in many respects admirable, is not complete; I note several interesting words which he has missed. Dynadan, a very rough-spoken man, often refers to the devil in his talk.]

* * * *

TITLES OF ENGLISH POETS.

The moral Gower.

Gentle Shakespeare; bard of Avon.

Rare Ben Johnson; royal Ben.

Rare Sir William D'Avenant.

The tender Otway.

Granville, the polite.

The resolute John Florio.

Holy Herbert.

Chaucer, well of English undefiled.

W. Browne, the shepherd of Hitchin hill.

Gascoigne, the Green Knight.

Dryden, poet squab.

H. Vaughan, the Silurist, the Swan of Usk.

Cowper, the bard of Olney.

Pope, the bard of Twickenham.

R. M. N.

ORIGIN OF SOME NAMES.

(VOL. VI, P. 61.)

The following are additional derivations and meanings of names of some prominent men of the present day:

Pattison.—This is an Irish name and means the son of Patrick. The name Patterson is the same. Patrick is derived from the Latin Patricius, meaning noble, a senator. The name was bestowed upon the eldest sons of the Roman senators.

Delamater.—This is a French name from Le Maitre, meaning the preceptor, a master, or landlord.

Cameron is Gaelic, from *Cam*, crooked, and *sron*, nose, hence hooked nose.

Blaine.—This name is from the town of Blain in France. It has also a claim to Welsh origin, and in that case it signifies the summit or top.

Tilman.—The farmer or Alliance Governor of South Carolina is well named, as his name means tiller of the soil.

Parnell.—The deposed Irish leader has not an Irish name. It comes from Italy, and is derived from Petronilla, a pretty stone, and also an immodest girl.

McCarthy.—This name is pure Irish and means the son of Canthack, who was an Irish chieftain of the eleventh century.

Dillon is Welsh, from Dillyn, meaning handsome, brave.

Vanderbilt is Dutch, from *Byl*, a hatchet

or bill. The ship carpenters in Amsterdam were nicknamed *Die Byltye*, the hatchet or bill men. *Van*, the Dutch for the word *of*. Hence Van die bilt, or of the bill men.

Astor is Scandinavian, from the town of Oster, in Jutland, meaning star.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

QUERIES.

Longest English Play.—What is the longest English play? N. M.

ERIE, PA.

It is said that Barten Holyday's "Technogamia; or, The Marriages of the Arts" (1618) has this distinction, but there is much room for doubt on this point.

Brook Farm.—Who were the members of the Brook Farm community?

J. REYBOLD.

PHILADELPHIA, PA.

We know of no complete list. George Ripby, N. Hawthorne, C. A. Dana, J. S. Dwight, I. T. Hecker, J. Orvis, Mrs. Orvis, Maria J. Pratt, H. B. Trask, J. Butterfield, Mrs. Butterfield, John Sawyer and wife, H. B. Trask, Mr. Morton and his young daughter (now Mrs. A. M. Diaz), these are a few of the names.

Icaria.—Does the Icaria colony of Iowa still exist? MARDONIUS.

RHODE ISLAND.

We understand that the Icaria-Speranza colony of California is an offshoot of the Icarian experiment.

The Bayard of the American Revolution.—Who bore this title? W. C. B.

BALTIMORE, MD.

Nobody ever bore this title during his life, but John Laurens (1756-1782) is sometimes so called by historical writers.

Madawaska Jumpers.—Please direct me to some trustworthy work in which I can find an account of the "Madawaska Jumpers" of Northern Maine. R. R. T.

FREMONT, O.

Consult the writings of the late Dr. G. M. Beard, who visited the "Jumping Frenchmen" and made accurate observations of their peculiar malady. Dr. Hammond's treatise on "Nervous Diseases" also summarizes what is known on the subject.

Hermit of Lampedusa.—Who was known by this name? S. B. A.

SAG HARBOR.

In the folk-lore of Sicily, this hermit acts the part of the Vicar of Bray in England. He was either Christian or Moslem according to the religion of the parties that happened to be in the ascendancy on his island. Two hermits of Lampedusa figure in Wieland's "Klelia and Sinibald."

REPLIES.

Come, Push the Bowl About (Vol. iv, p. 137).—This song is a variant of one in Fletcher's play, "The Bloody Brother" (1624). It begins:

"Drink to-day, and drown all sorrow,"

and ends,

"And he that will go to bed sober,
Falls with the leaf still in October."

G.

Me and Jim (Vol. vi, p. 29).—I think it not impossible that the piece of verse your querist asks for may be one which first appeared in *The Century* magazine for June, 1884, p. 320. It is entitled "Spacially Jim," and is signed "B. M." A parody on this piece, having a political cast, had considerable currency in the newspapers a few months later. J. V. D.

NEW YORK CITY.

Blowing Cave (Vol. vi, p. 53).—On a hilltop near the Susquehanna river, a short distance below York Furnace Bridge, Martic township, Lancaster county, Pa., is what may be denominated a "blowing cave," and there may be many such places if they were noted. This is not what is known exactly as a *cave*, but it is a constant cold draft of air issuing from apertures or

fissures in the rocks, and is always made a point of visitation by pleasure seekers during their picnics in the summer season, and at other times when in its vicinity.

S. S. R.

LANCASTER, PA.

If Lucius Mann will examine any recent history of Virginia, or possibly some of the tourist guide-books, he will find an account of the Blowing Caves which are in the Allegheny mountains, about forty miles north of Staunton. These caves exhale a cool air in the summer and inhale the air in the winter season.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Tube, I Love Thee, etc. (Vol. v, p. 186).—The lines asked for are from *The Gentleman's Magazine*. I do not know the author's name. They run as follows:

"Tube, I love thee as my life;
By thee I mean to choose a wife.
Tube, thy *color* let me find,
In her *skin* and in her *mind*.
Let her have a *shape* as fine,
Let her breath be sweet as thine;
Let her when her lips I kiss,
Burn like thee to give me bliss;
Let her, in some smoke or other,
All my feelings kindly smother.
Often when my thoughts are *low*,
Send them where *they ought to go*;
When to study I incline,
Let her aid be such as thine;
Such as thine the charming pow'r
In the vacant social hour.
Let her live and give delight,
Ever *warm* and ever *bright*;
Let her deeds whene'er she dies,
Mount as incense to the skies."

W. W. R.

PHILADELPHIA, PA.

To Fire, To Eject (Vol. vi, pp. 60, etc.).—In "Ralph Roister Doister," Actus iii, Scæna iii, Ralph's suit to Christian Custance having failed, the rejected Ralph threatens thus: "Nay dame, I will fire thee out of thy house, and destroy thee and all thine, and that by and by." Ralph then goes away and collects a body of men, "by plaine force and violence to drive you to yelde." Nothing more is said about *fire*. In Actus iii, Scæna viii, Ralph and his followers "shake the house wall," Matthew Merrygreeke having promised to discharge

his "harquebouse" and his "pot-goon." (This is the only firing in the piece, I think.) Dame Custance then goes out with her three maid-servants and Tom Truepenie, her serving-man, and attacks the party and puts them to rout. I cannot perceive in the piece any evidence which goes to settle the question in either way. *To fire* may here mean simply *to burn*, or it may mean *to expel*.

G.

NEW JERSEY.

Hand of Justice (Vol. vi, p. 66).—The "hand of justice" is a sceptre about a foot and a half long, with an ivory hand at the end. It was used as an insignia of kings. Louis X of France first took the "hand of justice for his device." All of the old French, Italian and English kings are painted with this symbol in their left hand.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Bungtown Coppers (Vol. vi, p. 53).—Among numismatists this term is often used to designate any battered or otherwise mutilated old coins, which on account of their poor condition have practically no value. The writer does not know how the words originated, but they have been in use for the past fifty or sixty years.

J. C. RANDALL.

PHILADELPHIA, PA.

Frenchtown (Vol. vi, p. 6).—Islander will find that this old historical town has still a place on the maps and is mentioned in the gazetteers. THOMAS LOUIS OGIER.

WEST CHESTER, PA.

Barber-Surgeons (Vol. vi, p. 66).—I read some years since in a newspaper that the surgeons of the Swedish navy act regularly as barbers, also. I question, however, whether this rule has not been changed.

E. M. K.

Campveer (Vol. vi, p. 53).—This is a small fortified town in the Netherlands, now known by the name of Vere, Veere, or Ter-vere. A good account of the town can be found in "Chambers' Encyclopædia."

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

REFERRED TO CORRESPONDENTS.

Charley-horse.—What is the origin of this word? It is a base-ball player's name for stiffness and weakness of the joints and limbs, due to overexercise.

R. B. DUTTON.

LYONS, MICH.

Possession by Turf and Twig.—What is meant by this term, which I find in an old deed recently placed on record here? The term seems to intimate that a sample of the soil and a branch of a tree were actually handed over to represent the entire conveyance. When did the custom cease to be observed in this country, or was it ever general in deeding real estate? The deed in which I observed it was executed in 1721.

ELLWOOD ROBERTS.

NORRISTOWN, PA.

Man of Extensive Misinformation.—Can some one give me the origin of this: "He was a man of large requirements and of varied and extensive misinformation."

JOHN DEWITT MILLER.

PHILADELPHIA, PA.

Hep (Vol. vi, p. 19).—What is the origin of the old anti-Semitic cry of *hep*, *hep*? I know the standard explanation offered in the books, that it signified *Hierosolyma est peridita*, "Jerusalem has been destroyed." But what significance was there in that fact? If it had been *Hierosolymita sunt perdendi*, it would have meant something. Is not *hep*, *hep*, identical with the *hip*, *hip* of our modern *hip*, *hip*, *hurrah*?

P. R. E.

Ever-burning Lamps.—Can any of the readers of AMERICAN NOTES AND QUERIES inform me of the names of any books that give an account of the various so-called "ever-burning lamps?" Hargrave Jennings' "Rosicrucians" refers briefly to some of these lamps, but I should like to find a more detailed narrative of the most noted instances of the alleged preparation, use, and discovery of these marvelous light producers.

W. E. C.

SAN FRANCISCO, CAL.

Making History.—Upon what occasion and by whom was some great action spoken of as "making history?"

H. L. B.

Tyrwhit.—This is said to be the old name of some kind of bird. If so, what bird was thus designated?

L. A. A.

SACO, ME.

Rouchi.—In what part of France is that dialect (or *patois*) spoken which is called *Rouchi*?

N. S. SPELMAN.

PENNSYLVANIA.

Evergreen on New Buildings (Vol. v, pp. 267, etc.).—I have been asked as to the origin of the custom of tying a cedar or other evergreen tree on the top of a new building when completed. It is said to be of German origin. Can you throw any light upon it?

ELLWOOD ROBERTS.

NORRISTOWN, PA.

Sasserara.—This word occurs in "The Vicar of Wakefield," Chap. xxi. What does it mean? I am not satisfied with the account of this word in Webster's "International Dictionary."

ISLANDER.

Authorship Wanted.—*And When Once More my Gladdened Eyes, etc.*—One day a gentleman recited to a group on the deck of an Atlantic steamer, as the vessel was passing through the Narrows homeward bound, a poem, the concluding stanza of which was something like this:

"And when once more my gladdened eyes
Familiar scenes did scan—
I raised my hat, Thank God, I said,
Je suis American!"

Can any one identify the poem for me?

JOHN DEWITT MILLER.

PHILADELPHIA, PA.

And Helmsley, Once Proud Buckingham's Delight, etc.—Can you tell me who wrote the lines beginning:

"And Helmsley, once proud Buckingham's delight,
Slides to a scrivener and a city knight."

P. M. L.

ELMIRA, N. Y.

'Twas in the Constellation.—

"'Twas in the *Constellation*
 From Baltimore we came.
 We had a bold commander
 And Truxton was his name.
 Our ship she mounted forty guns,
 Whilst on the main so swift she runs,
 She proved to be Columbia's sons
 Are brave Yankee boys.

"O, then Columbia's thunders
 In peals tremendous roar,
 While death upon our bullet wings
 Soon drenched their decks in gore.
 Too soon for France our ships drew nigh,
 Resolved we were our best to try,
 The word was passed, 'Conqueror die,'
 'Like brave Yankee boys.'"

History says: "Thomas Truxton, a naval officer in the American service, was born on Long Island, in 1755. In 1776, he had the command of a privateer, and committed many depredations on British merchant vessels, making many prizes during the war. After the termination of hostilities with England, he engaged extensively in commercial pursuits in Philadelphia, where he died in 1822."

About the year 1826, only four years after the death of Truxton, we first heard the accompanying fragment of a patriotic song sung by a very clever ballad singer; but *two* stanzas were all he knew of it, and we never became acquainted with the balance of it, if it ever had a balance. But these two stanzas imply that Truxton was in command of the *Constellation*, and that he fought against the French, and, according to the language of the song, the battle must have been a bloody one. History says, that after the Revolutionary war, Truxton was engaged in commercial pursuits, but the song says he sailed from Baltimore when he engaged the French. Will some local reader, where he lived so many years, and where he died in 1822, straighten out the matter, for ever since 1826 these two stanzas—nothing more, nothing less—have been tossing about in my memory without having had other companionship.

S. S. R.

LANCASTER, PA.

A Lady's Sleeve High-spirited Hastings Bore.—Can you tell me who wrote this line and where does it occur?

P. M. L.

ELMIRA, N. Y.

"*My Friend, Judge Not Me, etc.*"—I wish to obtain the connection in which the following lines are used:

"My friend, judge not me,
 Thou seest I judge not thee,
 Betwixt the stirrup and the ground
 Mercy I askt, mercy I found."

("Camden. Remaines, Concerning Britaine," 1636, p. 392.)

My reasons are these. The last two lines have been used in a quotation. One thinks it refers to a rider thrown from his horse, his foot caught in the stirrup, dragging on the ground. Another thinks it refers to a courier assisting his queen to alight from her horse, and in doing so asks a favor which is granted before her foot reaches the ground. I have become interested to know how it is and ask you to assist me.

A NEW SUBSCRIBER.

COMMUNICATIONS.

Chinook Jargon (Vol. v, pp. 310, etc.).

—It is this roving, trading spirit of the northwest tribes which undoubtedly led to the invention of what is called the "Chinook jargon," which for years has been the medium of communication between natives and whites in Southeastern Alaska.

The Chinook jargon probably originated at Nootka with the building of Capt. Mears' schooner. Mears' Indian ally, Comekela, had become, by foreign travel, very deficient in his native tongue, and spoke such a jargon of Chinese, English and Nootkan as to be a poor interpreter. It was after white men had traded at Nootka that the Columbia river was discovered by Gray. Then Nootka traders moved to Chinook, taking with them the Nootka jargon, to which the Chinese, French and Spaniards contributed until the present lingo was evolved. That this jargon should have been adopted and improved, if not invented by the Chinooks, is not strange. Thlinket excepted, their own language is considered the most intricate in construction of northwestern dialects. No English words can describe it. "To speak Chinook, you must be a Chinook," said Ross, years ago. The only person known to have mastered it was a Canadian employé of the Astor Fur Com-

pany. He owed his knowledge to a long illness, during which he was nursed by natives.

The Chinook jargon is almost wholly confined to Oregon, Washington Territory, British Columbia and Southeastern Alaska. Seldom heard east of the Rocky mountains, its words, numbering five hundred and fifty, are mainly of French, Indian and English origin. It is never used except between Indians and whites and between distant tribes that do not understand one another.

Words in most common use have been adopted, a large proportion being bastard French, while many are phonetic.

For example: "Amusement" is "he-he;" "Cough" is "hoh-hoh;" "Rain" is "patter-chuck;" "Heart" is "tum-tum;" "Crow" is "caw-caw;" "Handkerchief" is "kak-at-chum."

A little light may be thrown on the evolution of this jargon by the following comparison between the original and the manufactured words:

Nootkan.	Jargon.	English.
Klack-Ro . . .	Klack-Roon . .	Good, or Thank you.
Klootzmah . . .	Kloochman . .	Woman.
Pow	Pow or poo . .	Report of gun.
Tyee	Tyee	Chief.

With this easily acquired jargon there is no excuse for misunderstanding the native requirements, yet few officials seem to take the pains to learn it. Why should they, may pertinently be asked, when the official head can be chopped off at any moment? The Indian, who knows no change, is brought face to face with a bewildering human kaleidoscope. No wonder that he prefers the staid ways of "King George Men," or English, to those of the Bostons—Americans (Kate Field in *Kate Field's Washington*).

The Evil Eye (Vol. v, p. 142, etc.).—The influence of the evil eye is greatly dreaded by all Russian mothers. The slightest illness of a child, as insomnia or troubled sleep, excessive crying, unhealthy appearance, loss of appetite, colic and other aches are attributed to the influence of an evil eye, which is called in Russian *ssgiat* (from the word *glas*, meaning eye), and the mother in great alarm hastens to the *babka* (from the

word *baba*, meaning mother, midwife and healer of all complaints by incantation—*scheptanie*—and by other popular remedies), to beg her to destroy the influence of the evil eye.

It is not unusual to hear a mother boldly interfere when her child is being too much admired and say: "Stop! You shall not *sglasit* my child."

Besides incantation, which is considered by all mothers the best, there are other remedies which vary according to the district of the country. In the northern part of Russia, the mother kisses her child three times on either cheek and on the forehead, and each time turning, she expectorates backwards, saying: "Away with you! Away with you! May the evil fall on him who sent it!" Some mothers, with the afflicted babe in arms, place themselves before an image of St. Nicholas (*Nikolai Tschoudotworez*), the miracle worker, and repeat three times the following prayer: "Saint *Nicolai Tschoudotworez*, save my child!"

Sometimes, when the child is feverish, the mother makes a liniment of garlic and with it rubs thoroughly the body of the child. Gypsies often use tar for liniment. There are in this region also other methods of treatment whose *modus operandi* prevent their appearance in print.

In the province of Custroma and in Siberia, according to Mr. Kostilkoff, bear grease is used successfully as a liniment or a crow's feather is burned beneath the cradle of the sick child.

In Lithuania and Poland, the mother sends for a jug of still water (spring water), and the messenger must neither speak a word nor stop on his way or return. The water having been received, the mother places her child in the middle of the room, walks with the jug thrice around the child and then throws the water out of a window.

In Caucasus and in the province of Coubane, it is customary to burn certain portions of a goat beneath the cradle of the suffering infant, or to place the child on the threshold of its home, the mother holding a basin of spring water over it, while a *babka* dispels the sickness. Either method is considered by them infallible.

Jewish mothers, especially in Poland, are

equally frightened by evil glances cast on their little ones. In Hebrew it is called *Ain-ra*, or *Ain-horé* (from the words *ain*, eye, and *ra*, bad); it is a name of the illness given it by the Talmudists. The remedies differ from those used by the Christians. The mother hastens to the *zadik*, a Rabbi who works miracles and dispels evil influences. These *zadiks* abound in Poland, but perform their rites secretly, for they are persecuted by the Russian government. The *zadik* for a sum of certain magnitude sells a talisman called *kamêz*. The talisman is composed of a piece of parchment, upon which Hebrew-Chaldean phrases have been traced; it is folded in the shape of a triangle and sewed in a little sachet, which the child wears around its neck. This is worn during the whole childhood. There are also *kamêts* made of metal: gold, silver, brass, zinc and even leather, in the shape of a medal or triangle. They are made in *Ezer Israel* (land of Israel), in Palestine and imported by pilgrims.

Wolves' teeth are considered great protection against *Ain-ra*, and even alleviate the pains of teething. The same is believed of sea shells.

In certain portions of Poland, the peasants attach a red ribbon to the left wrist of the child. It seems that this has a very marked beneficial influence and is used to cure muscular rheumatism in adults of both sexes.

Men as Trees.—In "The English Gentleman," by Richard Brathwait, Esq., 1630, is the following delightful bit of moral exhortation, referring, it is hardly needful to say, to the blind man's description of his misty, inexact vision when first restored to sight, as reported by St. Mark, "I see men as trees, walking:"

"Therefore wee must so walke, as God seeing our continuall fruitfulness, may say of us, 'I see men walking like trees.' Men walke like trees, when men are never idle" (p. 135).

M. C. L.

NEW YORK CITY.

Prong (Vol. vi, p. 63).—Admiral Smyth ("Sailor's Word-Book," London, 1867) defines *prankle* as "a channel term for the prawn."

H. L. B.

MEDIA, PA.

Dago (Vol. vi, pp. 68, etc.).—"Bret: 'Right, a Spaniard is a Camocho, a Calimanco, nay, which is worse, a *Dondego*, and what is a *Dondego*?'

"Clown: 'A *Dondego* is a Spanish stock-fish, or poor John.'

"Bret: 'No, a *Dondego* is a desperate Viliago, a very Castilian, God bless us'" (Dekker and Webster's "Sir Thomas Wyat," 1607). G.

Calf (Vol. vi, pp. 20, etc.).—I have found two more islands called "The Calf." One belongs to the county of Mayo, Ireland; another, spelled *Calve*, belongs to Argyllshire, in Scotland. This makes quite a list of Calf islands. How can we reconcile the facts with Dr. Murray's statement that *calf*, in the sense of a minor island, is obsolete except in the case of the Calf of Man?

ISLANDER.

MAINE.

Snowdon (Vol. vi, p. 62).—One of your correspondents, under the heading *Jefferson*, states that Snowdon is the highest mountain in Great Britain. Is it not true that Ben Nevis and several other Scottish mountains are considerably higher than Snowdon?

E. M. K.

CAMDEN, N. J.

Zohrab (Vol. v, pp. 285, etc.).—I have some recollection that in "Lalla Rookh" that species of mirage in which lakes or pools of water appear in places where no water really exists is spoken of as the *Zuhrab*. I have no copy of the poem at my command. I do not imagine, however, that there is any direct connection between this word and the proper name Zohrab.

OBED.

MASSACHUSETTS.

St. Tammany (Vol. i, p. 52).—To what is said about this personage a few other points might be added. One of the counties, or parishes, of Louisiana is named St. Tammany. The saint's other name, *Tamanend*, is also the name of a small place, a railway junction, in the county of Schuylkill, Pennsylvania, which may have been named in his honor.

J. D. B.

BRISTOL, PA.

Origin of Some Names (Vol. vi, p. 62).—*President Johnson*.—In "the derivation and meaning of the names of our Presidents" there is, perhaps, an inadvertent omission of the name of President *Johnson*. This is the more strange because, taking him for "all in all"—from his boyhood to his death—he was probably one of the most remarkable men that ever occupied the presidential chair; and, excepting Grant, probably the only one among the American Presidents who served an apprenticeship to and followed a mechanical occupation to earn a living. Besides, he grew to manhood entirely destitute of education. His name has, doubtless, a Norwegian origin.

S. S. R.

LANCASTER, PA.

Lakes Drained (Vol. vi, pp. 47, etc.).—That a very large part of the continent of Asia is undergoing a very rapid and astonishing desiccation is true beyond any sort of question. Some have fancied that the vast (supposed) annual increase of the ice-cap which surrounds the South Pole is rapidly causing this globe of ours to become dry, by storing up the water in a solid form.

ISLANDER.

MAINE.

Cattle Calls (Vol. vi, pp. 46, etc.).—In controlling the movements of domestic animals by the voice, besides words of ordinary import, man uses a variety of peculiar terms, calls and inarticulate sounds—not to include whistling—which vary in different localities. In driving yoked cattle and harnessed horses teamsters cry "get up," "click click" (tongue against teeth), "gee," "haw," "whoa," "whoosh," "back," etc., in English-speaking countries; "arre," "arri," "jüh," "gio," etc., in European countries.

In the United States, "gee" directs the animals away from the driver, hence to the right. In Virginia, mule drivers gee the animals with the cry "hep-ye-ee-a;" in Norfolk, England, "whoosh-wo;" in France, "hue" and "huhaut;" in Germany, "hott" and "hotte;" in some parts of Russia, "haitä" serve the same purpose.

To direct animals to the left another series of terms is used.

In calling cattle in the field the following cries are used in the localities given: "Boss, boss" (Conn.); "sake, sake" (Conn.); "coo, coo" (Va.); "sook, sook," also "sookey" (Md.); "sookow" (Ala.); "tloñ, tloñ" (Russia); and for calling horses, "kope, kope" (Md. and Ala.); for calling sheep, "konanny" (Md.); for calling hogs, "chee-oo-oo" (Va.).

The undersigned is desirous of collecting words and expressions (oaths excepted) used in addressing domesticated animals in all parts of the United States, and in foreign lands.

In particular he seeks information as to:

1. The terms used to start, hasten, haw, gee, back and stop horses, oxen, camels and other animals in harness.
2. Terms used for calling, in the field, cattle, horses, mules, asses, camels, sheep, goats, swine, poultry and other animals.
3. Exclamations used in driving from the person, domestic animals.
4. Any expressions and inarticulate sounds used in addressing domestic animals for any purpose whatever (dogs and cats).
5. References to information in works of travel and general literature will be very welcome.

Persons willing to collect and forward the above-mentioned data will confer great obligations on the writer; he is already indebted to many correspondents for kind replies to his appeal for the *Counting-out Rhymes of Children*, the results of which have been published in a volume with that title (Elliot Stock, London).

To indicate the value of vowels in English, please use the vowel-signs of Webster's Unabridged, and in cases of difficulty spell phonetically.

All correspondence will be gratefully received, and materials used will be credited to the contributors. Address,

DR. H. CARRINGTON BOLTON.

UNIVERSITY CLUB, NEW YORK CITY.

Sneezing (Vol. vi, p. 53).—This recalls a salutation and an anecdote thereto appertaining which was current in my early boyhood. A village pedagogue had instructed

his pupils that whenever he sneezed they should clasp their two hands together, cast their eyes heavenward and exclaim, "*God preserve our venerable tutor.*" Subsequently, while on a rural excursion, he and some of his pupils attempted to form a perpendicular line in order to reach the water in a well, when the old gentleman sneezed, and of course the pupils all "let go" and they were precipitated into the well of water.

S. S. R.

LANCASTER, PA.

Norwegian Skating Riflemen (Vol. vi, p. 71).—Are not the skates described by Anchor snow-shoes? Snow-shoes of this character are much used by mountaineers in the western United States. Each shoe is about twelve feet long, grooved on the under side and provided with a tarpeder to protect the foot. These shoes are neither so light nor so manageable as the wicker shoe, moreover they are unfit for use on ice.

J. W. R.

NEW YORK CITY.

Hayes (Vol. vi, p. 62).—There are several parishes in England called *Hayes*, possibly they are named from *hay*, a hedge. I imagine that *Hayes* was originally a place name. But it is not an uncommon family name in Ireland, and it is not unlikely that the Irish name *Hayes* is distinct in its origin from the English. *Hay* is a common Scottish surname.

Naijack (Vol. vi, p. 53).—Is not this name identical in origin with that of *Nyack*, on the Hudson? I do not mean to suggest that *Nyack* is the place referred to in the quotations given by your correspondent. With this place name compare *Nayaug*, the name of a place in Lackawanna county, Pa.

H. B. S.

ERIE, PA.

Shamrock (Vol. v, pp. 94, etc.).—Another plant, the Bog-Bean, *Menyanthes trifoliata*, is locally known as the water shamrock. It is one of that interesting number of plants which are found native to both Europe and North America.

R. M. N.

Hild for Held.—This vulgarism is an archaic one, yet it is by no means extinct in this country. In George Whetstone's "Remembrance of G. Gaskoigne" (1577) we read, "by whose fond tales reward *hild* his hands back." J. M. L.

Chewing-gum (Vol. v, pp. 250, etc.).—The sweet-gum, copalm, or bilsted tree, common in the United States, affords a resin, which, according to Foster's "Medical Dictionary," Art. "Copallin," is sometimes used in making a chewing-gum.

Serpent as a Standard (Vol. vi, p. 70).—It seems not improbable that in the case of the tribe of Dan, the serpent was a species of *totem*. Priscian, Varro and Strabo speak of a clan of Ophiogenes, or snake people, in Asia Minor, who were proof against snake venom; hence probably came the story of the Cappadocian bitten by a serpent: the Cappadocian took no hurt but the serpent died. The Psylli of Africa had a similar immunity against harm from snakes. There are Python tribes in Senegambia today, and in North America the Shoshones are fully as well known as Snake-Indians. With them and most of the Apaches, as well as several other tribes, the snake is the national symbol. There were once serpent clans in Italy and Cyprus. In Australia there are natives whose individual (non-tribal) totem is a snake, also various snakes that are family totems. In Wales, the Vaughan family arms are variously charged with serpents, and the snake (*bisse*) appears in a canting fashion on the arms of Malbisse.

ILDERIM.

Life is Short, etc. (Vol. vi, pp. 51, etc.).—In my earlier days we used to read Hippocrates' aphorism, etc., in this fashion: "Life is short, art is long, judgment difficult, and the occasion fleeting." Possibly it might be paraphrased somewhat as follows: "We have not long to live, but our profession, or art, will live and progress. It is not an easy thing to decide such questions as come before us professionally, and whatever we do decide upon, it must be done speedily or not at all."

P. R. E.

GERMANTOWN, PA.

Compass Plant (Vol. vi, p. 64).—This name is applied to several plants having the indicated property. Heliotropism, to some extent of which the "polarity" of the compass plant is a modification, is so common in plants as to be the rule rather than the exception. The compass plant of the lake-valley region in Eastern Oregon does not correspond with Longfellow's description.

J. W. R.

NEW YORK CITY.

Pets of Famous People (Vol. v, pp. 310, etc.).—Mirabeau had a little dog, *Chico*, to which he was fondly attached. The late Roscoe Conkling at one time owned a pet dog which at last dug his own grave, lay down in it and died.

H. J. L.

NEW YORK.

Lakes With Two Outlets (Vol. vi, pp. 57, etc.).—There are many such instances in the lake region of northern North America. Usually in such cases one outlet is permanent and the other occasional, being effective in times of high water only. Two-ocean Pond in Yellowstone Park is an interesting example. During flood seasons, it discharges on the eastern rim into the Gulf of Mexico, and from the western edge into the Pacific ocean. During Champlain times, the great inland sea, of which the five great lakes are remnants, had at least three outlets, one through the Mohawk gap, another through the St. Lawrence, and a third into the Gulf of Mexico, through a slight depression now occupied by Des Plaines river.

J. W. REDWAY.

NEW YORK CITY.

London Quarterly Review.—Most of your readers probably know that there is some confusion prevailing in this country regarding the above name. There is published in London a (somewhat obscure) *London Quarterly Review*, as well as the well-known *Quarterly Review*. But the latter has been for many years reprinted in the United States as the *London Quarterly Review*. Hence some confusion has arisen in this country regarding these two publications.

JARDINE FISHER.

WELLS, PA.

Isle of Dogs (Vol. iv, pp. 271, etc.).—In "The Returne from Pernassus; or, The Scourge of Simony" (*circa* 1603), an anonymous play, near the end of the piece, Ingenioso, a Cambridge scholar and satirical poet, becomes discouraged and retires with his companions Phantasma and Furor Poeticus to the Isle of Dogs, the true home of satire, "there where the blatant beast doth rule and reign, renting [renting] the credit of whom it please." This play is noteworthy as one in which the success of "our fellow Shakespeare" is contrasted with the failures of "the University play-writers."

G.

NEW JERSEY.

City of Is (Vol. i, pp. 124, etc.).—I wonder that some of your older correspondents did not make note of the fact that there was once still another, and a more important city called *Is*. In fact, it still exists, with a name not so very much changed. The town of *Hit* on the Euphrates, seventy miles above Bagdad, was anciently called *Is*. Its bitumen wells and salt springs gave it an important standing in very remote antiquity. It was also called *Ittu*, *Ihi*, *Ihi-da-kira*, *Acipo.is*, *Diacira* and *Dakira*. Some have fancied, but without any good reason, that its name of *Hit* (which, however, is modern) might be connected with that of the *Hittites*.

J. D. B.

BRISTOL, PA.

Kini-kinik (Vol. i, p. 294; Vol. ii, p. 239).—Besides the various plants mentioned at the above entries as *kini-kinik*, and used as substitutes for, or admixtures with, tobacco by Indians and others, there are other plants known by the same name, and used in similar ways. Such is the *Arctostaphylos uva-ursi*, often called *uva-ursi*, and occasionally called *kini kinick*, or *killickinnick* by white people. Various brands of smoking tobacco have from time to time been put upon the market under the name of *killickinnick*.

S. S. M.

CHICAGO, ILL.

Swamp Apples (Vol. v, p. 56).—Another great delicacy with country children in some places is the great buds of the Calamus, or Sweet Flag, *Acorus calamus*.

When neither too large and hard, nor too small and insipid, these buds are in truth not unpalatable, being tender and almost gelatinous; but to a country boy they are simply "immense." They have a little, but not much of the aromatic quality of the rhizome, or root of the plant. Sometimes the boys pull up the leaves or blades of the calamus, and eat the white substance at the base. This, however, is not looked upon as much of a delicacy. NEPOS.

PENNSYLVANIA.

The eating of sassafras, birch and spicebush buds, and also the common locust blossoms, by boys and girls in my early days was very common in localities where these species of vegetation abounded, but I don't remember that they appropriated anything under the name of "Swamp Apples." S. S. R.

LANCASTER, PA.

Llano Estacado (Vol. vi, p. 66).—It is doubtful if any one of the various derivations of this name can be shown to be authentic. The Spanish Americans are an imaginative people, and quite likely some trivial circumstance or condition that a "gringo" would not have noticed was the means by which this name was given. Of the two derivations mentioned by N. S. S., however, I should unhesitatingly take the one he rejected. The name Llano Estacado seems to have been common before ever a stage road was constructed across the plateau. The plain in question is a mesa with definite escarpments, and, as in other similar formations, there are many distinctive features about its flora and fauna. As a matter of fact, the yucca and the mezquit, both of which are abundant on the mesa, are rarely found beyond the limits of this and similar formations. The escarpment of the mesa is generally narrow, sharply drawn, and continuous throughout a large part of its extent. My impression is that all the derivations so far presented are largely guesses.

J. W. R.

NEW YORK CITY.

Capt. R. B. Marcy, who made an exploration of the Red river in 1853, in his report to the Government says as follows:

"'El Llano Estacado,' or 'Staked Plain,' is much elevated above the surrounding country, very smooth and level, and spreads out in every direction as far as the eye can penetrate *without a tree, shrub or any other herbage to intercept the vision.* The almost total absence of water causes animals to shun it; even the Indians do not venture across it except at two or three points, where they find a few small ponds of water. I was told in New Mexico that, many years since, the Mexicans marked out a route with stakes across this plain, where they found water, and hence the name by which it is known throughout Mexico."

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

BOOKS AND PERIODICALS.

The Century magazine is running a fast press day and night in order to print the first installment of the delayed "Talleyrand Memoirs" in the January number. This same magazine was the first to print, before its appearance in France, the life and literary remains of the great French artist, Jean Francois Millet, and now *The Century* is to bring to light, before they appear in any other country, the long-hidden memoirs of the most famous of French diplomatists. This first article will be preceded by what is said to be a brilliant pen-portrait of Talleyrand, by Minister Whitelaw Reid, who has made the selections from the most interesting chapters of the first volume.

The first installment of selections from "The Memoirs of Talleyrand," which is to appear in the January *Century*, will contain a sketch of the author's strange and lonely childhood, an account of his entry into Parisian society, his estimate of Lafayette, some account of the beginnings of the French Revolution, a striking passage concerning the Duke of Orleans; an account of Talleyrand's residence in England and America, and of a most interesting conversation between Talleyrand and Hamilton on the subject of "Free Trade and Protection."

The Illustrated American for this week is styled the Naval Number, because sixteen pages are dedicated to naval matters. "Where we Build our War Vessels" is an interesting description of the New York Navy Yard, beautifully illustrated, and "Our Battle Ships" describes and illustrates the new battle ship designed for the Bureau of Construction at Washington, and the most formidable war ships of the foreign powers. A fine portrait of Admiral David D. Porter serves as the frontispiece, and a picture of the girl queen of Holland is accompanied by an article which tells of the peccadilloes of her late father. The wonders of the Nile are continued in a well-written and magnificently illustrated article describing "Hundred Gated Thebes." The Indian troubles form the subject of an interesting article, and pictures of Fanny Burney, the author of "Evelina," and Mrs. Hirab, illustrate "Memorable Anniversaries," which tell of Dr. Johnson and his friends.

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NOTES.

SOME PROVERBIAL PHRASES FROM THE DRAMAS OF BEN JONSON.

One can hardly fail to note, in studying Ben Jonson, his frequent use of old proverbs, both in their simple or original form, and also in his own elaborate rendering.

It was not intended to make the following list exhaustive, but rather illustrative, and to a limited extent comparative:

"I will tell truth and shame the fiend."

("Devil is an Ass," v, 5.)

Compare Hotspur's reiterative rejoinder to the boastful Glendower:

"And I can teach thee, coz, to shame the devil .
By telling truth; tell truth, and shame the devil.
If thou have power to raise him, bring him hither,
And I'll be sworn, I have power to shame him hence.
O, while you live, tell truth and shame the devil."

(First Part, "Henry IV," Act iii, Sc. 1.)

Also the words of Marina, the noble wife of the Younger Foscari, referring to Londono:

"A few brief words of truth shame the devil's servants
No less than their Master."

("Two Foscari," iii, 1.)

As introductory to the next phrase, Mrs. Tailbush's lesson in pronunciation to Mrs. Fitzdottrel should be quoted, which, by the way, reminds one of an orthoepic freak not uncommon among some worthy classes of today:

"Lady T.: 'Devil!

Call him de-vile, sweet madam.'

"Mrs. F.: 'What you please, ladies.'

"Lady T.: 'De-vile's a prettier name.'

"Lady E.: 'And sounds methinks

As it came in with the conqueror.' "

("Devil is an Ass," iv, 1.)

"Whose teeth were set on edge with 't.' "

(*Ibid.*, i, 1. Cf. Shakespeare: "Hotspur: 'And that would set my teeth nothing on edge,' "

"Henry IV," iii, 1.)

"Lead thee a dance through the streets" (*Ibid.*).

"The burnt child dreads the fire" (*Ibid.*, i, 2).

"My heart was at my mouth" (*Ibid.*).

"Who covets unfit things denies himself" (*Ibid.*).

"Let them grow fat with laughing, and then fatter."

(*Ibid.*, i, 3.)

"* * * and I love to hit

These pragmatic young men at their own weapons."

(*Ibid.*)

"* * * your silence

Which ever is interpreted consent (*Ibid.*, i, 3.)

"I'll not give a rush for him."

("Every Man in His Humor," Act i, Sc. 1.)

"Nor stand so much on your gentility,

Which is an airy and mere borrowed thing
From dead men's dust and bones" (*Ibid.*).

"Helter-skelter, hang sorrow, care'll kill a cat."

(Act i, Sc. 3.)

"It will never out of the flesh that's bred in the bone."

(Act ii, Sc. 1.)

"He has the wrong sow by the ear, and claps his dish
at the wrong door" (*Ibid.*).

"As he brews so shall he drink" (*Ibid.*).

"She has me in the wind" (*Ibid.*).

"Get money; still get money, boy;
No matter by what means" (Act ii, Sc. 3.)

"Need will have its course" (*Ibid.*).

"You have an ostrich stomach" (Act iii, Sc. 1).

"A crafty knave needs no broker" (iii, 2).

"Play the devil with" (iv, 1).

"To care neither for God nor the devil" (*Ibid.*).

"It must be done like lightning" (iv, 5).

"I am no such pill'd Cynic to believe

That beggary is the only happiness;
Or with the number of those patent fools

To sing; *My mind to me a kingdom is,*

When the lank, hungry belly barks for food."

Sir Edward Dyer's famous poem, "Contentment:"

"My mind to me a kingdom is,
Such perfect joy therein I find

As far exceeds all earthly blisse,

'That God or nature hath assigned," etc.,

had been set to music by William Byrd, 1588, and was very popular when Ben Jonson brought out "Every Man Out of His Humor" (1599).

Compare dialogue of "Onion and Antonio the Pageant Poet"—Antony Munday ("The Case is Altered," i, 1).

"These mushroom gentlemen" (*Ibid.*, i, 1).

"I scorn to live by my wits" (*Ibid.*).

"He that will thrive must think no course vile" (*Ibid.*).

"A rude tongue would profane heaven if it could."

(*Ibid.*)

"I can oil my tongue" (iv, 4).

"True happiness

Consists not in the multitude of friends
But in the worth and choice."

("Cynthia's Revels," Act iii, Sc. 2.)

"No matter how in virtue who excels,
He that hath coin hath all perfection else."

("Poetaster," Act i, Sc. 1.)

"He permit himself

Be carried like a pitcher by the ears."

("Sejanus," i, 2.)

"He threatens many that hath injured one."

(Act ii, Sc. 4.)

"Hood an ass with reverend purple,
So you can hide his two ambitious ears,
And he shall pass for a cathedral doctor."

("The Fox," Act i, Sc. 1.)

"Horn-mad" ("Fox," iii, 5.)

"A fine gentleman of his inches."

("Epicoene," Act v, Sc. 1.)

"I'll eat no words for you, nor no men."

(Act v, Sc. 1.)

Compare Beaumont and Fletcher's "I'll make him eat his knave's words" ("Scornful Lady," Act iv, Sc. i).

"Calumnies are best answered with silence."

("Alchemist," ii, 1.)

"Men and women of all sorts tag-rag" (*Ibid.*, v, 1).

Tom Nash says: "To traverse the subtle distinctions betwixt *cut* and *long tail*" ("Saffron Walden," 1596).

Another is, "Send all in, cut and long tail," from "Match at Midnight" (1633). A note on this passage informs us that *cut* and *long tail* was the original of our *rag*, *tag* and *bobtail* (Hazlitt's "Dodsley's Old Plays," xiii, p. 84).

"The vicious count their years, the virtuous their acts"

("Catiline," iii, 1.)

"I do wonder much

That States and commonwealths employ not women
To be ambassadors sometimes" (*Ibid.*, iv, 5).

Sempronia's sentiment seems quite accordant with those of the strong-minded of the gentler sex nowadays:

"You have a hot coal in your mouth."

("Bartholomew's Fair," i, 1.)

"The devil can equivocate as well as a shopkeeper."

(*Ibid.*, i, 1.)

"He has a head full of bees" (*Ibid.* This means to have many projects in one's mind—Hazlitt).

"Despise not the wisdom of these hairs that are grown grey in the care of thee" (*Ibid.*, ii, 1).

"Sir, this is a spell against them spick and span new."

(*Ibid.*, iii, 1.)

Compare Beaumont and Fletcher's:

"Am I not a totally span, new gallant

Fit for choicest eyes?" ("False One," iii, 2).

Also "Albumazar," by John Tomkis, where Timcalo says, "I shall appear a spick-and-span new gentleman" (Act ii, Sc. 2).

As this expressive old phrase of Norse descent has an antiquity of six centuries—its

first appearance in literature antedating Chaucer—numerous illustrations of its use may be found all the way down from the thirteenth to the nineteenth century. It is of most frequent occurrence in the prose and dramatic writings of the seventeenth century, and is best known to ourselves through its colloquial use.

"I'll stand on my own feet" ("Staple of News," i, 1).

"The covetous man never has money,
The prodigal will have none shortly" (*Ibid.*).

"An egg of the same nest! the father's bird!
It runs in-a-blood" (*Ibid.*, v, 1).

"Why, if thou hast a conscience,
That is a thousand witnesses."

("Staple of News," v, 1.)

Cf. Shakespeare:

"Every man's conscience is a thousand words."

("Richard III," v, 2.)

"A narrow-minded man! My thoughts do dwell
All in a lane, or line indeed" (*Ibid.*).

"As drunk as a fish" ("New Inn," iii, 1).

"Lord, save the sovereign" (*Ibid.*, iii, 2).

"As dry as a chip" (*Ibid.*, iv, 1).

"His mills to grind his servants to powder."

(*Ibid.*, iv, 3.)

"One woman reads another's character
Without the trouble of deciphering" (*Ibid.*, iv, 3).

"To bid them take occasion by the forelock" (v, 1).

the equivalent of "Seize time by the forelock," which is attributed to Pittacus of Mitylene, one of the seven wise men of Greece.

"I tell the parson, if I get her reckon
Thou hast a *friend in court*."

("Magnetic Lady," ii, 1.)

Here one may recognize the original of our slang phrase, the expression in its literal sense being common in the old plays:

"My spick and span silk stockings" (*Ibid.*, iii, 3).

"He has fish'd fair and caught a frog" (*Ibid.*, v, 5).

"* * * stand all together
Birds of a nature all, and of a feather" (*Ibid.*, v, 6).

"The better leg avore" ("Tale of a Tub," ii, 1).

"A man has his hour and a dog his day" (ii, 1; see 280 (line), Day, "Hamlet," v, 1, Furness Variorum Ed.).

"I am as cold as ice" ("Tale of a Tub," ii, 1).

"Tell troth and shame the devil" (*Ibid.*, ii, 1).

"Do not stand in your own light" (*Ibid.*).

"Forsake not a good turn when it is offered you."
(*Ibid.*).

"The devil a bit you care" (*Ibid.*).

"Send me to Jericho" (*Ibid.*).

"All is not gold that glisters" (*Ibid.*).

"Speak then the truth,
And the whole truth, and nothing but the truth."
(*Ibid.*).

"To bestir your stumps" (*Ibid.*, iii, 1).

"Now muster up thy wits,
All call thy thoughts into the consistory,
Search all the secret corners of the cap."
(*Ibid.*, iii, 4.)

Compare Beaumont and Fletcher's "I'll put on my considering cap" ("Loyal Subject," ii, 1).

K. L. H.

HARTFORD, CONN.

(*To be concluded.*)

ORIGIN OF SOME NAMES.

(VOL. VI, PP. 74, ETC.)

The following is a list of the Vice-Presidents—elected—with the omission of those who succeeded to the Presidency by death of the President, or who served as Vice-President and was afterwards elected President.

Burr.—The family of Aaron Burr were Germans; his grandfather came from Saxony.

Clinton.—This is a Norman-Danish name, though his father immigrated to this country from Ireland. The name is derived from *Kliint*, a headland, and *ton*, a town, hence a town on the headland.

Gerry.—This is a Teutonic name and it is from Gerard. The latter name has its origin in the two words *Gar*, all, and *ard*, natural or apt, hence one always ready, or apt or natural.

Calhoun.—This is Irish from Colquhoun. Tradition says that the name was that of a

younger son of the Irish King Conach, who moved into Scotland and settled at Dumbartonshire, which he called Colquhoun, the name meaning a strong man, fierce. Mr. Colhoun's family must have moved back to Ireland, for his father came to this country from that country.

Johnson (Vol. vi, p. 81) is Welsh, meaning the son of John. [I may here say that the name of Vice-President Johnson, afterwards President, was unintentionally omitted in the list of Presidents.]

Dallas.—This is a Welsh name from Dealus; meaning skillful, or quick of thought.

King.—There are several origins of this name which have the spelling very similar. It may be of Saxon-Welsh or Teutonic origin, but in any event it always means a leader or chief among many.

Breckenridge.—This name is of Gaelic origin from two words, *brecken*, or broken, and *ridge*, top of a hill. *Brecken* is from the Latin *brecca*, a law term to denote a break in any legal paper or writing.

Hamlin.—This is most probably a German place name, from the town of Hamelen, on the Weser. It also appears to have a Scottish origin, as there is a town of Hamelin in Scotland.

Wilson.—The late Vice-President Henry Wilson was not a Wilson at all, but Jeremiah J. Colbaith. The name under which he was popularly known is Welsh from William, hence the son of Will. I have been unable to trace the origin of Colbaith; it has somewhat the sound of German, and yet the first syllable leads up to Welsh. *Coll*, in that language, means a hazel. If the word *baith* were spelled *braith*, then we have a plain, and the compound word Colbraith would be a hazel plain.

Wheeler.—This is a trade name and is Old Saxon.

Morton.—The present Vice-President of the United States is of Scotch origin, and gets his name from the parish of Morton in Scotland. The name is derived from *mor*, big, and *ton*, hill, hence big or high hill.

I have been unable to trace out the origin of Vice-Presidents Tompkins and Colfax's names. If the Welsh prefix, as in Colbaith, is retained, and the suffix *fax*, which means hair, and is from the Saxon *faex*, is added,

the name Colfax would then mean hazel haired.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

HUON OF BORDEAUX.

Huon, Duke of Guienne, one of Charlemagne's paladins, seems to have been a purely fictitious personage. The original French *prose* romance, "Huon de Bordeaux," seems to have been compiled in 1454, and it was printed at Paris in 1516; Copland's English translation, following it fairly well, appeared in or about 1540. Some have ascribed the romance to a trouvère called Huon de Villeneuve, who is also credited with having written other romances; but it seems probable that the belief in his authorship of it was suggested by nothing except his name; for the true *poetical* epic of Huon, a *chanson de geste*, was probably much older than the prose tale. Indeed, it takes rank as one of the oldest and best of the stories of the Callovingian cycle. One of the earliest extant forms of the poem contains more than 10,000 lines of verse; a much later one of the fourteenth century has about 30,000 lines. The story of Huon seems to have influenced and to have been utilized by Shakespeare himself. It took many forms, and to-day, among the French peasantry, certain modernized and vulgarized forms of the story have a strong popular currency. One of the best known stories about Huon runs somewhat in this wise: Huon, duke and paladin, once upon a time went to Paris to pay his devoirs to his liege the emperor. On his way the malicious Charlot, son of Charlemagne, attacked Huon, but was overcome and slain. The emperor loved his unworthy son, and, contrary to the advice of his doucepeers, he condemned Huon to death. Afterwards he so modified his sentence that the champion was pardoned on condition that he shall first visit Bagdad, from whence he shall bring back to Paris the caliph's beard and four of his cheek teeth, having first slain one of the lords of the paynim court and kissed the caliph's daughter before her father's face. Huon finally accomplished all that was required of him and much more, being aided by the effects of a magic horn and cup lent to him by the dwarf Oberon, to whom as well as to the beautiful Saracen

princess, Esclarmonde, he owes quite as much as to his own marvelous skill, courage, prudence and tact. At last, after countless perils and sufferings, he marries Esclarmonde, wins a full pardon from Charlemagne, settles down to his proper rank as a French nobleman, lives long and dies happy. And so may we all.

W. J. LACK.

LANCASTER, PA.

QUERIES.

Letters to a German Princess.—Can any of the readers tell me through the columns of AMERICAN NOTES AND QUERIES who wrote "Letters to a German Princess," and who the princess was?

SIMON DURAND.

ALBANY, N. Y.

These letters were written by Euler (St. Petersburg, 1768–1772), and were addressed to the Princess of Anhalt-Desian. They were nothing more or less than a scientific treatise written by a man of superior education in a manner comprehensive to the general public. In them Euler presents with great clearness the most important facts concerning mechanics, physical astronomy, optics and the theory of sounds.

Conderat says: "Euler's letters are a work singularly commendable on account of the clearness with which he demonstrates the principal facts concerning mechanics, physical astronomy, optics and the theory of sound. The name of Euler was so great in science that it gave to such clear, simple and easy letters a particular charm. Those who had not studied mathematics were astonished and flattered on being able to understand scientific works written by a man of his renown." The *Lettres à une princess d'Allemagne* were written in French. The style was crude, such as one may expect from a foreigner, but still it was sufficiently clear to be easily understood. Leonard Euler was born at Basle, Switzerland, on 15th of April, 1707, and died in St. Petersburg, on 7th of September, 1783.

East and West Jersey.—When did the old proprietary distinction between East and West Jersey cease? J. R. REYBOLD.

PHILADELPHIA, PA.

It has not yet ceased to exist. The Board of Proprietors of East Jersey has its headquarters at Perth Amboy; the West Jersey Board sits at Burlington. The old proprietary rights, particularly in East Jersey, are regarded, especially by those who hold them, as of high importance.

McSwiney's Gun.—What is McSwiney's Gun?
R. N. C.

CHICAGO, ILL.

Near Horn Head, County Donegal, Ireland, there is a hole in the rocks called McSwiney's Gun. It runs down into a cave. When the north winds blow, and the sea is at half flood, the wind and waves enter the cavern, and jets of water are sent up from *the gun* to the height of one hundred feet. The jets are accompanied by loud explosions which may be heard for miles.

Ichaboe.—Appleton's "American Cyclopædia," in its article on the Auckland islands, states that one of them, called Ichaboe, produces guano. But the celebrated guano-producing island of Ichaboe lies west of South Africa, many thousands of miles from the Auckland islands. Is the "Cyclopædia's" statement correct?

M. S. B. A.

BOSTON.

It is not impossible that some guano-dealing firm may have given to one of the Auckland islands a name which does not belong to it. We have, however, no information to offer on the point raised by our correspondent.

REPLIES.

Possession by Turf and Twig (Vol. vi, p. 77).—One of the "good old etymologies," now discredited, derives the word *stipulation* from the Latin *stipula*, a straw; the gift of a straw serving to bind a bargain. I remember hearing a farmer in Massachusetts say that he had given the purchaser of a piece of land a turf from the land sold, as a symbol of the transfer. He did it, I think, by the advice of some lawyer. The legal

name for such a transfer is "livery of seisin," or "livery in deed," which consists in the formal delivery by the feoffor to the feoffee *on the land*, of a clod, or turf, or a growing twig. This and other ceremonial transfers are classed as *feoffments*. These feoffments have now gone out of use almost everywhere. In some places they have been abolished by statute, in nearly all places the greater convenience and security of written deeds has driven feoffments out of practical use. Sometimes (but for the most part not of recent years) a stick, twig, chip, or the like has been offered as *earnest*, or as a pledge good in law when the price of the land has not been paid. So the ancient Romans sold land *per æs et libram*, by copper and scales, the actual payment of the purchase money often preceding or following by a considerable interval the ceremonial transfer. In Scotland, up to a comparatively late time, the ceremony called *sasine*, or *infestment*, was a necessary part of the transfer of land, the attorney of the selling party, or the party himself, handing over "earth and ground" to the buyer, as a sign of the transfer. It is doubtless not necessary for me to add that my knowledge of legal matters is nothing to boast of, for I value such studies only for their antiquarian, and not for their practical interest.

QUI TAM.

GERMANTOWN, PA.

My Friend, Judge Not Me, etc. (Vol. vi, p. 78).—I know nothing of the authorship of the lines, but have a vague remembrance of hearing the second couplet quoted—in the pulpit, I think—as an illustration of the promptness of the divine mercy in answer to the prayers of the repentant sinner. The man falls from his horse, catches his foot in the stirrup, fears that he will be killed, utters the hurried prayer for mercy, and is sure that the prayer is answered. Whether he escapes death and says these words afterwards, or is killed and is supposed to say them after death, could only be decided from the context, whatever it may be. The second explanation mentioned by "A New Subscriber" is probably a mere guess, and, to my thinking, a bad one.

R.

CAMBRIDGE, MASS.

REFERRED TO CORRESPONDENTS.

Tiger Parasites.—Can any of your readers tell me if there is any truth in the following statement, which I have seen published in the papers:

"In speaking of the minute parasites which are found in the hairy part of the tiger's foot, a scientist says: 'They constitute one of the most wonderful curiosities I know of in the animal world. The parasites are so small as to be almost invisible to the naked eye, and yet each is a perfect counterpart of the tiger—head, ears, jaws, legs, claws, body, tail, all are there. You may think this a big story, but look the subject up and see if it is not so.' "

W. E. A.

PHILADELPHIA, PA.

Authorship Wanted.—"The Mantle that Statius Scorned to Wear," etc.—Can any one tell me where can be found the following lines:

"The mantle [cloak] that Statius scorned [disdained] to wear
Catullus gladly donned."

Statius was a celebrated Latin poet about the time of Catullus. The former was refinement itself. The latter exactly the reverse. Hence the comparison.

ANCHOR.

TIVOLI, N. Y.

Huon.—There is in Tasmania a river *Huon*, and there are forests of *Huon* pine in the same island, as well as a region called the *Huon* plains. There are *Huon* islands 160 miles north-west of New Caledonia; *Huon* gulf is on the eastern coast of Papua. Do these names commemorate any person? Are they in any way connected with the mythical *Huon* of Bordeaux? Concerning him I have sent you a note, which will, I hope, incite other correspondents, more skilled in such lore than I, to give your readers a more extended account than mine. I may add that the *Huon* islands are the source of a supply of guano to French commerce; one, called *Huon* island, is noted for its turtles.

W. J. LACK.

LANCASTER, PA.

Lake of Blood.—Where is the so-called Lake of Blood?

J. L. RAYMOND.

IOWA CITY.

COMMUNICATIONS.

Antonomasias of Rulers and Warriors.—Africanus of New Rome, Belisarius. Alexander of the North, Charles XII of Sweden.

Apostle of God, Mohammed.

Attic Muse, Xenophon.

Baron of the Holy Sepulchre, Godfrey of Bouillon.

Black Douglass, Archibald William, Earl of Withsdale.

Bolingbroke, Henry IV of England.

Bombalino, Francis II of Naples.

Bluff King Hal, Henry VIII of England.

Bravest of the Brave, Marshal Ney.

Bruce of Bannockburn, Robert II of Scotland.

Codrus of Switzerland, Arnold of Winkelreid.

Cœur de Lion, Richard I of England.

Conqueror of Italy, Hannibal.

Conqueror of the World, Alexander the Great.

Colossus of the North, Nicholas I of Russia.

Corporal John, Duke of Malborough.

Defender of the Faith, Henry VIII of England.

Delight of Mankind, Titus, Roman Emperor.

Dread Sovereign, Henry VIII of England.

Eldest Son of the Church, Louis Napoleon.

Emperor of the West, Charlemagne.

Empress of the East, Zenobia.

English Justinian, Edward I of England.

Father Violet, Napoleon Bonaparte.

Firebrand of the Universe, Tamerlane.

First Gentleman of Europe, George IV.

First Grenadier of France, Latour d'Auvergne.

Flower of Chivalry, Douglas, Earl of Dunsdale.

Gamecock of the Catawba, Gen. Sumpter.

Good Queen Bess, Elizabeth of England.

Good Queen Maud, Matilda of England.

Grand Monarque, Louis XIV of France.

Gray General, Gen. Blucher.

Great Silent One, Gen. Von Moltke.

Hammer of the Whole Earth, Nebuchadnezzar.

Handsome Englishman, Duke of Marlborough.

Handsome Beard, Baldwin IV of Flanders.

Heir of the Republic, Napoleon Bonaparte.

Hercules of Attica, Theseus.

Hercules of Egypt, Sesostris.

Hermes Trismegistus of Germany, Rudolf II.

Hero of a Hundred Fights, Horatio Nelson.

Hero of Austerlitz, Napoleon Bonaparte.

Hero of Modern Italy, Gen. Garibaldi.

Hero of the Nile, Horatio Nelson.

Hero of Thebes, Epaminondas.

Iron Duke, Duke of Wellington.

King Bomba, Ferdinand II of Naples.

King-maker, Richard Neville, Earl of Warwick.

King of Kings, Sesostris; Charles VII of France.

King of the Barricades, Louis Philippe.

Last of the Goths, Roderick.

Last of the Ptolemies, Cleopatra.

Law-giver of Sparta, Lycurgus.

Little Corporal, Napoleon Bonaparte.

Little Magician, Martin Van Buren.

Protector of Christianity, Constantine the Great.

Protector, The, Oliver Cromwell.

Protestant Pope, Clement XIV.

Pucelle, La, Jeanne d' Arc, maid of Orleans.

Queen of Hearts, Elizabeth of Bohemia.

Queen of Queens, Cleopatra.

Queen of Tears, Mary of Modena.

Queen of the East, Zenobia.

Queen of Virgins, Elizabeth of England.

Quixote of the North, Charles XII of Sweden.

Rail-splitter, Abraham Lincoln.

Rantipole, Louis Napoleon.

Red Beard, Frederick I of Germany.

Red Douglas, Archibald Douglas, Earl of Angus.

Republican Queen, Sophie Charlotte of Prussia.

Rhody, Gen. Ambrose E. Burnside.

Ringlets, Gen. George H. Custer.

Rob Roy, Robert Macgregor Campbell.

Rock of Chickamauga, Gen. George H. Thomas.

Rogue of a Scot, John Erskine, Earl of Mar.

Romulus of Brandenburg, Henry I of Germany.

Royal Prophet, David the Psalmist.

Rufus, William II of England.

Russian Murat, Gen. Michael Miloradowitch.

Sailor King, William IV of England.

Saint, The, Edward VI of England.

Sapo's Footstool, Emperor Valerian.

Sardanapalus of China, Cheo-Tsin (1154 B. C.).

Sardanapalus of Germany, Wenceslaus of Bohemia.

Saviour of his Country, Gen. Charles Pichegru.

Scottish Heliogabalus, James VI.

Scourge of God, Attila, the Hun.

Semiramis of the North, Katharine II.

Solomon of England, Henry VII.

Star of the East, Zenobia.

Star of the North, Christina II of Sweden.

Strong Bow, Earl of Pembroke.

Sword of Rome, Marcellus.

Terror of the World, Attila, the Hun.

Thunderer of Italy, Gaston de Foix.

Tippecanoe, Gen. William H. Harrison.

Virgin Queen, Elizabeth of England.

Wallace of Switzerland, Andreas Hope.

Wallace of Wales, Owen Glendower.

Washington of the West, Gen. William H. Harrison.

Waterloo Hero, Viscount Rowland Hill.

White-plumed Knight, Henry of Navarre.

White Rose of England, Perkia Warbeck.

Wisest Fool of Europe, James I of England.—*Bizarre Notes and Queries.*

Pets of Famous People (Vol. vi, p. 83).—Richter was very fond of tame animals, which he had constantly by him. Sometimes it was a mouse, and then a great white cross spider, which he kept in a paper

box with a glass top. There was a little door beneath by means of which he could feed his prisoner with dead flies. In the autumn he collected the winter food for his little tree-frog and his tame spider. "How I wish," he wrote once to his friend Otto, "that you could have met me in the street or in the Harmony, then you would have seen my little squirrel upon my shoulder, who bites no longer."

Next to money, Rembrandt loved nothing so much as his monkey. He was one day painting a picture of a noble family, when the news of his ape's death was brought to him. He could scarcely contain his grief, and lamented his unhappy lot. Sobbing and crying, he forthwith began delineating the form of the ape upon the family picture. They remonstrated with him, and protested that an ape was quite out of place in the company of such distinguished personages. But he continued to weep and went on painting his ape. The head of the family demanded to know whether it was *his* portrait or that of a monkey which Rembrandt was pretending to delineate? "It is the portrait of a monkey," said Rembrandt. "Then you may keep the picture." "I think so," said the painter, and the picture still survives.

Henry III of France was so foolishly fond of spaniels that he used to carry a litter of them in a basket suspended from his neck when he gave his audiences. His passion for these animals cost him on the average not less than a hundred thousand crowns a year.

Charles I of England was also excessively fond of spaniels, and the breed of his dogs is still famous. Frederick the Great was also a great dog fancier.

The painter Razzi formed friendships with all sorts of animals, and he filled his house with squirrels, monkeys, Angora cats, dwarf donkeys, goats, tortoises, and Elba ponies. Besides these, he had an enormous raven, who gravely strode about as if he were the exhibitor of this Noah's ark. When any one knocked at the outer door, the raven called, "Come in," in a loud voice.

W. W. R.

PHILADELPHIA, PA.

Compass Plant (Vol. vi, p. 64).—In the compass plant mentioned in my note on p. 83, I should have mentioned that the flowering head or spike of the plant bends with a gentle curve to the south, and it is not until the stalk is well towards maturity that the direction is constant.

J. W. R.

NEW YORK CITY.

"Lives" for Lief.—"Just as *lives*" is a very common rusticism for "just as lief." It is very common in New England and the Middle States. "Just as *lives* (livz) and a little *livzer*" is not at all uncommon.

J. M. L.

Swamp (Vol. vi, p. 70).—I think we may regard it as certain that *swamp* seldom or never appears in literature as an English word before the sixteenth or seventeenth century, and it appears to have been chiefly, if not entirely used in writings regarding North America. Still there are closely related words in the Scandinavian language, and Prof. Skeat tells us that *swank* is a local English name for a morass. Some have noticed that the Finnish name for a marsh is *suome*, but this is probably either a coincidence, or a borrowing from the Scandinavian; more probably the former, since its root seems to be widely spread in the native soil of the various Finnic races. With *swamp* compare the German *schwamm*, in the sense of a sponge.

N. S. S.

GERMANTOWN.

This word as a root occurs in several names of Indian origin in the New England States. The occurrence may be merely a coincidence.

TROIS ÉTOILES.

PHILADELPHIA, PA.

Underground Streams (Vol. v, pp. 273, etc.).—The lake of Janina, in Albania, discharges its waters through underground channels many miles in length. Several of the streams which feed Lake Itasca disappear beneath the sod of the marshes near the lake and reappear as bold and copious springs. There are in Lancashire extensive (artificial) underground canals for shipping coal.

Notes on Words (Vol. vi, pp. 71, etc.).

—*Dust*.—This word, in something like its modern slang use of "to get up and dust," occurs in H. Vaughan's "Rules and Lessons," from the "Silex Scintillans" (1650):

"Let folly dust it on, or lag behind."

[I first heard the expression, "Get up and dust," in Cincinnati, in May, 1863.]

Blouse.—Some would derive this word from *Pelusium*, in ancient Egypt, a city once world-famous for its linens. The "Century" and the "New English Dictionary" pass this derivation by without notice. The Latin *pilosus*, hairy, is another possible source. Both these proposed derivations lack historical confirmation.

Janeway.—In some old English books the Genoese are spoken of as *laneweyes*. Can we not safely conclude that this was the origin of the proper name?

Walker.—In mediæval English, a *walker* often means a *fuller*, probably because some part of the fuller's work was accomplished by walking upon the cloth. It is believed that the family name, *Walker*, had this origin.

Gascoigne.—This word originally meant a native of Gascony. * * *

Llano Estacado (Vol. vi, pp. 84, etc.).

—If J. W. R. will consult Prof. Sargent's Census Report of 1880, on the "Forest Trees of North America," especially that part which treats of the trees of Western Texas, he will find that the mezquit is *not* "rarely found beyond the limits" of the mesa and similar formations. It grows abundantly in almost every kind of location in that region. In Cameron county, Texas, not far from Boca Chica, I have seen great stretches of mezquit scrub (miscalled *chapparal*), thickly studded with post-like stalks of yucca, all within hearing of "the sound of the send of the sea." As for the Staked Plain, I read long ago an account of an early exploration of that region. When travelers needed fuel, they used to dig for it. Selecting some spot where a cluster of living twigs (of mezquit?) was to be seen, the earth was dug away freely, and often a huge mass of roots could be found, which made the very best of fuel.

Captain (afterwards General) Pope, in

1852, explored the Llano, and sunk a number of artesian wells; but without finding much water. His report, which I have not seen for many years, was, according to my recollection, a document of very great interest and value. I have fancied that the high buttressed escarpments, which, in part, bound the Llano, may have given rise to an appellation which might, I think, be translated "the stockaded plain." I am not fond of argument, but I spent some weeks of spring and early summer in Southwestern Texas, and when I state that I saw abundance of both mezquit and yucca very near the mouth of the Rio Grande, I only state what thousands of others know to be true. The stems of the yucca, as high as a horse, often would measure, I should say, six or eight inches in cross-section; and in June they were crowned with great corymbs of white flowers. The mezquit, the yucca, and the cactuses were decidedly the controlling features of the landscape.

A few years since, Capt. Cooper, U.S.A., with a party of soldiers made a journey into the Llano, and all the party suffered intensely from thirst. My recollection is that they were obliged to drink the blood of their horses, and that the opportune discovery of a water-hole at last was the means of saving their lives. N. S. S.

Playing 'Possum (Vol. vi, p. 68).—

Certainly the opossum is not the only animal that feigns death. The fox will often do it to perfection. I have known several instances of his regaining his liberty in that way—suddenly starting up and darting away when the attention of his captor, who thought him quite dead, was turned. I have known a fox to "play 'possum" when only the burning of a sulphur match under his nose would force him to show signs of life. C. H. A.

BOSTON, MASS.

English Words in the French Language (Vol. v, pp. 51, etc.).—

The French poet, Parny (1753-1814), published, in 1805, a satirical and allegorical poem against the English king and people, entitled "Goddam! Goddam! par un French-dog." QUI TAM.

Dogs of War (Vol. vi, p. 14).—The most adroit smugglers across the Pyrenees, that divide the frontiers of France from Spain, are a breed of dogs of the shepherd class, whose origin can be traced back a thousand years, as proved by old tapestries showing the retreat of Charlemagne through the mountain defiles. These dogs have their homes in the wild region that girt Navarre to the west; and, being taken across the frontier and laden with Spanish laces and tobacco, they make their return through secret passes, and during the dark hours of the night, to the great mystification of the custom house guards. They are said to scent the officers from afar, and remain hidden until the danger is past; but then, on the other hand, when once their homes are reached, they are the finest watch-dogs to be found in the country. During the Carlist wars some of the dogs accompanied their masters to the field, and their services were found to be very useful in preventing a surprise on the outposts. The Germans, ever alert to increase the efficiency of the army, made a novel experiment in the recent manoeuvres, of employing trained dogs of the same species in the transmission of messages on the line of outposts, resulting in great success. The animals are much petted by the men, and when not in active service, they do duty with the field watch and sentinels, and are so efficient in giving the alarm that their use is henceforth to be extended. F.

By and Large.—Among rustic people the expression "by and large" is used in a sense quite unlike the nautical one. In this sense *by and large* means something like *in the long run*, or *as a general thing*, or even *on an average*. J. M. L.

Pillars of the Church (Vol. v, p. 103).—In Henry Vaughan's poem, "Joy of My Life," in speaking of the saints, the poet says:

"They are, indeed, our pillar-fires,
Seen as we go;
They are that citie's shining spires
We travell to."

G.

NEW JERSEY.

Swamp Apples (Vol. vi, pp. 84, etc.).—In addition to the list of green things eaten with gusto by children should be mentioned that great favorite, the young sprouts of the checkerberry, often called, in the Connecticut valley, "youngsters," and, in the Merrimac valley, "young ivy." It was and is in great demand in its season, and parties of children were often made up to go in search of it. It is known by many names. The aromatic and toothsome berries were called "ivy plums" in New Hampshire. C. H. A.

BOSTON, MASS.

Dude (Vol. iv, pp. 82, etc.).—Foster's "Medical Dictionary," Vol. ii (1890), gives a meaning for this word which I have never seen before. He defines it as the cochineal insect. C. J. L.

NEW YORK.

Puss (Vol. vi, p. 68).—With this word compare the Irish *pus*, a cat; Low German, *puus*; Dutch, *poes*; Lithuanian, *puz*. Compare, also, the local Afghan *pusha*, a cat; Malayalam, *puchcha*; South Tamil, *pusei*. The Egyptian cat-headed goddesses, *Pakht* and *Bast*, have names in which some have found a likeness to our familiar "puss."

Sunken Islands (Vol. vi, pp. 48, etc.).—With regard to the alleged sinking of the islands of Rica de Oro and Morrell (as noticed, Vol. v, p. 19), I saw not long since in a newspaper the assertion that "the late reports of the sinking of certain islands in the Pacific are incorrect," or words to that effect. I failed at the time to make a note of the name and date of the newspaper. I suppose the statement refers to the islands named above, but I do not know. Neither do I know whether the correction offered is of any moment. I should suppose, however, that the Hydrographic Office and its informants would be of better authority than a nameless newspaper paragraph writer.

ISLANDER.

MAINE.

Serpent as a Standard (Vol. vi, pp. 82, etc.).—One of John Donne's quaintest poems is entitled "A Sheaf of Snakes used

Heretofore to be my Seal, the Crest of our Poor Family." Whether this crest was inherited from some branch of the Vaughan race I do not know. But the Donnes claimed a Welsh descent. Donne, also, in one of his Latin addresses to George Herbert, says:

"Qui prius assuetus serpentum fasce tabellas
Signare (hæc nostræ symbola parva domus)," etc.

The Latin address is virtually a translation of the English poem. G.

NEW JERSEY.

Rhymes about Towns.—Among remarkable folk-rhymes about cities there are many prophecies, thus:

"Musselburgh was a burgh
When Edinburgh was nane;
And Musselburgh shall be a burgh
When Edinburgh's gane."

Which is not unlike that regarding Norwich:

"Caistor was a city when Norwich was none;
And Norwich was built of Caistor stone."

Compare a folk-rhyme about Plymouth:

"Plympton was a busy town
When Plymouth was a fuzzy (fuzzy) down."

R. B. RUSSELL.

PHILADELPHIA, PA.

Leaving His Country, etc. (Vol. v, p. 244).—A recent number of the *Athenæum* states that "We left our country for our country's good" was written "by Barrington, the prince of pickpockets." I suppose, from the context, that Barrington was some Australian convict. I have no doubt, however, that the expression is much older. Probably your quotation from Fitzgeffrey suggested the later forms of the phrase.

W. J. LACK.

LANCASTER, PA.

Cattle Calls (Vol. vi, pp. 81, etc.).—The commands *hush* and *hwo-hush* are often used in driving oxen. I have even heard "*Hush, come here; hwo haw!*" *Suke* and *Mooley* are common names for cows. *So* is a command given by the milkers to cows that are uneasy during the milking process. Oxen are often named *Bright, Broad, Buck*. Chickens are called *Chick, Chick, or Biddy, Biddy*; turkeys, *Turk, Turk, Turk*. Dogs are set upon marmots or woodchucks, or

other animals, with a *Steboy*; or, as Emerson writes it, *Hist-a-boy!* OBED.

MASSACHUSETTS.

Whirlpool (Vol. vi, p. 35).—A very remarkable whirlpool is that seen in the centre of the Lake of Colta, Ecuador, eastward from Riobamba. It is believed to be due to a subterranean outlet, through which the water escapes from the crater-lake.

N. L. B.

BOSTON.

Taking In.—

"It was a banke of flowers, where I descried
(Though 'twas midday),
Some faste asleepe, others broad-eyed,
And taking in the ray."

(H. Vaughan, "Regeneration," 1650, St. ix.)

G.

NEW JERSEY.

BOOKS AND PERIODICALS.

The Atlantic Monthly for January has for its opening article a readable one by Percival Lowell, called "Noto: An Unexplored Corner of Japan." Mr. Lowell writes cleverly, and his account of his journey is the freshest and most vivid travel sketch that has appeared for some time. He was accompanied on his wanderings by a certain Yejiro, who acted as servant and courier. Mr. Lowell says that, "besides cooking excellently well, he made paper plum blossoms beautifully, and once constructed a string telephone out of his own head. I mention these samples of his accomplishments to show that he was no mere dabbler in pots and pans." Cleveland Abbe's paper, which will command attention, suggests "A New University Course," this course to be devoted to terrestrial physics as a distinct department of instruction. As for "The House of Martha," that cloistered establishment allows one of its inhabitants, acting as amanuensis, to listen to the dictation of a love story under the sophism that it is told to illustrate the manners and customs of the foreigner. Mr. Charles Worcester Chark writes about "Compulsory Arbitration," in which he says that one of the most striking features of our easy-going American character is ready submission to the domination of our servants, whether it be Bridget in our kitchen, the railway in our streets, or Congress in the Capital at Washington. Prof. Royce has a long paper on Hegel; Adolphe Cohn writes about "Boulangism," and Mr. Henry Charles Lea indicates the "Lesson of the Pennsylvania Election." Sophia Kirk gives a pretty sketch of "A Swiss Farming Village;" and "A Novelist of the Jura," Mademoiselle Adele Huguenin, is the subject of a long article which shows her to be a kind of Swiss Charles Egbert Craddock. The "Comedy of the Custom House," in the Contributors' Club, concludes with a mot which is worth preserving: "'When I am asked if I have any presents I always answer 'No,' said a devout church-going woman to me one day, 'because I do not consider them presents until I give them away.'"

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THE

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Queries on all matters of general literary and historical interest—folk-lore, the origin of proverbs, familiar sayings, popular customs, quotations, etc., the authorship of books, pamphlets, poems, essays, or stories, the meaning of recondite allusions, etc., etc.—are invited from all quarters, and will be answered by editors or contributors. Room is allowed for the discussion of moot questions, and the periodical is thus a valuable medium for intercommunication between literary men and specialists.

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NOTES.

SOME PROVERBIAL PHRASES FROM THE DRAMAS OF BEN JONSON.

(CONTINUED FROM PAGE 88.)

"A man of mark" ("Tale of a Tub," iii, 2).

Compare Shakespeare: "A fellow of no mark," in "Henry IV," iii, 2, First Part; also Fletcher's "False One," iv, 2.

"I have it at my tongue's end" (iii, 1).

"To stay his stomach" (*Ibid.*, iii, 5).

"I am now in a fine pickle" (*Ibid.*).

"So we've brought our eggs to a fine market" (*Ibid.*).

"*Multa cadunt inter*—you can guess the rest
Many things fall between the cup and lip."

(*Ibid.*, iii, 4.)

"But not a word but mum" (*Ibid.*, iv, 1).

Cf. Richard III, 7: "The citizens are mum, say not a word."

"Do you not smell a rat" (*Ibid.*, iv, 3).

"Sleeveless errand" (*Ibid.*, iv, 4).

"I would not be in my master's coat for a thousand."
(*Ibid.*, iv, 5.)

"Passion's dull eye can make two griefs of one."
(*"Case is Altered,"* i, 1.)

"Your cake is dough" (*Ibid.*, v, 2).

Aurelia's definition of *precisianism* ought not to be passed by:

"It is precisianism to alter that
With austere judgment, that is given by nature."

"I am thine own ad unguem, *upsie freeze*, pell mell."
(*Ibid.*, iv, 3.)

Upsie-Fries, as well as Upsey-Dutch, is explained by Halliwell and by Nares; the latter phrase occurs in the "*Alchemist*," iv, 4:

"I do not like the dullness of your eye,
It hath a heavy cast, 'tis Upsie-Dutch."

"Faith,
Mellifleur: So much virtue should not be envied.
Alken: Better be so than pitied."

(*"Sad Shepherd,"* i, 2.)

"Who scorns at eld, peels off his own young hairs."
(*Ibid.*, ii, 1.)

Jonson's comedy is well larded with oaths, the most curious of which and the most dainty, in the opinion of Cob, the waterbearer, is "By Pharaoh's foot," in "*Every Man in His Humor*."

Jack Daw's "As I hope to finish Tacitus," is characteristic of the knight's high scholarship.

An interesting illustration of the very early use of *too-too* by Meercraft, the projector, is:

"This reign is too-too unsupportable."
(*"Devil is an Ass,"* iii, 1.)

The list may conclude with a quotation referring to the celebrated phrase, "To dine with Duke Humphrey:"

"Much like Duke Humphrey
But now and then, as the wholesome proverb says,
"Twill *obsonare famem ambulando*."
(*"Staple of News,"* iii, 1.)

Another reference appears in Beaumont and Fletcher's

"A Duke Humphrey spark,
Had rather lose his dinner than his jest!"
(*"Wit at Several Weapons,"* i, 1.)

Compare also Shakespeare, Richard III,
iv, 4. K. L. H.

HARTFORD, CONN.

SIAMESE SUPERSTITIONS.

As far as superstitions are concerned, the Siamese are not surpassed in any way by their neighbors, the Cambodians, the Annamites, or the Chinese. While the stars, planets and the celestial dome are inhabited by the *Thevadas*, gods and goddesses whom the people, although converted to Buddhism, still worship, the earth is haunted by a legion of *Phi*, a generic term commonly used to designate spirits as well as demons and genii who have the power to influence mortal life, more often to disturb a peaceful life than to aid prosperity. These superstitions, believed by the mandarins as well as by the people, have influenced and still influence greatly public and private affairs. Buddhism, whose doctrines forbid superstition, does not seem to have modified them even superficially. It is on this account that one sees Buddha and the *Phi* worshiped together.

The Spirits.—Under the nomenclature of *Phi tai hong*, the Siamese include the spirits of all those who have died of poison, suicide, snake bites, encounters with wild animals, being gored by buffaloes or elephants, and in fact any accidental death of a violent nature. This sort of death gives them the impression that the victim did not leave this world willingly, and consequently the restless spirit is constantly seeking revenge on those still enjoying life. This belief, together with the Buddhist idea that the soul does not incarnate itself until the mortal remains are entirely destroyed, has given birth to the custom of keeping bodies uninterred whose death was incurred by accident. While the body still exists, the spirit is, so to speak, unable to leave its former habitation, and time, which smooths human hatred, has also a similar power on the other side of the grave. This hypothesis does not

seem, however, to entirely reassure those who dwell in the house of the deceased. They fear to see the spirit of the deceased return to harass the sick and the weak, so they practice certain charms to avoid the evil consequences. Should they celebrate a fête, perform the ceremony of cutting the hair, or give a feast, they never fail to invite the spirit of the departed by a short prayer to be present at the rejoicings. Should they receive a stranger as a guest, the spirit is informed of the fact and his clemency implored. In fact, the most insignificant event is sufficient cause to invoke the spirit's good-will, and at the same time alms are given to the Talapoints, offerings made in pagodas in his behalf. These gifts consist of pieces of yellow calico, or of statues of Buddha in bronze or gilded wood, draped in a piece of white cloth, upon which the prayer is inscribed.

A still-born child is immediately transformed into a *Phi Kumar*—a spirit greatly to be feared. Deceived in his hope to see the world, he seeks vengeance on the other beings; his rage is turned against the mother, and causes her to be delirious and to acquire a fever which is generally fatal. Mothers who die in child-birth, or from the consequences of child-birth, are classed among the *Phi phrai tai hony*, a kind of furies who wander around and within homes, always watching an opportunity to strangle a child, especially their own. The husband also shares their jealous rage and is prevented by many obstacles to procure himself another wife. People dying from drowning in the ocean become *Phi phrai nam*, spirits who dwell in the water and are the cause of storms and shipwrecks.

[To be continued.]

QUERIES.

Works of Pierre Beron.—Will you give me a complete list of the works of Pierre Beron? I attempted to compile a list of them from our library, but the research was of such magnitude that I concluded to come to you. I hope it will not be too long for publication.

R. G. THOMAS.

BROOKLYN, N. Y.

Although it is not customary for AMERI-

CAN NOTES AND QUERIES to devote so much space to the answer of a query which may be of interest to only one subscriber, still we feel that as long as it lies in our power we ought to answer the above query.

Beron was born in Cortyle, Thrace, in 1800. The following is a complete list of his principal works as far as we know:

"Système d'atmosphérologie" (1846, in 8vo); "Système de géologie et origines des comètes" (1874, in 8vo); "Déluge et vie des plantes avant et après le déluge" (1858, in 4to); "Grand Atlas cosmo—biographique, contenant le mode et la production des corps célestes, de leurs mouvements, de leur forme, etc." (1858, in 4to, with plates); "Origines des sciences physiques et naturelles et des sciences métaphysiques et morales" (1858, in 4to); "Atlas météorologique" (1860, in 4to, with 12 colored plates); "Le fluide de lumière ramené, comme le gaz, aux calculs stoechiométriques et aux lois aérostatiques" (1862, in 8vo); "Découverte du fluide échogène, démontrée dans les propriétés commune à ce fluide et à la lumière" (1863, in 8vo); "La découverte de l'origine de la pesanteur démontrée dans une formule exprimant la double cause du mouvement orbiculaire et axial du soleil, des planètes," etc. (1863, in 8vo); "Mémoire sur un système contre l'incendie, approuvé à Londres par la marine et le corps des pompiers" (1863, in 4to); "Météorologie simplifié par l'application de la loi physique au mode de la production de la chaleur terrestre, des courants maritimes, etc." (1863, in 8vo); "Physico-physiologie" (1864, in 8vo); "Le Grand soleil visible au centre du système du monde" (1866, in 8vo); "L'Inégalité des deux hémisphères de la terre, des planètes produisant les anomalies" (1866, in 8vo); "Taches solaires et périodicité de leur nombre" (1866, in 8vo); "Physique céleste" (1866-1868, 3 Vols. in 8vo); "Origine de l'unique couple humain, dispersion de ses descendants" (1867, in 8vo); "Etat de la terre et de l'homme avant et après le déluge" (1867, in 8vo); "Transformation de l'eau en minerais" (1868, in 8vo); "Physico-chimie, partie générale simplifiée" (1870, in 8vo). Readers of AMERICAN NOTES AND QUERIES will please supply any omission in the above list.

English Palladio.—Who is meant by this term?

W. C. B.

CAMDEN, N. J.

Inigo Jones, the architect.

Father of the People.—What pope was called by this title?

M. E. B.

CHELSEA.

Pope Eugenius II.

Alroy.—Did Disraeli invent the character called Alroy?

J. S. C.

ABBOT, ME.

There was a false Messiah called Alroy (David Alroi) in the twelfth century, A.D., in the province of Azerbaijan, Persia.

Old Man Plain.—Where is Old Man Plain situated?

ERNEST TRAYMORE.

BALTIMORE, MD.

Old Man Plain is situated in the southern part of New South Wales.

Homer of Brabant.—What poet received this title?

N. B. N.

BALTIMORE, MD.

J. B. Houwaert (1533-1599).

Juries in United States Supreme Court.—

I have seen it stated somewhere that juries were at one time empaneled in the United States Supreme Court, and cases tried before them where questions of fact as well as of law were to be decided, and that there is nothing in existing statutes to prevent trials of this kind provided the court has original jurisdiction and a question of fact is involved. Can any of your readers give the facts on this point, stating the cases in which juries were employed to assist in arriving at a conclusion in the court of last resort in the country, and when and for what reason the practice was discontinued?

ELWOOD ROBERTS.

NORRISTOWN, PA.

The Revised Statutes of the United States for 1878, Section 689, reads: "The trial of issues of fact in the Supreme Court, in all actions at law against citizens of the United States, shall be by jury."

The marginal note refers this section to the Act of Congress of September 24, 1789, Chap. xx, Sec. 13, Vol. i, p. 80.

It is doubtful, however, if this right of jury trial was ever exercised by the highest legal tribunal of the nation. An examination of the digest of the decisions of the Supreme Court of the United States discloses no such case, and well-posted lawyers who have been consulted on the subject say they never heard of such an instance. Can any of our readers show the contrary?

R. A. W.

PHILADELPHIA, PA.

Barber of Agen.—Who bore this appellation?

N. B. N.

BALTIMORE, MD.

Jacques Jasmin (1798-1864), the Gascon poet, who was also a barber at his native town of Agen.

Jeanne Darc.—Please tell me whether her and her family's name is spelled with or without an apostrophe—*i. e.*, *Darc* or *D'arc*?

W. S. BROWN.

NEW YORK CITY.

It would be presumptuous for AMERICAN NOTES AND QUERIES to give an unqualified answer to such a mooted question. All modern historians, with but one or two exceptions, have adopted the name Darc. All the original official manuscripts contemporaneous with Jeanne Darc's trial give the name without the apostrophe; in fact, the apostrophe was never inserted before the end of the seventeenth century. In a history written by a great nephew of Jeanne, Jean Hordal, printed in 1612, the name is invariably spelled Darc. All historians up to the time of Mezray spelled it thus. Vallet de Viriville, in a scholarly work entitled, "Nouvelles recherches sur la famille et le nom de Jeanne Darc," proves beyond reasonable doubt Darc to be the proper spelling. Larousse, Michelet, Martin and others are of the same opinion. Wallon, however, insists upon an apostrophe. This question of spelling is a very interesting one, and it is hoped that further light will be thrown upon it by the readers of AMERICAN NOTES AND QUERIES.

Emodin.—This is the name of a chemical principle obtainable from various plants, such as buckthorn and rhubarb. It is mentioned in various dictionaries, such as the "Century," Billings' "New Medical Dictionary," and others; but none explain its origin. From what is the word derived?

DR. E. B. LEWIS.

WASHINGTON, D. C.

It is derived from *emodi*, a Himalayan (?) name for a species of rhubarb, the *Rheum emodi* of botanists.

Spanish Raphael.—What painter was so called?

W. C. B.

CAMDEN, N. J.

Vicente Juanes (1523-1579).

Great Geometer.—Who was known as the Great Geometer?

M. E. B.

CHELSEA.

Apollonius of Perga.

Ant-Lion.—What was the true and original ant-lion?

R. T. F.

TOLEDO.

It is probable that the original ant-lion was the one fabled to be the offspring of a lion and an ant. Since his father lives upon flesh, and his mother upon herbs and grass, the ant-lion (not being able to live upon either one kind of food) soon perishes of hunger. His forepart is like that of a lion, and the other part is like that of an ant. The full account of this fabled creature occurs in the old Greek work entitled "The Physiologus," of which only translations have as yet appeared. The Septuagint version of Job iv, 11, speaks of the *myrmekoleon* or ant-lion, but the Hebrew word *layish* is translated "old lion" in the Revised English Version. Strabo and Ælian mention an Arabian animal called the ant (*myrmex*), but having a form not unlike that of a lion.

REPLIES.

Ever-burning Lamps (Vol. vi, p. 77).—Sir Kenelan Digby relates in his "Journal of a Voyage," that the island of Lampedusa

was then unpeopled; but that there was said to be an ever-burning lamp upon it.

R. JONES.

Possession by Turf and Twig (Vol. vi, p. 77).—See pp. 312 to 316, Chap. xx, Bk. ii, of Blackstone's "Commentaries."

H. L. B.

MEDIA, PA.

"Among the ancient Goths and Swedes, contracts for the sale of lands were made in the presence of witnesses who extended the cloak of the buyer, while the seller cast a clod of the land into it, in order to give possession, and a staff or wand was also delivered from the vendor to the vendee, which passed through the hands of the witnesses. With our Saxon ancestors the delivery of a turf was a necessary solemnity to establish the conveyance of lands" ("Blackstone's Commentaries," Bk. ii, Chap. xx).

In later times in England this delivery of a turf or twig signified the actual transfer of the possession of lands.

Blackstone, in speaking of the livery of seizin or transfer of possession to lands, says it is of two kinds, either in *deed* or in *law*. He also describes the manner of conveying by livery in deed: "The feoffor, lessor, or his attorney, together with the feoffee, lessee, or his attorney * * * come to the land or to the house, and there in the presence of witnesses, declare the contents of the feoffment or lease, on which livery is to be made. And the feoffor, if it be of lands, doth deliver to the feoffee, all other persons being out of the ground, a clod or turf, or a twig or bough there growing, with words to this effect: 'I deliver these to you in the name of seizin of all the lands and tenements contained in this deed.' But if it be of a house, the feoffor must take the ring or latch of the door, the house being quite empty, and deliver it to the feoffee in the same form; and then the feoffee must enter alone, and shut the door, and then open it, and let in the others."

Written deeds were afterwards introduced, but for a long time were used only in connection with the ancient manner of conveyance by delivery of corporal possession above described.

J. RANDALL MURPHY.
NEW YORK CITY.

Come as High from Tripoli (Vol. vi, p. 66).—"To come from Tripoly," a phrase meaning to do feats of activity; to vault or tumble" ("Halliwell's Dict. Arch. and Prov. Words").

"The phrase was, I think, first applied to tricks of apes and monkeys, which might be supposed to come from that part of the world" ("Nares' Glossary").

"Like a most complete gentleman, come from Tripoly" ("Mons. Thomas," iv, 2).

See interesting note in Alex. Dyce's edition of Beaumont and Fletcher.

MENONA.

Rouchi (Vol. vi, p. 77).—Wedgwood's "Dictionary of English Etymology" explains *Rouchi* as "patois of the Hainault."

H. L. B.

MEDIA, PA.

Mohammed II's Flag (Vol. vi, p. 27).—The Moslems of Constantinople profess to have in their possession the genuine standard of the prophet. It may not be seen or touched by any Christian, in fact only an emir may touch it. It is only displayed in the *alay*, or triumphal procession of artisans and others, which signalize the outbreak of a war. If any Christian has seen, or is thought to have seen the holy symbol on any such occasion, he is very likely to be put to death by some fanatical Turk. I suppose it is safe to assume that the flag about which your correspondent inquires was identical with the one here referred to.

R. JONES.

ERIE, PA.

The "Sanyak Sherif," or "Sacred Flag of Mohammed," was a subject of discussion in European newspapers not many months since. But accounts differed not only as to the whereabouts of the famous "Standard of the Prophet," but also as to its color and design.

If the *North German Gazette* may be credited, the "Sanyak Sherif" is at the present time in the armory of the Palazzo Castello, Turin, Italy.

It had been preserved in the imperial mosque of Abou Eyoub, Constantinople, but Baron Tecco, the Sardinian ambassador,

bought it in the year 1839, and sent it to his king, Charles Albert, who had founded the armory or museum of artillery at Turin in 1833.

The same account says that it is of red silk, with several verses from the Koran embroidered upon it in yellow, and that its height is slightly over six feet, and its width four and a quarter feet.

A correspondent of one of the London dailies claims to have seen the sacred emblem recently in the Seraglio, and says it is of yellow silk, and that it was formerly one of the flowing curtains that adorned the room of Mohammed's favorite wife.

"Chambers' Cyclopædia" says: "Eyub is inhabited only by Turks, and here are preserved the 'Sanyak Sherif,' or the banner of the prophet, and the sword of Osman, with which each sultan is girded on his accession to the throne—a ceremony equivalent to a coronation."

Of the white marble mosque of Abou Eyoub, Mrs. Pardoe says: "It is the most sacred of all the Constantinopolitan temples; for on this spot, tradition says that Abou Eyoub, the companion-in-arms of the prophet, was slain during the siege of the Saracens, in 668, a fact which was revealed in a vision to Mohammed II about 800 years afterwards; who, in commemoration of the event, laid the foundation of the present mosque, which is one of the most elegant in the capital; it is rendered still more holy in the eyes of the Turks from the circumstance that it is within these walls that every sultan on his accession is invested with the sword of sovereignty.

"No infidel foot is permitted under any pretense to desecrate the mosque of Eyoub, and Christians are rarely, always reluctantly, admitted even to the court."

MENONA.

'Twas in the Constellation (Vol. vi, p. 78).—The U. S. frigate *Constellation*, commanded by Commodore Truxtun, fought with the French frigate *L'Insurgente*, in 1799, and with the frigate *La Vengeance*, in 1800. Truxtun was awarded a gold medal for his skill and gallantry in the latter action by Congress.

M.

Bungtown Copper (Vol. vi, pp. 76, etc.).—According to Bartlett's "Dictionary of Americanisms," a Bungtown copper is a clumsy counterfeit penny of a kind once made at Bungtown, now Barneysville, in the township of Rehoboth, Mass. Forty-five years ago Bungtown coppers, often called simply Bungtowns, were exceedingly common in New England. OBED.

MASSACHUSETTS.

REFERRED TO CORRESPONDENTS.

Cacus and Evander.—Some have fancied that the Cacus of the classical story was named from the Greek *κακός*, bad; and that Evander's name was derived from *εὖ*, well or good, and *άνθρωπος*, a man. Is this opinion well founded? A. P. C.

Pontic Sheep.—In one of H. Vaughan's poems ("Providence") occur these words:

"Gladly will I, like Pontic sheep,
Unto my wormwood diet keep."

What fact is here referred to, in connection with Pontic sheep? G.

NEW JERSEY.

Musha.—What is the meaning of this word, so much employed by the Irish people as an exclamation?

M. PARRY BARTLETT.

CAPE MAY, N. J.

Authorship Wanted.—*Camoens.*—Can you give me the poem on "The Death of Camoens," commencing:

"Pale comes the moonlight
Through the lattice streaming."

Please let me know the author's name also? H. W. HARTLEY.

ATLANTIC CITY, N. J.

Queer.—One of H. Vaughan's religious poems is entitled "The Queer." I cannot discover the meaning of this title from the words of the poem. Can any correspondent enlighten me? G.

NEW JERSEY.

Spectacles (Vol. v, p. 241).—In addition to the notes on "spectacles" in your issue of September 20, can any corre-

spondent give me anything more in reference to their invention and introduction into use? I have heard that a reference to their use is to be found in Pliny. What are the words?

G. M. G.

PHILADELPHIA, PA.

COMMUNICATIONS.

Quirt (Vol. iii, p. 308).—Some recent authorities appear to identify this word, meaning a whip, with the Spanish *cuerda*, a cord. M.

Fall for Autumn (Vol. iv, pp. 307, etc.).—"My spring and fall are in thy book" (H. Vaughan, "Begging," in "Silex Scintillans," Part ii). G.

Notes on Words (Vol. vi, pp. 71, etc.).—*Dagget.*—This word, the name of a kind of birch oil, or birch tar, is given in the "Century Dictionary," with no account of its origin. But under "Degote," the origin of the word is correctly given. There is no reference from either word to the other.

Cockneys (Vol. v, pp. 92, etc.).—"A funny legend exists about the origin of the term Cockney, applied now chiefly to the lowest class of Londoners. An East-end person, who had never been out of London in his life, had occasion to go into the country, and was detained all night. He was much disturbed by the lowing of the cattle, the grunting of the pigs, and other sounds of country life with which he was not familiar. In particular he was frightened by the crowing of a cock. When he rose in the morning he said, in response to the inquiries of the farmer, that the sound of the wild beasts had kept him awake. Just at that moment the cock crowed again, and the Londoner said:

"That's the one; he's been neighing like that for hours!"

"Since then, it is suggested, Londoners have been called Cockneighs or Cockneys.

"Camden says that the real origin of the term is this. The Thames was once called the Cockney, and, therefore, a Cockney simply means one who lives on the banks of the Thames" (*Pick Me Up*).

The Depravation of Words.—"It is in the manufacture of new and unnecessary verbs, by the mangling or twisting of innocent substantives, that some writers do most offend. A contributor to *Bentley's Miscellany*, nearly thirty years ago, wrote of some one whom, 'as men said, the Nonconformists ambitioned to send into Parliament.' This ugly verb, although it also occurs earlier in a letter of Horace Walpole's, has happily not yet become popularized. A journalist wishing to state that some important personage was waited on by a deputation, has been known to write that the said personage was 'deputed' by his visitors. In the favorite newspaper of a certain religious body local leaders of the organization are constantly said to be 'farewelling,' when they are transferred from one sphere of work to another. But the list need hardly be prolonged. This form of the depravation of words is too common to have escaped the notice of any reader who preserves some respect for his native tongue—

" 'The tongue
That Shakespeare spake.'

"More interesting are those words that have fallen from their former high estate, and which, while no longer heard from mouths polite, yet enjoy a vigorous existence either in dialect or among the humbler ranks of society. The young lady in Dickens who 'couldn't abear the men, they were such deceivers,' Tennyson's Northern Farmer, who 'couldn't abear to see it,' and the old lady who 'can't abide these new-fangled ways,' might all be said to speak vulgarly, as fashion of speech now goes. But 'abear' and 'abide,' although not now generally used by educated people, are words that have seen better days. It is only in comparatively recent years that they have been condemned as vulgar. 'Abear,' in the sense of to endure or to suffer, was good English in the days of King Alfred and for centuries after. Like many other good old English words, exiled by culture from London, it has found a home in the dialects, and there are few provincial forms of English speech in which 'abear' is not a familiar element. To 'abide,' in its now vulgar sense, is not quite so old as 'abear,' but is

still of respectable antiquity. A character in 'Faire Em,' one of the plays of doubtful authorship sometimes attributed to Shakespeare, says 'I cannot abide physick.' Drayton makes a curious past tense of it: 'He would not have aboad it.' The word can hardly yet be said to have entirely dropped out of literary use, for Sir Arthur Helps, in the first chapter of his book on 'Animals and Their Masters,' remarks that 'people can't abide pamphlets in these days' (*The Gentleman's Magazine*).

Crane and Stone (Vol. vi, pp. 6, etc.).—I have some recollection of a passage in "The Birds of Aristophanes," in which the cranes, flying from the African desert, each bring a crop full of stones. J. F.

WELLS, PA.

Nicknames of Cities (Vol. v, p. 82).—Antwerpia Dives, Antwerp, Belgium.

Bell city, Racine, Wis.

Bomb city, Chicago, Ill.

Capital city of the empire State of the South, Atlanta, Ga.

Ceramic city, East Liverpool, O.

Champion city, Springfield, O.

City of the sea, Newport, R. I.

City of beer and bricks, Milwaukee, Wis.

City of flour and sawdust, Minneapolis, Minn.

City of hardships, Philippopolis, Bulgaria.

City of hills, Yonkers, N. Y.

City of intelligence, Berlin, Prussia.

City of men and ideas, Atlanta, Ga.

City of mobs, Baltimore, Md.

City of palaces, Edinburgh, Scotland; Paris, France; Rome, Italy.

City of perspectives, St. Petersburg, Russia.

City of roses, Lucknow, India; Little Rock, Ark.

City of smoke, London, England.

City of snow, St. Petersburg, Russia.

City of the holy faith, Santa Fé, New Mexico.

City of the hospitable waves, Ning-Po, China.

City of the kings, Cashel, Ireland.

City of the mines, Iglesias, Sardinia.

City of the plains, Denver, Colo.

City of the plague, Astrabad in Persia.

City of the priests, Astorga, Spain.
 City of the reef, Pernambuco, Brazil.
 City of the saints, St. Paul, Minn.
 City of the simple, Gheel, Belgium.
 City of the three kings, Cologne, Germany.
 City of the threefold tongue, Palermo, Sicily.
 Cloud city, Leadville, Colo.
 Cream city, Milwaukee, Wis.
 Gate of Asia, Kazan, Russia.
 Gem city, Dayton, O.; Quincy, Ill.; St. Paul, Minn.
 Gem of the desert, Graaf-Reynet, Cape Colony.
 German Florence, Dresden, Prussia.
 German Jerusalem, Brody, Austria.
 Gibraltar of Hungary, Peterwardein.
 Glory of the East, Persepolis, Persia.
 Heart of Ireland, Athlone, Ireland.
 Heart of the Empire, Moscow, Russia.
 Imperial city, Rome, Italy.
 Joy city, Washington, D. C.
 Key of India, Herat, Afghanistan.
 Key of the Dutch seas, Flushing, Holland.
 Lake city, Madison, Wis.
 Loretto of Switzerland, Einsiedeln, Switzerland.
 Loyal and Valorous city, Porto Alegre, Brazil.
 Lyons of America, Paterson, N. J.
 Magic city, Birmingham, Ala.; Paisley, N. J.
 Manchester of Belgium, Ghent, Belgium.
 Manchester of Prussia, Elberfeld, Prussia.
 Maple city, Odgensburg, N. Y.
 Most Noble and Most Loyal city, Popayan, Colombia.
 Mountain city, Greenville, S. C.; Salt Lake city, Utah.
 Oleander city, Galveston, Tex.
 Orthodox city, Salonica, Macedonia.
 Paper city, Holyoke, Mass.
 Paris of Eastern Europe, Vienna, Austria.
 Paris of Japan, Kioto, Japan.
 Phoenix city, Atlanta, Ga.
 Portsmouth of the Steppes, Baku, Russia.
 Princess of the Plains, Wichita, Kans.
 Queen of the Black sea, Odessa, Russia.
 Queen city, Seattle, Washington.

Queen city of the Golden Gate, San Francisco, Cal.
 Queen city of Hudson, Yonkers, N. Y.
 Rome of Buddhism, Lassa, Thibet.
 Rome of Hindustan, Agra, India.
 Rome of Protestantism, Geneva, Switzerland.
 Rome of the North, Prussia.
 Sainly city, St. Paul, Minn.
 Saratoga of the West, Manitou, Colo.
 Shell city, Mobile, Ala.
 Shoe city, Lynn, Mass.
 Terrace city, Yonkers, N. Y.
 Thermopylæ of America, Fort Alamo, Tex.
 Throne of Jamsheed, Persepolis, Persia.
 Tobacco city, Lynchburg, Va.
 Tunnel city, North Adams, Mass.
 Vatican of Buddhism, Mandalay, Burmah.
 Venice of Japan, Osaka, Japan.
 Venice of the East, Soo-Choo-Foo, China.
 Whiskeytown, Peoria, Ill.

F. A. KERR.

PHILADELPHIA, PA.

Curan and Argentile.—This odd but pretty story, alluded to under "Holly Ruf-fets," Vol. v, p. 52, is a part of the old and famous romance of "Havelok the Dane." Curan or Cuheran is Prince Havelok's name while he lives in exile and acts the part of a jongleur and scullion.

F. S. R.

NORFOLK.

Woodruff.—The European plant called Woodruff, or Waldmeister (*Asperula odorata*), is used by the Germans, as is well known, in the preparation of their *Maitrank*, or May-drink. In this country the true Waldmeister does not grow, but the German-Americans have found out some nearly related plants with a similar smell, which they substitute for it. *Galium triflorum*, *G. circæans*, and other sweet-scented plants of the same genus are, I take it, the North American Waldmeisters. Of these, the first-named is European and Asiatic also.

QUI TAM.

PENNSYLVANIA.

Asturias (Vol. iii, pp. 312, etc.).—More than a year ago there was some discussion in your columns about whether the expression *The Asturias* was correct or not. The reason which I gave on p. 298, of Vol. iii, for believing that *The Asturias* was perfectly admissible has never been answered, because in fact it cannot be refuted. One of your correspondents, in Vol. iv, p. 11, closes the argument with a general denial of the correctness of the truth of my position, but with no attempt at a reason for his view, except that a certain nameless gentleman told him that to speak of *The Asturias* was incorrect. I have within the past year found hundreds of examples of *The Asturias*, ranging from one year to 250 years old. I will sign a contract and put up forfeit money to make my list of examples number not less than one thousand. Mr. B. admits (Vol. iii, p. 274) that *Les Asturies* is correct in French; why then is not the corresponding English form correct also? My contention from the first has been that both *Asturias* and *The Asturias* are correct. Mr. B.'s citation of books where he finds the plain word *Asturias*, therefore, counts for nothing against me. My appeal is not only to reason, but to good use, "quem penes arbitrium est et jus et norma loquendi." I do not pretend to say what the best recent Spanish use may be in this regard; but that is not at all the point at issue. My authorities for my position include some of the very best of English and American writers. I am content to err in such good company, but no one acquainted with the facts will believe (I venture to say) that I am in error on this point. G.

NEW JERSEY.

Protomartyr (Vol. iii, p. 31).—St. Alban is regarded as the Protomartyr of Britain. J. F.

WELLS, PA.

The Devil's Tower (Vol. vi, p. 46) is a natural obelisk 1200 feet in height. The tourist can hardly miss of finding the Devil's Tower if he observes the directions which precede the following description:

"If you stand on some of the highest peaks of the Black Hills, Mt. Harney for

instance, you can see half way across the State of Wyoming, and the only obstruction which meets your vision as you gaze to the north and westward is the Devil's Tower, or Bear Lodge, in the direction of the Belle Fourche river.

"The Devil's Tower is 100 miles northwest from Mt. Harney, and 50 miles west of the Dakota line. It is in Crook county, Wyoming, 20 miles west of Sundance, and about a half mile from the Belle Fourche. Except the remarkable phenomena found in the Yellowstone Park in Northwestern Wyoming, there are none that will compare for grandeur with this awe-inspiring monument of Nature's handiwork in Eastern Wyoming. The 'Devil's Tower,' or 'Bear's Lodge,' is said by geologists to be without a precedent in basaltic crystallization. It is a natural obelisk, rising sheer 1200 feet above the banks of the Belle Fourche. It is 800 feet in diameter at the base, tapering in a graceful convex to a diameter of 37 feet at the top. It is composed of thousands of prisms that extend unbroken from base to summit. The continuity of the crystals is the most remarkable feature of the mass, the tendency of the trappe rock being to fracture transversely in crystallization and weather away to the appearance of stairs, as in the Giant's Causeway, Ireland.

"Prof. Newton says: "'Bear Lodge,' or Devil's Tower, in the shape and structure, appears not to have been repeated elsewhere by Nature, but stands alone, unique and mysterious. It occupies the place of a chimney to some subterranean furnace which overflowed with molten rock, and, cooling, crystallized downward. The surrounding walls of the chimney eroded and left this mighty monument to the work of crystallization, that power scarcely less mysterious than the force of life itself" (*St. Louis Globe Democrat*). MENONA.

Pets of Famous People (Vol. vi, p. 83).—*Sir John Harington's Dog Bungey*.—In a letter concerning the remarkable qualities and wonderful deeds of his pet, addressed to Henry, Prince of Wales, and son of James I, Sir John Harington says:

"Although I mean not to disparage the

deeds of Alexander's horse Bucephalus, I will match my dogge against him for goode carriage, for if he do not bear a great prince on his backe, I am bolde to say he did often bear the sweet words of a greater princesse, Queen Elizabeth, on his necke." The writer closes his letter with the following: "Now let Ulysses praise his dogge Argus, or Tobit be led by that dogge whose name doth not appear, yet could I say such things of my Bungey as might shame them bothe, either for faith, clear wit, or wonderful deedes, to say no more than I've already said of his bearing letters to London and Greenwiche, more than one hundred miles. As I doubt not your Highnesse would love my dogge, if not myself, I have been thus tedious in his storie, and again saie that of all the dogges near the Kinge, your father's courte, not one hath more love, more diligence to please, or lesse pay for pleasinge, than he I write of; for verily a bone would content my servant, when some expect much greater matters, or will knavishly find out a bone of contention."

In a P. S., Sir John states that he has an excellent picture of Bungey curiously limned.

The entire letter is preserved in that curious and interesting miscellany, "Nugæ Antiquæ," and is dated at Kelstone, June 14, 1603.

As the English Marcellus was at this time a lad of nine years at Eton School, the letter must have met with a gratifying appreciation.

Bungey is also celebrated in verse, as among Harington's "Epigrams" is one (No. 21, Bk. iv) entitled "Verses in Praise of My Dogge Bungey to Momus."

Sir John Harington, Queen Elizabeth's godson, and the author of the first English translation of Ariosto's "Orlando Furioso," should not be confounded with Lord John Harington of Exton, who was the intimate associate of Prince Henry, and who, like him, died at an early age (twenty-two).

The two Haringtons, however, were "both branches of the same tree," as Sir John replied when questioned as to their relationship by King James.

F. T. C.

HARTFORD, CONN.

Strange Etymologies.—A contributor sends the following communication to the *Bizarre Notes and Queries*: "Watson Fell Quinby, M. D., in his pamphlet on 'Ophir,' says the word California means 'beautiful harbor,' from *Kalos*, beautiful, and *Phornai*, harbor, the bay being the most beautiful harbor in the world; *phonai* being from *phero*, to bear, and *nai*, ships. He further says Alaska is from *Halaska*, wandering; Oregon from *Oreiganon*, a mountain; Calaveras, *Kalai beros*, house of the cloak; Stanislaus, *Stania laus*, to enjoy a feast; Yosemite, *Uo Semata*, great waterfalls; Truckee, *Trochia*, a wheel road; Mokalomy, *Megaloma*, magnificent; Sonoma, *Sun-nomas*, pasturing; Mariposa, *Mara Posa*, great portion."

Concerning the above derivations it is safe to say (I think), that hardly one of them is correct. There are several names in the list that have been carefully studied out; others which are so thoroughly altered from their Indian originals that it is hard to fix upon their true meaning. Still I would not class them with the *good old* etymologies; their true place is with the *bad new* ones.

R. J.

ERIE, PA.

Singular Names of Places (Vol. iv, pp. 58, etc.).—Pennsylvania has a Mann's Choice, Maiden's Choice, Hers, Sinns, Bird-in-Hand, Shintown, Puckerty, Stumptown, Sis, Scrubgrass, Jugtown, Bullskin.

Nebraska has a Rawhide.

Maryland has a Slabtown, Pompey Smash, Johnny Cake.

Minnesota—Purgatory.

Alabama—Buffalo Wallow, Shinbone.

Washington has Skookum Chuck, Snohomish.

New York—Silvernails, Shin Creek.

North Carolina—Wolfscrape, Snake Bite, Quewhiffle, Gap Civil, Shoe Heel.

Texas has a Sinton, Tom Bean, Pipkin, Scabtown.

Ohio—Slick, Rattlesnake, Killbuck.

Wisconsin—Topside.

Virginia has a Skinquarter, Pig Point.

Connecticut—Slabville, Ziklag.

Canada has Medicine Hat, Moose Jaw, Pollybog.

Georgia—Logtown.

Kentucky has a Slickaway, Scuffletown.

Louisiana has a Socda, Negrofoot, Alligator.

Idaho—Pickabo.

ISLANDER.

MAINE.

Womanless Islands (Vol. iii, p. 219).

—The writer of the pleasant article at the above entry might have added a few points more about St. Senanus and his island of Scatterry, or Inniscatterry. The island is in the river Shannon, or rather in its estuary, near the town of Kilrush in the county Clare. It contains the very remarkable ruins of the old abbey which St. Senanus founded, and also has seven churches (so called) now in ruins, besides a round tower of unknown antiquity. The island is often called Holy island, and is a famous place for burials.

L. N. B.

BOOKS AND PERIODICALS.

The Scientific American, published by Munn & Co., 361 Broadway, N. Y., issues a special edition on the first day of the month. This is called the Architects' and Builders' Edition. Each number contains about forty large quarto pages, equal to about two hundred ordinary book pages, forming, practically, a large and splendid magazine of Architecture, richly adorned with elegant plates in colors and with fine engravings; illustrating the most interesting examples of modern architectural construction and allied subjects. A special feature is the presentation in each number of a variety of the latest and best plans for private residences, city and country, including those of very moderate cost as well as the more expensive. Drawings in perspective and in color are given, together with plans, specifications, costs and details. Many other subjects, including sewerage, piping, lighting, warming, ventilating, decorating, laying out of grounds, etc., are illustrated. An extensive compendium of manufacturers' announcements is also given, in which the most reliable and approved building materials, goods, machines, tools and appliances are described and illustrated, with addresses of the makers, etc. Architects, builders and owners will find this work valuable in furnishing fresh and useful suggestions. All who contemplate building or improving homes, or erecting structures of any kind, have before them in this work an almost endless series of the latest and best examples from which to make selections, thus saving time and money. Issued the first of every month, \$2.50 a year.

The Century for January has for its most striking feature the first installment of Talleyrand's Memoirs. A sketch of Talleyrand by Minister Whitelaw Reid prefaces this installment. The opening pages tell of Tal-

leyrand's neglected childhood, and his entry into Parisian society. They also give his views of La Fayette, and the effect of the American on the French Revolution; some account of the beginnings of the latter; a very contemptuous opinion of the Duke of Orleans; a sketch of the author's stay in England and the United States, and a highly interesting conversation between himself and Alexander Hamilton on Free Trade and Protection.

Before plunging into the Gold Discovery the California series pauses at the "Pioneer Spanish Families in California," of which Mr. Charles H. Shinn writes with special reference to the Vallejos; a supplementary paper, by Mr. John T. Doyle, gives an account of the contemporary life in the Spanish "Missions of Alta California." Both articles are illustrated from authentic sources, Mr. Fenn having made a special trip to California to make his sparkling drawings of the Missions, which refute the charge that "America has no ruins." Further glimpses of the simple and courteous pastoral life before the gold discovery are afforded by a series of short articles in the department of "Californiana," on "A Californian Lion and a Pirate," "A Carnival Ball at Monterey," "A Journey from Monterey to Los Angeles," and "Domestic Life in 1827," and there is a characteristic letter from Sutter to Alvarado.

Under the title "A Romance of Morgan's Rough Riders," a contribution is made to the group of articles on the experiences of prisoners of war. In the first of three chapters, General Basil W. Duke, who was Morgan's right-hand brigadier, describes General John H. Morgan's famous raid into Indiana and Ohio; General O. B. Wilcox contributes a chapter on the capture of a large part of the command; and Captain Thomas H. Hines, who planned the escape, relates how Morgan and a few of his officers tunneled out of the Ohio State Penitentiary, and, after thrilling adventures, reached the Confederate lines.

The frontispiece of the January *Century* is a portrait of the sculptor Augustus Saint-Gaudens, engraved by Whitney from a painting by Kenyon Cox. Mr. Coffin, the artist and art critic, writes a sketch of Kenyon Cox's artistic career, and there are two other pictures in this number by Mr. Cox.

The opening article of the number is C. W. Coleman's description of the fine old mansions along the Lower James, with a number of picturesque illustrations by Harry Fenn. Octave Thanet tells a true, timely, and thrilling story of "An Irish Gentlewoman in the Famine Time" of 1847-8. Mr. Rockhill, the Tibetan traveler, describes the Mongols of the Azure Lake. Mr. Krehbiel, the musical critic of the New York *Tribune*, has an article (with music) on "Chinese Music." "Colonel Carter of Cartersville," by Hopkinson Smith, and James Lane Allen's "Sister Dolorosa" are continued.

The complete stories are "In Maiden Meditation," by George A. Hibbard, "Nannie's Career," by Viola Roseboro', and "At the Town Farm," by Miss Carpenter.

In the Topics of the Time and Open Letters the following subjects are discussed: "How to Develop American Sentiment among Immigrants," "Ballot Reform as an Educator," "The Decline of Superannuation," "The Library of American Literature," "New York as a Historic Town," "Protection for the Red Cross," "A World-Literature," and "Who was the First Woman Graduate?"

Among the poets of the number are James Whitcomb Riley, Virginia Frazer Boyle, Mr. Kenyon and Mr. Luiders.

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NOTES.

ORIGIN OF SOME NAMES.

(VOL. VI, PP. 74, ETC.)

The following is the origin with the derivation of some of the names of the prominent statesmen of our country at the present day.

Among the Senators we find the following:

Allison.—This name is said to be of Slavonic origin—*aland*, a wolf-dog. Camden, however, thinks it is from *Ælianus*, which signifies sun-bright; but Chaucer holds to the first origin. It has been gradually made British to *Alan*, then the suffix *son*, which gives *Alanson*, *Allison* meaning the son of a wolf-hound.

Blackburn is English and of local origin, meaning black or dark brook or stream.

Butler.—The family, though now considered to be English, was originally Norman French, and are descendants of the old

Counts of Bionny in Normandy. A descendant, Fitz Walter, *i. e.*, the son of Walter de Bionny, went with William the Conqueror into England. Henry II made Theobald Bionny Chief Butler of Ireland, and the branch of Bionys who went to Ireland became known as the Butlers of Ireland. The title in time became adopted as a family name.

Edmunds.—This is a pure Saxon name, from Edmond, signifying blessed peace, from *Ead*, blessed, and *mund*, peace.

Eustis.—This name is of Greek origin, from *Ευστάθης*, signifying to stand firm, or a resolute person.

Hampton.—This is an English local name, and means a town on a hill.

Gorman.—This is of German origin, and is the same as German or Germain, which is derived from Werr-man, meaning war man. The Latins had no "W" and wrote it with a "G," being nearest to the sound.

Paddock.—This is Old English, and means a croft enclosed in a park.

Sherman.—This is a name of Saxon origin, and means one who shears cloth. Shakespeare, in "Henry VI," in the passage of words between Stafford and Jack Cade, puts the following in the mouth of the former :

"Villain, thy father was a plasterer,
And thou thyself a Shearman."

Among the Representatives we have the following :

Bingham.—Which is Danish, though it is a place name in England. The Danish is from *Benge*, a pen or bin, and *ham*, a town ; hence a town in which grain is gathered or stored.

Blount.—Is Norman French, and means fair hair. The family went to England with the Conqueror.

Dalzell.—This is a name of Gaelic origin, and is derived from the parish of Dalziel in Lanarkshire, in Scotland—*Dal*, a dale, and *cille*, a church ; hence the church in the dale or valley. It is said to have another Scottish origin, which is told by Nesbit in his work on "Heraldry," to wit : "Kennett II, King of the Scots, had a favorite who was hanged by the Picts. The king did not wish the body left hanging to the vultures and offered a reward for its rescue. No one at first offered, or was tempted by

the reward ; finally a gentleman went to the king and said in the Scottish or Gaelic tongue 'Dalziel,' which means 'I dare,' and he afterwards became the Earl of Carnwath."

Farquhar.—This is also of Gaelic origin, from *fear*, a man ; and *coir*, just ; hence a just man.

Herbert.—This is Saxon, from *here*, a soldier, and *beorht*, bright or famous ; hence a famous or bright soldier.

Kerr.—This may be Gaelic or Cornish British, from *Kaer*, a castle ; or *car*, a friend.

Mills.—There are two origins claimed for this name ; one is the English place name of simply a mill, the other is the Gaelic *Milidh*, meaning soldier.

Van Schaick.—This is a pure Dutch name, but the original spelling is Van Schaick, and from the town of Scheyk.

THOMAS LOUIS OGIER.

WEST CHESTER, PA.

SIAMESE SUPERSTITIONS.

(VOL. VI, P. 98.)

Genii.—The forests, the woods, the fields, the streams, are all filled with genii ; most of them evil-doers, who make sport of cheating helpless humanity. The Will-o'-the-wisp, the strange cries of birds and insects, imitating the modulations of the human voice, are as many means which they employ to attain their objects.

The legends mention as one of the most dangerous the *Phitongtoi*, which assumes the form of an almost invisible snake. Resting on the branch of a tree, it emits certain calls which from a distance resemble plaintive prayers for help coming from a human throat. Woe betide the traveler who, thinking it to be a human being, tries to approach it. As fast as the traveler approaches the voice retreats and does not cease its cries until the would-be succorer finds himself in a deserted spot completely lost. In order to rid one's self of such a dangerous allurements one needs but to burn a piece of dried pine, the odor of which suffices to drive the genii to a distance so great that his complaints will not reach the ears of the passers-by.

The mountains, the hills, and small islands, which the waters during the season of rain do not submerge, are the homes of the genii *Phi pa*. They exercise throughout the extent of their domain a despotic power. The peasants and the woodsmen fear them as the cause of fever of the woods, which germ poisons the blood and affects the whole organism so entirely that it often brings about a fatal end. And in order to overcome the evil influences, it is their custom to make offerings of meat and cakes together with sacred invocations.

Certain large trees, such as the *ficus religiosa*, the tamarind, the *dipterocarpus*, and certain shrubs considered sacred which ornament grounds of the pagoda, are haunted by female genii, called *Phi nang mai*. These genii are supposed to relish pork, chicken and ducks; neither do they despise spirits made of rice, but they prefer, above all, sweet-scented flowers, and the people of the neighborhood never omit to offer them at certain periods of the year and at each festival those things which they prefer. It is said that they hold in high esteem these offerings, for any negligence or omission has been, it seems, often punished with the greatest severity; not satisfied with having made those who slighted them suffer a thousand punishments, they go even so far as to enter their bodies to smother them.

The genii, who protect the homes and families, exist also among the Siamese and are called *Chas Phumthi*, which means literally master of the hearth. The respect they command seems general, in the palaces of the princes and of the mandarins, just as in the most modest homes. One may see at the entrance, placed upon a post, or a sort of altar, sometimes large and sometimes small, sometimes richly decorated, sometimes not according to the rank of the master of the household and having as a rule the shape of an entrance to a pagoda. Inside, statuettes of terra-cotta representing Brahman divinities, or theatrical personages, sweets, flowers, young cocoanuts, split rice, etc., are thrown helter-skelter. These offerings are made to obtain the cure of a member of the family, or when an additional construction to the house is planned.

The Chinese, whose intercourse with Siam

goes back several centuries, have imported to this country the cult of the *Tao Kong*, a sort of titled genii who reside, according to the Chinese, on the mountain tops and in the trunks of great trees. Altars such as those we have described above, placed on the ground, or fixed to the trunk of the tree, are dedicated to them. The genii whom the Siamese honor with the title of *chas*, meaning lords, do not confine themselves constantly to their homes; they have a roaming disposition, and take tigers as steeds, likewise crocodiles and venomous serpents. Wherever these animals are present, one may always observe altars dedicated to these genii.

(To be continued.)

AMADIS OF GAUL.

This famous personage, whose adventures, with those of his descendants and successors, fill a huge cycle of Spanish and other romances, appears to have been entirely a creation of the imagination. It is commonly said that Vasco de Lobeira, a Portuguese gentleman who died in 1403, was the author of the original romance, but there is not much room for doubt that the story was a very old one when he gave it a new form. Lobeira's version is now, however, believed to be lost beyond recovery. There is a certain amount of borrowing in the stories of the Amadis cycle from those of the Round Table, and there is an old English ballad of Sir Amadace which is probably older than Lobeira's redaction. De Herberay's French version (1540) follows the prose of Montalvo's Spanish romance (circa 1465), which is now admitted to be the original of the story in its present form. The French translation of the story and its sequels, though based on Lobeira's story, was completed by Gohorry, Boileau, Aubert, Tyron, Chappuys and others. They translated not only Montalvo's part of the cycle, but the greater part of the continuations by Paez de Ribera, Feliciano de Silva, Juan Diaz, Ortunez de Calahorra, J. Fernandez and others. In the French renditions of the series there are at least fifty volumes. Most of the tales also appeared in Italian, by Roseo, Loro, Bernardo Tasso (a poem) and others. Three of the romances appeared in

England—the “Amadis,” by A. Munday (1592); the “Esplandian,” by J. Johnson (1664); and the “Florisando,” by F. Kirkman (1652). Besides these, Bynne-man, about 1575, translated into English “The Treasury of Amadis of France,” following a French abridgment. Southey’s edition (four vols., 1803) is much condensed. W. S. Rose, in 1803, published a versified English “Amadis.” It is not a little remarkable that in its original form “Amadis of Gaul” means “Amadis of Wales.”

T. R. G.

BALTIMORE, MD.

QUERIES.

Thirty Days Hath September, etc.—Who wrote the lines beginning with these words?

R. K. J.

They are of unknown authorship; they are quoted in “The Return From Parnassus,” an anonymous play of 1603.

Rosicrucians.—What was the true origin of the Rosicrucian Society?

J. B. E.

WASHINGTON, D. C.

We regard it as entirely certain that no such society ever existed. For a statement of the known facts on this subject, see the article on the “Rosicrucians” in the “Encyc. Britannica.”

Hotel de Sens.—There is a building at Sens, France, called “Hotel de Sens”. Can you tell me why it is so famous?

E. G. THOMAS.

PORTLAND, ME.

Mr. Thomas is wrong in supposing the Hotel de Sens to be at Sens. It is in Paris, and always has been. This mansion is No. 1 rue du Figuier, and one of the most ancient of the French capital. Although it has undergone many restorations and extensions, it is nevertheless one of the most interesting monuments of the architecture of

the middle ages, and its position at the corner of the Rue des Barres-Saint-Paul is very picturesque. It derives its name from the Archbishops of Sens, whose residence it was for a long time. The old Hotel de Sens was situated not far from the present one in the Quay des Célestins. Archbishop William of Melun sold the hotel to Charles V, who wished to enlarge his palace St. Paul, for £11,500, in the beginning of the fifteenth century. The new and present Hotel de Sens was built from 1475 to 1519, by the Archbishop Tristan de Sallazar, and finished by Cardinal Dupont, who resided there during the reign of François I. Among other notable events, the Hotel de Sens was once inhabited by Marguerite, the “Margot Queen,” first wife of Béarnais, on her return from Auvergne.

Bladensburg Duels.—What famous duels were fought near Bladensburg, Md.

MARTIN.

MCCONNELLSTOWN, PA.

One of the first duels which took place, according to the records, was that of Edward Hopkins, of Maryland, with an adversary whose name is not preserved. It occurred in the year 1814, and resulted in Hopkins being killed. The first duel that attracted universal attention took place on February 6, 1819, and was between Gen. Armisted T. Mason, an ex-Senator in Congress from Virginia, and Col. John M. McCarty, a citizen from the same State. This desperate and fatal encounter grew out of a political discussion and resulted in the death of Mason. The duel, however, which gave the field of Bladensburg its greatest notoriety was that of James Barron and Stephen Decatur, both of the United States Navy, on the 22d of March, 1820. The duel between the Hon. Jonathan Cilley, a member of the House of Representatives from Maine, and the Hon. William J. Graves, a member of the same body from Kentucky, did not occur upon the Bladensburg field, but at a spot two or three miles away. The celebrated encounter between the Hon. Henry Clay and the Hon. John Randolph also took place near Bladensburg.

REPLIES.

Lake of Blood (Vol. vi, p. 91).—There is a lake called Yaguarcocha, or the Lake of Blood, not very far from Ibarra, in Ecuador.

ISLANDER.

MAINE.

Wupperthal Poets (Vol. vi, p. 66).—The Wupperthal is the valley of the river Wupper in Germany, on which river stands the town of Elberfeld, where Gottfried Daniel Krummacher (1774–1837) was pastor. Krummacher was the leader of “the Wupperthal pietists,” and the Wupperthal poets, as I understand it, are a rather recent set of hymn-writers and producers of devotional poetry who have kept up the local tradition by means of their verses. If I am not mistaken, these poets have not attained a very high repute for the literary quality of their work, for as a rule they are not highly cultured people.

F. E. G.

NEW YORK CITY.

My Friend, Judge Not Me, etc. (Vol. vi, pp. 90, etc.).—Camden's own account of the origin of the *epitaph* quoted at the above reference seems to be quite satisfactory, and certainly is far more credible than the second meaning suggested (Vol. vi, p. 78): “A gentleman falling off his horse, broke his neck, which suddain hap gave occasion of much speech of his former life, and some in this judging world, judged the worst. In which respect a good friend made this good epitaph, remembering that of St. Augustine, ‘Misericordia Domini inter pontem and fontem.’”

“My friend, judge not me,
Thou seest I judge not thee;
Betwixt the stirrup and the ground,
Mercy I askt, mercy I found.”

(“Camden's Remains,” London, 1870, p. 420.)

E. G. KEEN.

WARWICK, PA.

REFERRED TO CORRESPONDENTS.

Hieronymites.—Are there anywhere at present any houses of Hieronymite monks?

M. V. B.

NEW YORK.

Turn-spit Dog.—In describing a rude bit of cookery in an Italian church, during the internecine warfare of early sixteenth century, the author of the historical romance entitled, “Giovanni delle Bande Nere,” compares the soldiers—four of them—who held a skinned calf on their pikes, revolving them as necessity required over the blazing coals, to a dog turning a spit with a roast on it.

I have indeed read of the “turn-spit dog,” but have a very indefinite idea of him. Can any one of the correspondents of AMERICAN NOTES AND QUERIES help me to a better comprehension of his (evidently) valued duties?

F.

CAMDEN, N. J.

Sybil's Cave.—What is the history of the Sybil's Cave at Weehawken, N. J.? There was published, many years ago, an illustrated account of this artificial cave, or grotto; I think it was in *The Family Magazine*, either that or the *American Magazine*, I forget which.

J. F.

WELLS, PA.

Witches of Carnmoney.—An Irish correspondent writes that a play founded on the “Witches of Carnmoney” was on the American stage some fifty years ago and appeared, he thinks, in a publication called *The Bee*. Can any one give information?

O. K. L.

BROOKLYN, N. Y.

Dark Day.—Please give me a brief account of the famous Dark Day in New England, and of other similar dark days.

RUBY E. C.

ALEXANDRIA, VA.

Razor-strop Man.—What was the name and history of the once famous razor-strop man? He was, I think, a hawker or peddler well known in every part of this country.

J. B. C.

TROY.

Miramichi Fire.—Will you give me some account of great Miramichi forest fires of New Brunswick?

R. E. C.

VIRGINIA.

Scotch-Irish Emigrants.—The Scotch-Irish gatherings of the past two years have done much in the way of genealogy of those people. Is there any record of the arrivals from Ireland, from say 1735 to 1745? Rapp published the names of the *Palatines*, but passed the *Irish*. I am especially interested in those going to the Borden tract, in Rockbridge county, Va.

O. K. L.

BROOKLYN, N. Y.

Cave-in-Rock.—According to "Lipincott's Gazetteer," there is a cave at Cave-in-Rock, Illinois, which was formerly a resort for robbers. Where can any account of the history of this place be found?

ISLANDER.

MAINE.

COMMUNICATIONS.

Famous Blind People (Vol. vi, p. 46).—Dr. Thomas Blacklock, Scottish clergyman and poet, and Maria Theresa Von Paradis, Austrian pianiste and composer.

Thomas Blacklock (1721-91), who was of humble parentage, his father being a bricklayer, though a man of some education, lost his sight by an attack of smallpox when six months old. His love of poetry, which showed itself at an early age, was gratified by readings from famous authors by his father and friends, and he began to write poetry when but twelve years of age.

The young poet's misfortune, together with his amiable disposition, found powerful friends for him, through whose influence he was educated at the Grammar School and University of Edinburgh; and so great was the triumph of mind over the most oppressive disadvantages, that before middle-age Thomas Blacklock had become an accomplished scholar, being master of Latin and Greek and several modern tongues, a cultivated thinker, and, for those days, a respectable poet. Dr. Johnson thought Blacklock showed only some facility in stringing rhymes together, and was not inclined to accept Burke's more flattering estimate of his poetical efforts.

But the blind poet rendered his greatest

service to literature in writing the famous letters (Sept. 4, 1786) to Robert Burns, inviting him to visit Edinburgh. Burns himself attributed his abandonment of the West Indian expedition to Blacklock's letter, and, although we owe several beautiful lyrics to his intention of emigrating, we are indebted for many more to his relinquishment of the same purpose.

Blacklock rendered another great service to the world in translating into English Valentin Haüy's "Essai sur l'Education des Aveugles," this being the first book printed in relief (1786).

For the idea of embossed letters on stiff paper, Haüy—the "apostle of the blind"—is thought to have been indebted to Theresa Von Paradis, who represented to him musical notes by pins on a cushion.

Von Paradis was a contemporary of Mozart, who wrote for her the *Concerto* in B flat, and a pupil of the Abbé Vogler (organ).

Though blind from early childhood, she attained a high place in the world of art as a performer and composer, and late in life became a successful teacher of singing and the organ.

MENONA.

Kack.—

"God's own lodging, though he could not lack,
To be a common Kack."

Kack here must mean either a stable or manger, or something of the kind. Quoted from H. Vaughan's "The Shepherds," in "Silex Scintillans." G.

Leaving His Country, etc. (Vol. vi, pp. 96, etc.).—George Barrington, a convict whose real name was Waldron, was the author of the line quoted. It occurs in the prologue to Dr. Young's tragedy, "The Revenge," as played by convicts at Sydney, N. S. W., in 1796:

"From distant climes, o'er widespread seas, we come,
Though not with much *éclat* or beat of drum:
True patriots we, for be it understood,
We left our country, for our country's good.
No private views disgraced our generous zeal,
What urged our travels was our country's weal;
And none will doubt, but that our emigration
Has proved most useful to the British nation."

E. G. KEEN.

WARWICK, PA.

Nations of Dwarfs.—In the legends of ancient people, where myths which relate to beings of unnatural size and form so often occur, we find that stories concerning dwarfs seem to have been especially in favor. The classic literature of Greece makes mention of the Pygmies, a race so small that they are said to be a few inches high and to live in the depths of Central Africa, where in mysterious solitude and silence the Nile takes its rise. We are further told that these diminutive men make war every spring on birds of large size, and in Homer's "Iliad" we find a full description of the battle between the Pygmies and the cranes. Strabo, who is much of a skeptic, and knew how prone to exaggeration were travelers in the recital of their adventures in foreign lands, throws discredit on the story, and in one of his books bluntly states that "all who wrote about India were the biggest liars." Aristotle and Pliny, on the other hand, believed that a dwarf race who were troglodytes, or cave dwellers, had their existence in Africa. Herodotus, more accurate and scientific, distinctly alludes to these dwarfs in his books. He relates that five men belonging to the tribe of Naya-monon, in Lybia, undertook a voyage across the Great Desert, and came to the banks of a broad river running from east to west and full of crocodiles, where they found inhabitants who were all below the medium height.

When the Gothic night descended over Europe little or no progress was made in geography and ethnography. Not until 1661 do we find the record of a tribe of small men called Kimos, who are said to inhabit Madagascar—perhaps the same as those now known as the Vazimba, who dwell in the mountainous districts of that island.

Coming to more recent times, we find, in 1820, a statement to the effect that a dwarf people, the Berikomo, were to be found living to the north of the lofty, snow-capped Kenia mountain. In 1840, Dr. Krapf, the missionary, describes a dwarfish race, the Doko, who live on the Upper Djub river, to the south of the Kaffa province, and that south of Bagirmi the natives allude to a diminutive tribe called the Mala-Gilage, who are moreover graced with a caudal ap-

pendage. All these facts, however, are of doubtful accuracy; and, as regards the last-named people, the information seems to have been derived from no better source than slaves and traders of the interior.

The first bit of positive data respecting the so-called dwarf peoples of Eastern Africa was furnished by the well-known German explorer, Professor Schweinfurth. At the residence of Munsa, the Monbattu king, he found some individual samples of the Akka or Tikki-Tikki tribe, men of small stature, who lived as hunters in the bush, and some of whom King Munsa kept as a curiosity at his court. Some time after the Austrian traveler Marno and Captain Long, the English explorer who accompanied him, discovered the same Akka people. Traces of this dwarfish race were also found at Batalto, on the western coast of Africa. Koelle, the missionary, who lived at Sierra-Leone and often made trips far into the interior, heard of dwarfs living in a country further inland called Lufun, where those tribes are called Kenkob or Bezsan.

There are also on the Loango coast native tribes of men, who, although of small stature, are good elephant hunters. They are called the Mimos or Bakka Bakka. Besides these, on the Sette river, are the Matimbo or Donga, who belong to the same race. More detailed information concerning these tribes was furnished by Du Chaillu, the famous explorer and gorilla hunter, who, in the vast forests of Western Africa, discovered the Abongo dwarfs in the Ogowee river in Ashira country. I myself visited those regions in 1876, and met with this dwarf race on the Upper Ogowee.

At about the same time Stanley discovered the Upper Congo and afterwards explored the country. He found this dwarf race in different places, and in his more recent expedition from the Congo to the Albert Nyanza he often came across small groups of them scattered in the dense forests on the Upper Aruwimi, and more to the east on the Semiliki river. These, it would seem, are less harmless and peaceful than their congeners elsewhere; they attack with poisoned darts the caravans that seek to pass those well-nigh inaccessible solitudes. Possibly the Paria in the Somauli country,

who are to be found between the Galla and Somauli tribes, should here be noticed as belonging to the same dwarfish race.

Thus, then, we see that a primitive people, characterized by a stature below the average medium height, are to be found scattered all over the continent of Equatorial Africa, as well as from the west coast to Somauli land as in the east, and from the regions south of Lake Tchad down to the southern confluences of the Congo. They are nowhere found in a coherent body or nation, with fixed places of residence and commanded by a chief. They form small groups in the midst of or in close proximity to more powerful or more intelligent negro tribes, who regard them as little better than slaves. They are allowed to live on condition that they hunt deer in the bush and fish in the rivers for their masters, or kill the elephant, whose ivory they are forbidden to sell. They are said by all travelers to be expert hunters, though they have no fire-arms; their only weapons are bows and arrows and spears. Wild animals are also caught by them in nets, corrals and pitfalls. They are exceedingly clever in the arts and devices that appertain more especially to primitive and uncultivated races, and show great fortitude in wrestling with the natural difficulties offered in a wild country like their own, by both man and beast.

As to the average stature attained by these people there is much discrepancy in the notes furnished by those who have seen them. The facts afforded on the subject by travelers are far from concordant. Perhaps the best estimate hitherto given is that of old Herodotus, who says of them that they are below "the medium height." It is no easy task to obtain exact data. They are exceedingly shy and timid, and in order to make observations I had to catch them as best I could, hunting them down like a wild animal. Once caught, however, they soon become tractable, especially when they see they are in the hands of a white man, and not in those of a slave dealer; a few presents in the shape of beads, cloth, or—what is still more precious on the Western coast—salt, will make them sufficiently friendly to allow of a yard measure being applied to their person. They are mighty glad, how-

ever, when the operation is over, and run away most nimble. The smallest man of ripe years I ever came across among the Abongos stood four feet three inches from the ground. Stanley saw one not quite four feet high, another four feet four inches, and a grown girl of about seventeen years of age who was half an inch short of three feet. The latter may have been an exception, although the women are proportionally smaller than the men (*Louisville Courier-Journal*).

[To be concluded.]

Tantrum Bogus (Vol. v, pp. 125, etc.).—A question about a phrase almost identical with that quoted by Mr. Roberts, except for a slight variation in the proper name, was recently asked in *Notes and Queries* (Eng.): "We shall live till we die, like Tantrabobus." This bears out the suggestion made, *s.v.* "Bogus," in the "Century Dictionary," after giving Dr. Murray's remarks and Halliwell's citation of *tantrabobs* as a Devonshire word for the devil; *i.e.*, that the English dialect word may have been transported to New England and undergone a natural alteration in spelling. It is difficult to see the exact force of the comparison with his Satanic majesty in the matter of duration of life.

"Tantrum" is a colloquialism used in New England, and probably elsewhere, to denote a fit of waywardness, as if one were "possessed;" *e.g.*, "He is in one of his tantrums." Can there be any connection of the term with Tantrum Bogus?

M. C. L.

NEW YORK CITY.

Animal Calls (Vol. vi, pp. 96, etc.).—According to a writer in the "Ornith. Miscellany," iii, p. 213, it is a common thing in Lincolnshire to drive flocks of tame geese with the cry of "lag'em, lag'em."

Malays in Mexico (Vol. vi, p. 30).—Is not Islander thinking of the Minorcan colony in Louisiana? *Harper's Weekly* some years ago had an account of this colony, written by a descendant of one of the settlers, Lafcadio Hearn.

R. G. B.

NEW YORK CITY.

Superstitions of Actors.—In the New York *World's* account of the recent burning of the Fifth Avenue Theatre, N.Y., is mentioned the following bit of actor's superstition :

"A curious confirmation of a stage superstition is worthy of note in connection with this fire. When Miss Davenport saw the scenery of the second act, she cried out in dismay at seeing the wings on the symbol of Osiris, the Winged Sun, on the drop and declared she would not play under it. She was told that it was essential to the Egyptian character of the scene and persuaded to abandon her superstition.

"'Very well—I will play,' she said, 'but bad luck will follow.'

"Bad luck seems to have come as foretold. First the seizure of her costumes by the Custom House, and now their destruction, with the theatre, by fire."

Peacock feathers would also seem to be an unlucky thing to have around, according to what Mr. Francis Wilson says in his autobiography just published in *Lippincott's Magazine*. His remarks on them are as follows: "I remember in connection with the preparation of this operetta ('The Oolah') that Percy Anderson, the famous English water-color artist, who did the sketches for the costumes, told me how he had worked upon a dress for one of the London theatres a gorgeous train of peacock feathers and that the whole costume had been thrown into the street by the manager, who refused to allow so unlucky a thing as a peacock feather in his theatre. * * * Just a few days before the opening of 'The Merry Monarch,' the stage manager came to me and asked rather feelingly if I had noticed anything strange in the scene. I hadn't. 'Good heavens, Wilson, haven't you observed that Hoyt has painted *peacock-feathers* over the throne.' This was too much for me and I laughed outright."

W. W. R.

PHILADELPHIA, PA.

By and Large (Vol. vi, p. 95).—When a child I used to hear one of my grandfather's friends express it "boy and large," equivalent to "all my life."

M. C. L.

NEW YORK CITY.

Ewe (Vol. iv, pp. 55, 280, etc.).—The pronunciation *yo* is not confined to the uneducated. Shrewsbury in England is *Shrosebury*, and Shakespeare ("Taming of the Shrew," Act. v, Sc. 2, lines 188, 189) makes shrew rhyme with so, thus:

"Hortensio : Now, go thy ways; thou hast tamed a curst shrew.

Lucentio : 'Tis a wonder, by your leave, she will be tamed so."

R. G. B.

NEW YORK CITY

Names Identified.—Mr. Robson, in the introduction to his edition of "The Anturs (adventures) of Arthur," states that he is unable to identify any of the places mentioned in Stanza liii. But I think there is no great difficulty with those names. *Logher* is either *Lochar* Moss, in Dumfriesshire, or *Lockerbie*, which means *Locker* village. *Layre* is Ayr (with a French article ?), *Carrake* is Carrick in Ayrshire, *Cummake* is Cumnock, and *Conyngame* is Cunningham, in the same county, while *Kile* is the modern Kyle. The *Lother* seems to be the Lauder or, more likely, *Louther* Hills in Lanark. The *Lemmok* I do not recognize; the *Loynak* should be *Lennox*; and the *Lile* I do not know. M.

PROVIDENCE, R. I.

Lakes With Two Outlets (Vol. vi, pp. 83, etc.).—It has been stated that the river Athabasca (or one of its head streams), in Northwestern Canada, arises from the same lake with a branch of the Fraser river (or else the Simpson, I forget which). Dr. O. W. Holmes wrote a poem on this subject (if I am not in error by reason of a treacherous memory). OBED.

Dogs of War (Vol. vi, p. 95).—It is recorded that the ancient Greeks and Romans both employed war-dogs, which were sometimes fitted out with spiked collars, and were sometimes even armed with mail. Corinth was once saved from capture by its guard of fifty dogs. The garrison had all fallen asleep, but the dogs held the attacking forces in check, until the garrison were aroused and were able to repel the assault; from this struggle only one dog escaped alive. M.

Skates.—I have written to you several times in regard to the skates (*Ski*—skilober) worn by the Norwegian "riflemen on skates" (skating corps), but nowhere found so clear a description of these implements as in "The First Crossing of Greenland, through the Sahara of the North (Dr. Nansen's Ice Journey)," by Fridtjof Nansen. Translated by Hubert Majendie Gepp. Two volumes. Large 8vo. Longmans, Green & Co. London and New York. Norden-skiold's explorations in the interior of Greenland, conducted about that time, demonstrated the facility with which long distances over snow-fields could be covered by men shod with the *ski*, or Norwegian snowshoe. Dr. Nansen at once perceived that the "ski" would enable a small party of explorers landing on the floes of the east coast to go across the snow-fields and reach the Danish settlements. The plan was proposed in scientific journals, and finally carried out with financial aid from Augustin Gamel, the patron of the expedition. Dr. Nansen had five companions in his march across the floes—three Norwegians and two Lapps—all having been accustomed from youth to the use of the snowshoe. The leader himself had been from childhood an expert *skilober* and he based his prospects of success in crossing Greenland almost entirely upon the superiority of this means of locomotion when large tracts of snow had to be traversed. These snowshoes are strips of wood, eight feet long and an inch thick under the foot, beveling off to a quarter of an inch at each end. In front these sticks are curved upwards, and pointed, and sometimes at the back end also. The attachment consists of a loop made of leather for the toe, and a band passing round behind the heel. Shoe and foot are made as rigid as possible for steering purposes, while the heel is allowed to rise freely at all times. On flat ground the ski are driven forward by a peculiar stride, there being no resemblance to the motion employed in skating. With the snow in good condition eight or nine miles can be made within the hour, while an average of seven miles an hour can be maintained for long periods. On the slope of almost any gradient these snow-sticks can be employed most effectively, an ascent being

made either by feather-stitching or tacking, and the safety of the descent being dependent upon the facility of keeping the balance.

ANCHOR.

Abandoned Towns.—I think an excellent book might be made upon the abandoned towns of the United States. Indeed Col. C. C. Jones has published a very valuable book on the "Dead Cities of Georgia." If the same scheme were made to cover all the older States of the Union, the value of the work would be very great, provided the performance were adequate to the importance of the subject. I suppose, however, that the greatest number of abandoned town sites could be found in the far West. But there have been not a few far-western abandoned towns which never had any real corporate life, nor any history worth much of a record.

W. J. L.

LANCASTER, PA.

Rather Brethren.—I remember reading or hearing of a religious sect, which formerly existed in Michigan under the name of "The Rather Brethren." The name was taken from 2 Peter i, 10: "Wherefore the rather brethren give diligence," etc. I think there was an account of this sect published in a report of some agent of the American Home Missionary Society, which was printed about fifty years ago in a monthly magazine issued by that society. I have often thought that if any one had the time and patience to go through the old files of the missionary magazines, a vast number of interesting and valuable notes might be extracted on a very great variety of subjects—geographical, social, linguistic and biological.

CALMET.

ELIZABETH, N. J.

Swamp Apples (Vol. vi, pp. 95, etc.).—I, too, have heard young sprouts of the checkerberry called "youngsters" in the Connecticut valley, but perhaps oftener I have heard them called "young-come-ups." In Essex county, Mass., I have heard the berries called "ivy plums," and even "ivory plums" (see Vol. v, p. 250).

OBED.

MASSACHUSETTS.

Liqueurs.—The following list of the *liqueurs* known to commerce is very far from being complete. I would like correspondents to add to it.

Absinthe, from France.
 Allasch, from Germany.
 Anisette, from Amsterdam and Bordeaux.
 Angostura, from Colombia, and from Hamburg.
 Benedictine, from Fécamp.
 Cacao, from France.
 Cassis.
 Crème de Vanille.
 Creme de Rose.
 Café.
 Chartreuse, from La Grande Chartreuse.
 Cherry.
 Curaçoa, from Curaçoa and Amsterdam.
 Cariacou, from the West Indies.
 Doppel Kummel.
 Eau de Noix.
 Eau Créole, from the West Indies.
 Généri, from the Alps.
 Genévrette.
 Gentian-spirit, from Switzerland.
 Illico.
 Iva, from Switzerland.
 Kirschwasser, from the Black Forest.
 Kirsebaer, from Denmark.
 Kummel, from Switzerland.
 Mandarine.
 Maraschino, from Dalmatia.
 Menthe.
 Noyeau.
 Parfait amour.
 Peppermint.
 Pomeranzen.
 Rosoglio, from Dalmatia and Italy.
 Ratafia, from Danzig, and from the East.
 Trappistine, from French Abbeys.
 Vanille. Vermouth. M.

Ginseng and Gentian.—Some years ago I was talking with an intelligent farmer of the Connecticut valley, and I found that he had a new name for the plant called gentian. He called it *jinshang*, and from what he told me of it I knew that he had confused it with *ginseng*. This was probably a mere individualism, but from just such personal errors it is possible, nay, certain, that popular misconceptions may spring.

MASSACHUSETTS.

OBED.

Antonomasias of Rulers and Warriors (Vol. vi, p. 91).—This list, of course, does not pretend to be complete, but these additions may be made:

Beauclerk, Henry I of England.
 Bell the Cat, Archibald Douglas, Earl of Angus.
 Black Douglas, Sir James de Douglas (not Archibald, Earl of Nithsdale).
 Confessor, Edward III, King of Saxon England.
 England's Scourge, William de Douglas, Knight of Liddesdale, natural son of Sir James, *supra*.
 Good, Sir James de Douglas, *supra*.
 Great Earl, Archibald Bell the Cat, *supra*.
 Grim, Archibald Douglas, third Earl of Douglas.
 Lackland, John, King of England.
 Little Mac, Gen. George B. McClellan.
 Little Phil, Gen. Philip H. Sheridan.
 Longshanks, Edward I of England.
 Merry Monarch, Charles II.
 Noble, Frederick III of Germany.
 Parfit Gentle Knight, Sir Philip Sydney.
 Plantagenet, Geoffrey of Anjou.
 Stonewall, Gen. Thomas J. Jackson.
 White King, Charles I.
 Winter King, Frederick, King of Bohemia.
 Unready, Ethelred II, King of Saxon England.

Many other names might be adduced.

R. G. B.

NEW YORK CITY.

Wawa.—This is the name of a town in Pennsylvania. I don't know whence the place took its name, but in Northern Canada some of the native tribes call the wild goose *wawa*. Hence the English-speaking residents of that region have given the name of "Horned Wavey" to the *Chen Rossi*, a very small species of goose. Wawa, the wild goose, figures in Longfellow's "Hiawatha." G.

Point Judith.—Point Judith, in Rhode Island, is called Point Juda in the autobiography of George Fox. A very common name for it on the New England coast is Point Judy.

F. E. G.

NEW YORK CITY.

Burning Springs.—One of the most remarkable burning springs of which we have any notice is that one which is situated six miles east of Crab Orchard, Lincoln county, Ky. It issues from a spot near the base of what is there called the Cumberland range of mountains, and is near the Dix river. The spring not only emits inflammable gas in large quantity, but every day, about 4.30 p.m., it overflows its banks, and this with the utmost regularity, every day in the year. There is a town called Burning Springs in Wirt county, W. Va., and a station called Burning Well in Venango county, Pa., on the Allegheny Valley Railway. The Burning Well of Dauphiny is one of the "Seven Wonders" of that province. The number of "fuming wells," or springs, on record is very large indeed. W. J. L.

LANCASTER, PA.

Llano Estacado (Vol. vi, pp. 94, etc.).—In his "Notes" of the military reconnaissance from Fort Leavenworth to San Diego, made in 1846 under the command of Gen. Kearny, Lieut. Emory, of the topographical engineers, records that "near the dry mouth of the Big Sandy creek the *Yucca angustifolia*, palmillo of the Spaniards, or soap plant, first made its appearance, and marked a new change in the soil and vegetation of the prairies" (p. 15).

This was north of the Llano, which the party did not cross. M. C. L.

NEW YORK CITY.

Fish-hook Money (Vol. vi, p. 53).—Silver fish-hook money, called *lārên*, was formerly current in the Maldive islands, and, I think, in other regions. Can it have been a survival of a time when genuine fish-hooks, from their actual value in a fish-catching community, passed current as money from hand to hand? P. R. E.

OHIO.

Jiboose (Vol. v, p. 268; Vol. vi, p. 65).—The name of the crush or opera hat is Gibus; another instance of a man as a thing (Vol. v, p. 68), the inventor of the hat being a Mr. Gibus, who died not so long ago in London. R. G. B.

NEW YORK CITY.

Origin of Some Names.—(Vol. vi, p. 88, etc.).—*Tompkins* is originally *Tomkin*, for "little Tom;" *Simpkins* is little Sim, or Simon; *Wilkins* is little Will, or William; *Hopkins* is little Hob, or Robert; *Jenkins* is little Jan, or John; *Perkins* is little Peter; *Hodgkins* is little Hodge, or Roger; *Larkin* is probably little Lawrence; *Hankins* is little Henry; *Batkins* and *Botkins* represent little Bartholomew; *Huggins* is little Hugh; *Higgins* I suspect to be little Hyke, or Isaac; *Dickens* is little Richard; *Filkins* is little Philip; *Judkins*, is this for little Jude? *Lukens*, can this be little Luke? *Timpkins* must be little Timothy. Who will tell us about *Atkins*, *Hoskins* (for little Austin?), *Haskins*, *Popkins*, *Pitkin*, *Aikin*, *Aitkin*, *Hawkins* (little Harry or Hal), *Dawkins*?

OHIO.

P. R. E.

Mr. Ogier's reference of the name *Adams* to "the name of the first parent" recalls a humorous allusion by James Payne to "an American child of fashion [presumably from Boston], who termed our original parents 'the Adamases.'" M. C. L.

NEW YORK CITY.

BOOKS AND PERIODICALS.

The Century's End Magazine is the name of a new periodical just started in this city and which takes its name from the French expression, *fin-de-siècle*, which so aptly expresses the spirit of the times or the "end of the century." *The Century's End* is a readable little magazine of some sixty odd pages, which is published monthly at the low price of ten cents a number, or \$1.00 a year. The issue before us, Number 2, contains among other articles too numerous to mention, six complete stories, including one by Rebecca Harding Davis. Among the editorial notes is one on Millet's "Angelus," which contains some new thoughts on that much written-about painting from which we quote as follows: "The accessories of the picture are strongly painted, and the figures with a loving realism, while the attitude of the woman, strikingly suggestive though it be, is yet emphasized and illuminated by her countenance. For there is the centre, the germ of the picture. Millet seems, whether consciously or not, to record the frequent contrast between masculine and feminine worship. The man says his prayers because the time has come and he knows he ought to, the woman because she wants to, and the blessed opportunity is here. And in the mere profile view given of her face we see all the help and hope received, and all the holy reverence inspired by the unseen call to the prayer which lifts her above her sordid surroundings—even above that glorious sky." Published by H. Canfield & Co., 137 S. Tenth street, Philadelphia.

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THE

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NOTES.

SIAMESE SUPERSTITIONS.

(VOL. VI, PP. 110, ETC.)

Demons.—The popular superstitions about demons, their occult power, the forms they assume, are about the same in Siam as in other Asiatic countries. Nevertheless, popular traditions speak of certain *Phi* whose existence is felt in a more particular manner. Thus, in all families, there are often instances of the *Phi Kasen*, a demon who enters the bodies of aged women and causes them to do acts of the most revolting nature. Protected by the shadows of night, those possessed leave their homes and wander about from house to house, feeding upon the putrifying remnants of food which have been cast aside, and commit other atrocities too disgusting to describe in print. They are the terror of all sick women, whom they seek out.

particularly and on whom they bring all sorts of ill luck. They also ferret out all unwatched invalids, and suck their blood even to the last drop. Luckily they are easily recognized, thanks to a peculiar glow of a greenish hue which surrounds their mouths and appears in the distance like a halo. This mark of distinction disappears at dawn when the demon leaves the body of the one possessed, who then becomes herself again and performs her customary daily duties. Traditions further show that the women who become possessed live to an advanced age, and can only die when they have bestowed upon some near relative the *Phi Kasen* that controls their actions during the night. Persons of the masculine sex are much less liable to become possessed than those of the female, and why? No one knows. Still some traditions of Laos treat of a certain *Phi Krahang*, who acted upon men in the same manner as the *Phi Kasen* and made them devour during the night most extraordinary substances, only these were not detectable by any exterior sign, and could not transfer the demon to another body before dying.

Invalids who, languishing, lose day by day their forces are constantly watched with care on account of a demon called *Phi Xamob Takla*, who is supposed to prowl around the habitation where they are, watching an opportunity to find them alone and to enter their bodies. The invalids who are possessed by this demon show it by regaining strength and appetite; they seem to be in better health and crave pork, poultry and the most delicate dishes. If at this critical moment no one happens to be near to prevent them, they rise and satisfy their hunger in such an immoderate manner that they invariably die of indigestion.

To overcome the power of this demon and chase him from the body of the possessed, they use the dried skin of a certain kind of toad known to the native doctors; it suffices to place the skin under the bed of the possessed patient in order to put immediately to flight the *Phi Xamob Takla*. Upon leaving the invalid, the demon leaves behind him an odor resembling that of a corpse in an incipient state of decomposition. By this odor the flight of the demon is always

known. In a country where the power of demons is so earnestly believed, it is not remarkable that sorcery exists with all its diabolical practices. Although the laws of the country punish those who follow the occult sciences, yet the people, convinced of the efficacy of their incantations, show them great respect. To put an end to an enemy, blades or poison are not necessary—a few words of a magic nature suffice to make the demon *Phi pah* enter the body of the enemy and slowly but surely kill him. This is the *modus operandi* of the sorcerer—he takes a whole fresh skin of a beef or buffalo and dips it in a peculiar solution, making all the while sacred invocations.

Under the influence of the invocations the skin shrinks and becomes as compact as light and as small as an atom. In this state it is carried off by the atmosphere and remains fluttering around the one intended until inhaled and swallowed. The skin then expands until it reaches its former dimensions and smothers the victim. In the absence of cattle, the sorcerer may use pig's feet, meat, hair, human bones, or those of other animals and enchant them in the same manner. This class of sorcerers is not very common, thanks to the difficulty of initiation. In order to become masters of the art, it is necessary for novices to have experienced with success a number of trials of which the last one is decisive. It consists of having the body buried up to the waist in the ground. In this position they recite several prayers; invoking the *Phi pah* to take possession of them while they are sprinkled with enchanted water. At the end of these prayers, they rise from the hole unaided and are proclaimed masters of the black art (translated from "Les Traditions Populaires").

MARY OSBORN.

CHICAGO, ILL.

NOTES ON "THE CULPRIT FAY."

(VOL. VI, P. 62.)

Boottle (Vol. vi, p. 63).—Is not this the common "bottle grass," *Setaria viridis*? The tiny wight would easily shape his oar from its flat blade, and it was the bent grass that he afterwards chose for a spear.

Squab (Vol. vi, p. 63).—Prof. Skeat connects the word etymologically with the Ice-

landic *knap*, meaning "jelly, jelly-like things." Figuiet's "Ocean World" describes a common *Pleurobrachia* that is a small globe of colorless jelly, having a long, slender tentacle that at pleasure the animal can shoot out with great rapidity (see also "Sea-side Studies," by E. & A. Agassiz). I do not know that this *Pleurobrachia* is ever familiarized into a "squab," but it seems a not unlikely name.

Whimpe (Vol. vi, p. 63).—In Bryant's "Library of Poetry" the word here is "wimple," given by Webster as an intransitive verb. Prof. Skeat, in his Dictionary, shows its connection with the Scandinavian base-word, *hwim*, to move briskly. The quotation from "Love's Labor Lost," found in "Webster" under "Wimple" (transitive), is cited by Worcester under "Whimpe," apparently following Johnson's lead. M. C. L.

NEW YORK CITY.

THE APPLE IN LOVE.

In many of the rural portions of this country, as well as in England and Scotland, the apple is a very popular divining medium in love matters. This may be due partly to the common notion that the tree of knowledge of good and evil was an apple tree, but mainly to the connection of the apple with Venus. It will be remembered that Paris awarded an apple to Venus as the Queen of Love. Horace mentions the use of apple pips in love affairs. A lover would take a pip between the finger and thumb, and shoot it against the ceiling. If it struck there the lover's wish would be fulfilled. In Great Britain the maiden tests the fidelity of her beloved by putting a pip in the fire, at the same time pronouncing his name. If the pip bursts with a report he loves her; should it burn silently, he does not. This may be performed, however, with nuts as well as pips. Gay's "Hobnelia" experiments with apple pips by placing one on each cheek, one for Lubberkin, and the other for Booby-clod:

"But Booby-clod soon drops upon the ground,
A certain token that his love's unsound,
While Lubberkin sticks firmly to the last."

So she proves that Lubberkin is her true

love. Gay also mentions the amusement still common in all English-speaking communities on both sides of the Atlantic of paring an apple without breaking the peel and then throwing the strips over the left shoulder, in order to see the initial letter of the lover's name formed by the shape the paring takes on the ground. This is one of the many divinations still practiced at Hallow-e'en. Another method is for the maiden to stand before a looking-glass, eating an apple which she holds in one hand, while she combs her hair with the other. The face of her future husband will then be seen in the glass looking over her left shoulder. In Sussex another apple charm is very common. Every person present fastens an apple on a string hung and twirled round before a hot fire. The owner of the apple that first falls off is declared to be upon the point of marriage, and as the apples fall successively, the order in which the rest of the party will attain to a similar happy estate is only indicated. The one whose apple is the last to drop will perforce remain in single blessedness. * * *

THE PALMERIN ROMANCES.

Among the last of the mediæval, or first of the modern, romances, we must place the eight volumes of the Palmerin (or Palmeirim) cycle, which are chiefly of Spanish origin. In point of time they are quite modern, dating from the earliest years of the sixteenth century; but in matter, manner and spirit they are mediæval. Morally they do not as a whole rise any higher, if as high, as do the more celebrated tales of the Amadis heroes. The two earliest, the "Palmerin de Oliva" (1511) and the "Primaleon" (1512), are said to have been written by a woman, but the low tone of their morality seems to militate against this view. But the most famous story of the series is the "Palmerin of England" (1547-48), which was composed by Don Luis Hurtado, a poet of Toledo. This is regarded as by far the best of Palmerin romances. Another story of this cycle is the "Don Duardas, II (Edward) de Bretanha" (1589), written by Diogo Fernandez of Lisbon. The last of the set, "Don Clarisol de Bretanha" (1602), was written by Balthazar Goncalvez

Lobato, a Portuguese. The authorship of the others seems to be unknown. The three romances which we first name were translated into English by A. Munday.

W. J. L.

WHAT! NEVER?

(VOL. II, P. 185.)

F.: "You have heard all?"

D.: "No; what was't? Nothing, I, sir."

F.: "Nothing?"

D.: "A little, sir."

(Ben Jonson's "The Alchemist," Act i, Sc. 1.)

Gons: "Are you sure you never shall be kind?"

Julia: "Never."

Gons: "What! never?"

Julia: "Never to remove."

(Dryden's "The Rival Ladies," Act iv, Sc. 1.)

M. C. L.

NEW YORK CITY.

QUERIES.

Halcyon's Bill.—In Marlowe's "Jew of Malta," where the Jew gloats over his jewels (I have not the book at hand for the exact reference), he turns from these "infinite riches in a little room" and exclaims:

"But now how stands the wind?

Into what corner peers my halcyon's bill?

Ha! to the east? Yes: see, how stand the vanes?

East and by south."

One naturally understands the halcyon to be a vane whose bill points the wind's direction; but, if so, what means the subsequent consultation of "the vanes?"

M. C. L.

NEW YORK CITY.

It was formerly believed that the dead and dried body of the halcyon or kingfisher, being suspended in a room by a thread, would point with its bill in the direction whence the wind was blowing, even if the room were closed tightly; but if the bird were suspended by its bill, the breast would turn towards the north. The fish called miller's thumb was dried and used in a similar way; some say it was even a prophetic weather-

vane, and would point in the direction in which the wind was about to blow. This latter superstition survives in Russia, the other is hardly yet extinct even in England.

REPLIES.

Turn-spit Dogs (Vol. vi, p. 113).—The turn-spit was a dog, usually a cur of the coarsest kind, employed in "ye olden times" for the purpose of turning the spit on which meat was roasting before an open fire. Suspended from the ceiling or fastened to the walls of the kitchens and near the fire-place they used to have a box in which was a slatted wheel. Into this cage the unhappy turn-spit was placed and the movement he gave to the wheel was communicated to the spit by means of pulley wheels. A somewhat similar arrangement can be seen in the present day in the little metal cages which are sometimes used for squirrels and white mice.

In the larger private houses and in the Inns two or more dogs were oftentimes employed, as the work would be too much for one turn-spit to attend to. In these cases the dogs used to alternate in their duties in the wheel. Buffon relates that two turn-spits were employed in the kitchen of the Duc de Lianfort, at Paris, taking their turns every other day to go into the wheel. One of them, in a fit of laziness, hid itself on a day when it should have worked, so the other was forced to do the work instead. When the meat was roasted the one that had been compelled to work out of its turn began to bark and wag its tail until it induced the scullions to follow it, then leading them to a garret, and dislodging the skulker from beneath a bed, it attacked and killed its too lazy fellow-worker.

A somewhat similar circumstance occurred at the Jesuit's College of La Flèche. One day the cook, having prepared a piece of meat for roasting, looked for the dog whose turn it was to work the wheel for that day, but not being able to find it he attempted to employ the one whose turn it was to be off duty. The dog resisted, bit the cook and ran away. The man, with whom the dog was a great favorite, was much astonished at

its ferocity. The wound being severe and bleeding freely, he went to the surgeon of the college to have it dressed. In the meantime the dog ran into the garden, found the one whose turn it was to work the spit, while the fire did the rest, and drove it into the kitchen. The deserter seeing no opportunity of shirking its day's labor, went into the wheel of its own accord and began to work.

Turn-spits frequently figure in the old collections of anecdotes. For instance, it is said that the captain of a man-of-war, stationed in the port of Bristol for its protection, in the last century, found that, on account of some political bias, the inhabitants did not receive him with their accustomed hospitality. So, to punish them, he sent his men ashore one night with orders to steal all the turn-spit dogs they could lay their hands upon. The dogs being conveyed on board the ship and safely put away in the hold, consternation reigned in the kitchens and dining-rooms of the Bristol merchants, and roast meat rose to a premium during the few days the dogs were confined in their floating prison. The release of the dogs was duly celebrated by many dinners to the captain and his officers. W. W. R.

PHILADELPHIA, PA.

Hulder (Vol. v, p. 186).—With Ascham's "hulder," used to make "gaddyng shaftes," compare the "Small Elderne by the Indian Fletchers sought," mentioned in the tree list from "New England's Prospect" (see Vol. v, p. 120, s.v. "Tree Lists"), and also the M. E. forms of "elder" given in the "Century Dictionary."

Loudon's "Trees and Shrubs of Great Britain" says of the elder that the wood of old trunks, being very hard, is used as a substitute for that of box and dogwood.

M. C. L.

NEW YORK CITY.

Dark Day (Vol. vi, p. 113).—In the Appendix to "Johnson's Cyclopædia" there is an account of the famous dark day of May 19, 1780, and of quite a number of other dark days. The article was prepared by the late Rev. Dr. F. A. P. Barnard, and discusses the subject with much ability and

with sufficient fullness. The cause for the darkness insisted on by that writer is simply an unusual density of the ordinary clouds. The grandmother of the present writer was living at Monson, Mass., in 1780, and she well remembered the famous dark day. From her accounts of the event, as she used to relate them to her grandchildren, I have the impression that the day dawned much as usual, without many clouds; that the cattle were in the pastures up to nine or ten o'clock, A.M., when the darkness came on and they returned to their yards, the fowls also going to roost. The people were generally terror-stricken, but they took their midday meal by candle light, and later in the day the darkness grew much less.

OBED.

MASSACHUSETTS.

Razor-strop Man (Vol. vi, p. 113).—

There is, if I am not much mistaken, a very good account of the Razor-strop Man in the published "Letters from New York" of the late Mrs. Lydia Maria Child. Those "letters," according to my recollection of them, make an admirable little book, a book about which I am afraid that very few young people of our day have so much as heard the name. Yet they are replete with good sense, noble and generous sentiments, correct views of life and exalted moral purpose. To return to our Razor-strop Man. I heard him once in Maine as long ago as 1859 or 1860. He used to deliver a very entertaining lecture on his wares, varied by witty and ludicrous anecdotes. He drew crowds of purchasers, and was said to be a man of large wealth. As I remember, he was called "Smith, the Razor-strop Man." F.

Monsieur Tonson (Vol. vi, p. 41).—This is the title of a farce by W. T. Moncrieff, and of a play by John Taylor, who died in 1832. For further particulars, see Brewer's "Reader's Hand-book." M.

REFERRED TO CORRESPONDENTS.

Authorship Wanted.—*Two Shall Be Born, etc.*—There is a poem called "Fate," which I first saw printed sometime in 1877. I have seen it reprinted a number of times.



but the author's name was not attached to it. The poem begins:

"Two shall be born the whole wide world apart,
And speak in different tongues and have no thought
Each of the other's being," etc.

Can any one tell me by whom it was written and where it was first printed?

D. W. N.

HARRISBURG, PA.

Deshecho mi cadaver, etc.—Who was the author of the following lines which I find in "El Cope de Nieve:"

"Deshecho mi cadaver, sus vapores
Que rueden por las zonas superiores
Del anchuroso cielo,
En tanto que recoja el blando suelo,
De mis materias solidas las sales,
Yal placido regar de aguas pluviales
Se nutran cien semillas,
Y suban por sedientas raicillas,
En savio trasformados mis despojos,
A coronar de malvas y de hinojos
De mi postrer morada las orillas."

"Mouldered my body, its gases
Shall roll thro' the empyrean superior
Of the vast heaven,
While at the same time the soft soil
Absorbs of my solid parts the salts,
And with gentle bedewing of rain-water
Shall nourish seeds a hundredfold,
And ascend through thirsty filaments
Into sap transformed my remains
To crown with mallows and fennel
The edges of my final abode."

Thus translated it will be noted these lines summarize the notions entertained by many of the last use of their "vital parts," although a friend of your correspondent has idealized a little more the disposition of his bones, for vine culture, of the juice of which his surviving friends are to partake, at the same time remembering him.

F.

Heard's Island Cabbage.—Is the wild cabbage that grows on Heard's island in the South Polar seas identical with that species (called *Pringlea antiscorbutica*) which grows in Kerguelen's Land, 250 miles away from the island first named? Possibly some botanist among your readers, or some former New London seal hunter, may be able to answer this question. I can find plenty of descriptions of the Kerguelen's Land plant, which is one of great in-

terest, and I have a newspaper cutting which states that both islands produce wild cabbages.

B. S. A.

CARLISLE, PA.

Christmas Bills.—In an essay upon "Pocket-books and Keepsakes," published in *The Keepsake* in 1828, Leigh Hunt puts a parody of the passage from Marlowe into the mouth of an imaginary publisher, who makes "infinite profit from a little book."

"But now how stands the ledger?
Into what pockets peer my Christmas bills?
Ha! to the duke!" etc.

Was it the custom to send out bills at the end of the year, instead of after New Year's, as now?

M. C. L.

NEW YORK CITY.

COMMUNICATIONS.

Cattle Calls (Vol. vi, pp. 81, etc.).—If one may judge from the old English nursery rhyme, "Mrs. Bond," *dilly* was a word formerly, if not now, used there to call ducks.

"Oh, what have you got for dinner, Mrs. Bond?"
"There's beef in the larder and ducks in the pond."
"Dilly, dilly, dilly, come to be killed,
For you must be stuffed, and my customers filled."

Then "John Ostler," having been ordered to catch "a duckling or two" by use of this call, reports, in the third verse:

"I have been to the ducks that are swimming in the pond,
And they won't come to be killed, Mrs. Bond;
I cried dilly, dilly," etc.

I think that I have heard *kíp* used for a duck call in New England poultry yards.

M. C. L.

NEW YORK CITY.

In Merrimack county, N. H., the cattle and other animal calls were much like those reported from Massachusetts (Vol. vi, pp. 96, etc.), but *hush* and *hwo-hush* were rendered *hish* and *hwo-hish*. *Gee* and *haw* meant turn to the right and left respectively. *Stebay* was *stuboy*, and the call for cows was *koh* (with what might be called shortened long o). I have seen an article which said that both the last-mentioned

words were simply survivals from the Greek, and that the same calls were used on the hills of Greece in very ancient times; that *Stuboy* was from the Greek *στίβω*—to hunt, or seek the trail of. This seems probable enough, and may not *koh* be from *κοῦ*, the Ionic form of *ποῦ*—where or where are you?

The call for sheep was *ker-deh* or *ker-dā*, with the accent on the final syllable. For horses it was *ker-joh* (with short o), and accent as in the sheep call.

C. H. A.

NEWTONVILLE, MASS.

Serpents in a Mineral Spring (Vol. v, p. 136).—I am sure that I have somewhere read about a *Grotta dei Serpi*, or Serpents' Cave, somewhere in Central Italy. I do not remember where, but the cave has a thermal spring which is esteemed valuable in the treatment of various diseases.

M.

Underground Streams (Vol. vi, p. 93).—In England the river Axe flows out of a cavern near Wells (called Wokey Hole) in full volume. A stream flows out of the Peak Cave in Derbyshire, near Castleton. In Greece, the Acheron and Styx both disappear, entering cavernous passages in the rocks. In the county of Cavan, in Ireland, the great river Shannon takes its origin from the Shannon Pot, issuing from the earth in a large current.

D. F. A.

NEW YORK CITY.

Liriodendron (Vol. v, p. 7).—The latest scientific opinion is that there is but one living species of *Liriodendron*. The Chinese species is now regarded as identical with our North American tulip tree. It is of course not impossible that there may be some undiscovered species. If so, they are probably East Asiatic.

G.

NEW JERSEY.

Nations of Dwarfs (Vol. vi, p. 115).—From personal observation and from what I have read on the subject, I am led to infer that the height of these pygmies averages between four feet three inches and four feet eight inches for a full-grown man, and three feet three inches and four feet one inch for

the women. This certainly constitutes a race of smaller stature than that to be found in most other countries, but the term "dwarf" which is applied to them appears incorrect. Etymology furnishes examples of many a tribe and nation whose stature does not much exceed that which is here attributed to the so-called pygmies. This will be made clear by comparing the figures I have just given with the following list furnished by anthropological research:

	FT.	IN.	FT.	IN.
Patagonians	5	10	5	11
Swabians (South Germans)	5	10½		
Kaffirs				
Polynesians				
Don Cossacks	5	8		
Englishmen	5	6	5	7
German Austrians	5	5	5	7
Negroes	5	5	5	6
Northern Frenchmen	5	5		
Bavarians	5	4½		
Southern Frenchmen	5	4½		
Chinese				
Australians	5	3½		
Natives of Amboyna	5	2½		
Natives of Timor				
Malays	5	1½		
Andamans	5	1½		
Akka (Tikki-Tikki)	4	11		
Lapps	4	6½	4	11
Abongos	4	3	4	11
Bushmen	4	3	4	6
Esquimaux	4	3		

It will thus be seen that the inhabitants of the Arctic circle are much of the same size as some of the tribes in tropical Africa. Then, again, the bushmen in South Africa, who style themselves Sandi, offer considerable constitutional analogy with these so-called dwarfs. Their mode of life, their manners and customs are similar to those of the pygmies. I have long since come to the conclusion that the bushmen of South Africa are only a branch of the dwarfish race found in tropical Africa, and Stanley's recent observations only serve to confirm that opinion. The natural inference is that in by-gone years a distinctly aboriginal race inhabited the vast forests which extend between the Congo and the great lakes, and that this race was overcome and scattered in every direction by a more active, powerful and intelligent people, compounded of various negro tribes, and this in so effectual a manner that we now find but groups and remnants surviving in the midst of other races, who countenance and spare the

strangers only because they are expert hunters and fishermen, or because in some places they serve to amuse the native chiefs by their grotesque dances and comic songs.

During his last great voyage Stanley came upon about 100 settlements of these dwarfs; in the first instance at Uledi, where he pitched his camp, and subsequently on the banks of the newly discovered river Semliki.

He captured many of them for the purpose of an anthropological study, and concluded that there existed two distinct types among them, so different in the features they offer that, to use his own words, one is no more like the other than a Turk resembles a Scandinavian. One race belongs to the Batua and the other to the Wambutu. The bushmen of South Africa would afford another separate type; but the dwarfs to be found on the western coast might be classed with the Wambutu.

I noticed that they speak the tongue or dialect of the negro tribe in the midst of which they live. There is no doubt, however, that they have a language of their own. It is next to impossible to compose a vocabulary from the lips of these timid and doltish people. I could only get a few words from the Abonzo dwarfs, who dwell on the banks of the Ogowe, in proximity to the Okande tribe:

OKANDE TONGUE. ABONZO TONGUE.

Goat,	taba,	embodi.
Sun,	omanda,	eipo.
Fire,	ibo,	esako.
Bush,	n'binshi,	magega.
Banana,	n'okoudo,	m'jueliele.
Village,	n'kala,	ekoti.

The glossary of African languages and dialects is a very difficult one. Often in the space of a few square miles you meet with three or four negro tribes, each consisting barely of a few hundred men, who speak a different tongue. The natives of Africa must be divided into two great races—the Bantu people of Kafirs and the Soudan negroes. The various Bantu tribes that dwell in South Africa and extend upwards to a point overlapping the Equator speak only different dialects, but the Soudan negroes, from Senegal in the west and spreading far eastward and to the south, possess in reality several distinct tongues. It is not at all unlikely that the primitive language of those

regions may be that still spoken by the dwarfs. The overthrow of some big potentate of olden time, the countless migrations of tribes ever at war with one another, the exclusive life of these small groups that dwell apart from the more compact tribes under whose protection they abide—these and many other facts may be taken to account not only for the political but also for the linguistic dispersion of the natives of Africa into so many fractional tribes, each speaking its own tongue or dialect. Many of these tribes have mixed by intermarriage or otherwise with Hamitic and Semitic peoples, and the result is a real *compositum mixtum* of races, tribes and tongues.

As being a race of hunters, these dwarfs are not addicted to agricultural pursuits. Their settlements or villages are of the most primitive description; they consist in agglomerations of small round huts, which are readily taken to pieces and erected elsewhere, accordingly as the site chosen offers more favorable opportunities for the chase. As I have said, they use small arrows or darts tipped with a poison of vegetable origin, the effect of which is quick and fatal. A man belonging to Stanley's expedition, who was wounded by one of the arrows, died in a few minutes.

To sum up, therefore, it appears indubitable that a race of men of smaller stature than that of the great tribes to be found in Africa inhabit the tropical regions of that vast continent; that these diminutive people belong to a degenerate family exhibiting the most primitive state of culture, and that, while indigenous to the soil, they are to be found scattered far and wide in small groups of a few hundreds each, like the gypsies of Europe, without fixed settlements and wandering about the thick, impenetrable forests extending between the Congo river and the Nile. The expression "dwarf," which is applied to them, is, however, somewhat misleading, as it not only implies an individual below the ordinary size of the kind, but conveys an idea of deformation, dwarfs usually having heads too large for their bodies and other anomalies, which is not the case in this instance. Our tropical race of diminutive men and women, although small, are normally shaped, and no more deserve to be

called dwarfs than the Laplanders and Esquimaux. The more recent observations of travelers fully confirm the fact that the ancients were acquainted with this peculiar race, and there is reason to believe that the Pygmies of Strabo and Herodotus were the same as the Batua and the Wambutu (Dr. Oskar Lenz, in *Louisville Courier-Journal*).

Slapper.—That article of food which we often hear called a *fritter* (cf. French, *friture*) is very often designated by the popular name of *flapjack*, which at times becomes vulgarly a *slapjack*. Sometimes a further degradation occurs, and the toothsome fritter becomes a *slapper*. I never heard this word, but I have often seen it in this city. You will frequently observe a placard bearing the words "Maryland slappers" in the window of some fourth-rate eating-house. The sight of that word is enough to repel any one, and I would rather go hungry all day than enter a place where it is used.

PHILADELPHIA, PA.

B. L. D.

Pillars of the Church (Vol. iv, p. 307; Vol. vi, p. 95).—The term "pillar fires," in Vaughan's poem, quoted by G., of course refers to the pillar of cloud by day and of fire by night that directed Israel's desert wanderings, the comparison making the saints the guides and shining exemplars for those following. But is not the metaphor in the phrase "pillars of the church" that of a sustaining power, whether its allusion be to the pillars of a building or to the governorship of the church, as suggested by N. S. S.?

M. C. L.

NEW YORK CITY.

"Raised" and "Tote."—Will you not help me to rescue two old words called Virginianisms (very dear to my childhood), from the ridicule that now surrounds them? They are "raised" and "tote." In my antiquarian researches I have ascertained that they kept very good company in England in the olden time. In the "Life of Lord Herbert of Cherbury," written by himself and reclaimed from oblivion by Horace Walpole, "raised," used in our Virginian sense, is employed, and the word "tote" is properly "tolt," from "tollo," a term in

common use at the English bar from 1600 to the middle of the century for lifting or removing a writ from one court to another, and thence applied at large to the lifting of any object. Yet Webster has no more to say of this word than "probably of African origin." Indeed, we are very proud of our "tolt," corrupted though it be in spelling and pronunciation. The Virginia colonist brought over the vocabulary of Shakespeare, Spenser and Raleigh. Receiving no accessions of population from any other country than England, and being an agricultural people requiring no new words for our needs, we have retained many expressions obsolete in the motherland and in the rest of the United States, but very good English nevertheless, prized by us as legacies from our ancestors (F. W., in *The Critic*).

Possession by Turf and Twig (Vol. vi, pp. 101, etc.).—Interesting researches on this subject have been given by Qui Tam, J. R. Murphy and others, although nothing definite as to the abandonment of the custom in this country. It is evident that it survived long after written deeds were generally used. The deed which came under my observation (the first intimation I ever had of the custom) and which prompted the inquiry, was recently recorded at Norristown, the conveyance being for a tract of land in Moreland from Thomas Morris to John Lidyard. The following note appears upon the back of the deed: "Memorandum.—That the within-named Thomas Morris, in his own proper person, gave the within-named John Lidyard, in his own proper person, quiet and peaceable possession of the within-granted land, hereditaments and premises by turff and twigg, in the name of the whole." The date of the instrument was April 7, 1721. It may be a matter of interest to some readers of AMERICAN NOTES AND QUERIES that there was at that comparatively late date no separate acknowledgment for the wife of the grantor as now, nor did she sign the conveyance with her husband as is now the practice, merely executing in lieu thereof a release of dower in the premises conveyed on the back of the instrument.

ELLWOOD ROBERTS.

NORRISTOWN, PA.

Curious Remedies.—*Heliotrope* (sun-plant, sun-flower).—"The virtues of this plant are miraculous, if it is collected in the sign of the *Lion*, in the month of August, and wrapped up in a laurel leaf, together with the tooth of a *wolf*. Whoever carries this about him, will never be addressed harshly by any one, but all will speak to him kindly and peaceably. And if anything has been stolen from you, put this under your head during the night, and you will surely see the whole figure of the thief."

Swallow-wort.—"This weed grows at the time when the swallows build their nests, or eagles breed. 'If a man carries this about him, together with the heart of a mole, he shall overcome all fighting and anger. When the swallow-wort begins to bloom, the flowers must be pounded up and boiled, and then the water must be poured off into another vessel, and again be placed on the fire and carefully skimmed; then it must be filtered through a cloth and preserved, and whosoever has dim eyes, or shining eyes, may bathe them with it, and they will become clear and sound.'"

Remedy for Consumption.—Repeat, "Consumption, I order thee out of the bones into the flesh, out of the flesh upon the skin, out of the skin into the wilds of the forest * * *." These notions are still believed, at least "on the sly," even when there is a public denial of them.

S. S. R.

LANCASTER, PA.

Hissing of Snakes.—The question has been much discussed in the newspapers as to whether snakes really hiss. Some years ago, in early summer, I was walking with my son along a road near Atco, N. J., when we both heard a loud hissing sound coming from a tuft of tallish grass. A little examination showed a short but heavy-looking and repulsive snake of some species unknown to me. The creature was soon despatched, and we went on our way, somewhat regretting that we had yielded to a hasty impulse and destroyed a creature that was probably harmless, and even actively useful to man. The above is the only instance in the course of a pretty long and somewhat observant life in which I am sure that I heard a serpent hiss.

Several kinds of tortoise make a slight hiss in the act of retracting the head within the shell, but I don't feel at all sure that the hiss in that case is made by the mouth, probably it may be caused by the escape of air from the spaces within the shell. ILDERIM.

GERMANTOWN.

Kinnickinnick (Vol. vi, p. 83).—Still another *Kinnickinnick* is the *Cornus sericea*, or silky cornel, a shrub not at all uncommon in many parts of the United States and Canada. I have the impression that I have also heard the little semi-herbaceous *Cornus canadensis* (the low cornel, or ground dog-wood) called by the name *Kinnickinnick*. This pretty little groundling has a showy white involucre, much like that which distinguishes its well-known congener, the *Cornus florida*, or common flowering dog-wood tree. It is very common northward. H.

Minorcan Colonists (Vol. vi, p. 116).—The Malay, or Manila colony, to which I referred, was situated, if I am not mistaken, somewhere near Acapulco, in Mexico. I doubt, however, if it was described as a regular colony. I know nothing of any Minorcan colony in Louisiana. Mr. Lafcadio Hearn is a native, not of Louisiana, but of the Greek island of Leucadia, where he was born in 1850. There was once an interesting colony of Minorcans and Smyrniote Greeks at New Smyrna in Florida. The late Admiral Farragut was the son of one of the Florida-Minorcan colonists, at least, I have been so informed.

ISLANDER.

MAINE.

Singular Names of Places (Vol. vi, p. 107).—Having been much interested in your collections of curious place names and believing that Montgomery county can compare in this respect with any in the country, I send you a few names of towns: Anise, Bala, Blue Bell, Broadaxe, King of Prussia, Lucon, Narberth, Obelisk, Ogontz, Ferwood, Trappe, Woxall, Wyncote. To King of Prussia and Trappe, *the* was formerly prefixed and the former in the vicinity is now known as "the King," the latter invariably

as "*the Trappe*." Of local nicknames, we have many, but they are too slangy as a rule to be tolerated, and ought never to be sanctioned by reproducing them in print.

ELLWOOD ROBERTS.

NORRISTOWN, PA.

Hay is King.—Some months—perhaps years—ago, we read a paragraph in an English agricultural journal, to the effect, that the editor had asked his subscribers for statistics, setting forth the relative value, in dollars and cents, of the different agricultural products of the world, so far as they could be practically ascertained, and especially which predominated; and, to the surprise of not a few, it was found that *hay*, in its various forms, yielded by far the greatest value. When we reflect upon this, we need not be much surprised, for there are many places in the United States where people can make hay, perhaps, all the year round. Even forty years ago, it was not an unusual thing for some farmers—especially in the north of Pennsylvania—to begin "making hay" in the month of June, and continue on to the end of October.

We think it was the same year (1886) that the "output" of *pig-iron* in the United States was 5,683,329 tons, and its money value \$95,195,760, but that made only a remote approximation to the value of *hay*, and therefore, no doubt, that *hay is still king*. Nothing connected with agricultural productions, *per se*, exhibits such agricultural advancement, and the manipulation of the crop, as the single item of hay. The economy in labor, in space, and in time is a marvel, and these enable the farmer to realize satisfaction entirely unknown to him in the early periods of the country's history.

S. S. R.

LANCASTER, PA.

Juries in the U. S. Supreme Court (Vol. vi, p. 100).—I think R. A. W. is wrong in his assumption that the "right of jury trial was never exercised by the highest legal tribunal in the nation." Since forwarding my query I have happened upon the following in the *Century* for December, 1882, bearing on the subject:

"There are probably few lawyers, even,

if asked whether a jury trial could be held in the Supreme Court, who would answer in the affirmative. Yet there were once juries empaneled in that tribunal and cases tried before them * * * in cases where the court has original jurisdiction, and in which questions of fact are involved. In the early history of the court juries were regularly empaneled, just as in inferior tribunals, to be ready for duty if their services were needed. The first mention of a jury in the oldest volume of minutes is under date of February 4, 1794. The court then sat in the City Hall, Philadelphia, and the case tried was that of the State of Georgia *vs.* Samuel Brailsford. I have not been able to find the record of the last jury trial, and the information cannot be had from the present judges or the traditions of the court. Probably it was before the chief-justiceship of Marshall. The custom is supposed to have fallen into disuse soon after suits of individuals against States were barred by the Eleventh amendment" (E. V. Smalley, page 172).

ELLWOOD ROBERTS.

NORRISTOWN, PA.

Ambergris, or Ambergrease, as it is spelled in old English publications. We have a volume now before us, published in London, 1794, in which the word has the latter spelling. *Ambergris* is French, and means gray amber, *gris* meaning *gray*. It is a substance of the consistence of wax, and is found floating on the waters of the Indian ocean and other tropical waters. It is also found as a morbid secretion in the intestines of the sperm whale (*Physeter macrocephalus*), which has been believed for the past hundred years or more to be its *true* origin. In color it is said to be white, ash-gray, yellow, variegated and black. It has been found in floating masses, weighing from sixty to one hundred and twenty-five pounds. It is highly valued in perfumery, and at 212 degrees of Fahrenheit it is wholly volatilized into a white fragrant vapor. There does not seem to be much more known now about its real origin than there was one hundred years ago, there being alternate denials or disputations on the subject of its first origin, and conversions to the old doctrine again, which no doubt have been influenced more or less

by individual prejudices. A writer in the old publication alluded to says, "the 'Ambergrease' is nothing more than the excrement" of the animal, in which it is found, in a diseased or putrid state. There are few, perhaps, of the admirers of the perfume who would be willing to concede to it such an origin.

During the seventeenth century it appears a species of this whale was stranded on the coast of Norfolk, England, which was particularly commemorated by Sir Thomas Brown, who seemed to have been willing to have discovered ambergrease in it, but was repelled by the intolerable fœtor of the animal, which had lain for several days in a state of putrefaction. "Sir Thomas related the anecdote in his usual forcible style, but appeared to have been rather in doubt of what now seems to be a well-ascertained *fact*, namely, that the perfume above mentioned has really the origin before described." Some of the Greenland discoverers, it seems, entertained the notion that the whales on their coast swallowed great lumps of ambergrease, and they were only deterred from raking for it in the paunches of these animals by the insufferable fœtor that accompanied such a process; and yet they were assured that *that* odor makes the best *musk*, and from the most fetid substances may be extracted the most odoriferous essences. But that could not have been the reason for not collecting the ambergris from the intestines of the whale, because seamen generally would have almost endured any degree of stench to secure a substance so valuable as this, especially since it can be gathered from the surface of the water without disturbing the whale. It would be safe to say that ambergris is not swallowed by the whale, it is secreted by, or in, his intestines (and in due time it is expelled therefrom) in some manner approximating the secretions of wax and honey by the bee or the mucilage by the Chinese swallows, or other similar animal secretions.

The species of whale under consideration is the largest of its genus, the head being nearly or quite as large as the remainder of the body. The substance called spermaceti is contained in cells or bony cavities of the head, and is at first almost or quite liquid,

but on exposure for a time to the air it becomes concreted or hardened, and is the substance of which spermaceti candles are made, a use not now as common as it was before coal-oil, gas and electric illumination were discovered. The genus *Physeter* differs from that of *Balæna*, among other things, in that the former has teeth in the lower jaws, which are received, when the mouth is closed, into corresponding cavities in the upper jaw, whilst the latter has no teeth, but instead thereof has a very large number of long horny laminae disposed in regular series popularly known by the name of whalebone. Although the genera *Monodon*, *Balæna*, *Physeter* and *Delphinus* are popularly regarded as fishes, yet in point of fact they are really mammals. They are warm-blooded, viviparous, suckle their young and the bony structure of their pectoral fins and tails corresponds to the bony members of other mammals.

S. S. R.

LANCASTER, PA.

BOOKS AND PERIODICALS.

The Chautauquan presents the following table of contents in its February issue: "Practical Talks on Writing English," Part i, by Prof. William Minto, M. A.; "British India," by R. S. Dix; "The Religious History of England," v, by Prof. George P. Fisher; "England after the Norman Conquest," Part ii, by Sarah Orne Jewett; "The English Towns," ii, by Augustus I. Jessop, D.D.; "A Peasant Striker of the Fourteenth Century," by Charles M. Andrews; "Sunday Readings," selected by Bishop Vincent; "The Constitution of Japan," by William Elliot Griffis; "Studies in Astronomy," v, by Garrett P. Serviss; "Schubert's Unfinished Symphony," by Lucy C. Bull; "The National Academy of Sciences," by Marcus Benjamin, Ph.D.; "Rise and Fall of Boulanger," by T. F. DeGournay; "Plymouth Church, Brooklyn," by Mrs. Mary Storrs Haynes; "The Relation of the Family to Social Science," by John Habberton; "France in Tunis," by Edmond Plauchut; "The Expenses of Candidates for Public Office," by Thomas B. Preston; "New England and Emigration," by Edward Everett Hale; "Through Nature Up to God," by Mary Lowe Dickinson; "Woman's Council Table: A Symposium—Domestic Service," by Julia Ward Howe, Emily Huntington Miller, Mary Hartwell Catherwood, Harriet Prescott Spofford, Olive Thorne Miller, Mary A. Livermore; "Women's Colleges at Oxford," by Emily F. Wheeler; "The Mystery of the Four B's," by Kate Sanborn; "Should Women Take Part in School Affairs?" by Abby Morton Diaz; "Stories of the Childhood of Eminent Women," arranged by Harriet Carter; "What Constitutes a Legal Marriage," by Lelia Robinson Sawtelle, LL.B.; "How to Entertain," Part i, by Helen A. Cornwell; "The Russian Peasant Woman," by Nina Von Koribout Daschkewitsch; "The Tignon," by Grace King.

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NOTES.

PROVERBS AND PROVERBIAL PHRASES FROM THE DRAMAS OF BEN JONSON.

[VOL. VI, PP. 97, ETC.]

Although the list of these expressions already given far outnumbers the original intention of the compiler, many more were selected which had to be excluded. As may be seen, the "Tale of a Tub" furnishes a larger proportion of the quotations than any of the dramatist's preceding works. The following, however, are too good not to be added, and with those already cited show that Jonson's latest comedy (1633), written on the sick-bed, is especially characterized by a superabundance of homely phrases, indicating on the part of its author a curious familiarity with this sort of folk-lore:

"He will have the last word" (i, 1).

"I smile to think how like a lottery These weddings are" (*Ibid.*).

"You still have the hap to hit
The nail o'er the head at a close" (ii, 1).

"Hum drum, I cry,
As true as a gun" (*Ibid.*).

"What rowly-powly maple face!" (*Ibid.*).

"There go two words to a bargain," says Awdrey,
When Squire Tub offers to kiss her" (*Ibid.*).

"Turn not the bad cow after thy good soap"
(*Ibid.*)

"All things run arsie versie, upside down."
(iii, 1.)

"Led by the nose with these new promises,
And fatted with supposes of fine hopes" (iii, 4).

"Just in the nick" (iv, 3).

Among the old writers *in the nick* is more commonly met with than *in the nick of time*.

A very interesting use of the little word *chink* is the following:

Squire Tub having given Canon Hugh an angel (a piece of money), saying:

"Take a good angel with you for your guide,"

the learned and canonic Vicar of St. Pancras replies:

"O, for a quire of these voices now,
To chime in a man's pocket and cry chink!
One doth not chirp, it makes no harmony."
(i, 1.)

A specimen figure from "Miles' Metaphor" is as follows:

"Let not the mouse of my good meaning, lady,
Be snapp'd up in the trap of your suspicion,
To lose the tail there, either of her truth,
Or swallow'd by the cat of misconception."

In the comedy of the "New Inn; or, The Light Heart," the proverb, "A heavy purse makes a light heart," is employed to great advantage by the host at the opening. Lady Wilde includes this proverb in her list derived from ancient Irish literature ("Ancient Cures, Charms and Usages of Ireland").

In the "Silent Woman" (Act v, 1), Morose, whom we think of as bearing up a huge turban of night-caps, is contemplating a divorce. "I dwell in a windmill," he says, "the perpetual motion is here, and not at Eltham." Truewit asks of Cutbeard, who is both barber and doctor, "Will you break the ice? Master Parson will wade

after." Then follows a discussion concerning causes of a *lawful divorce*.

Bishop Hart's picture of the half-famished gallant, Ruffio, furnishes a fine illustration of the use of the Duke Humphrey phrase ("Staple of News"):

"Trow'st thou where he dined to-day?

In troth, I saw him sit with Duke Humphrey.

Many good welcomes, and much gratis cheer,

Keeps he for every straggling cavalier;

An open house, haunted with great disport.

Many fair younker with a feather'd crest

Chooses rather be his shot-fire guest,

To fare so freely with so little cost,

'Than stake his twelve-pence to a meaner host."

(See Bishop Hart's Works, Vol. ix, Sat. 7, Book iii.)

K. L. H.

HARTFORD, CONN.

U. S. ORTHOGRAPHIC STANDARD OF GEOGRAPHIC NAMES.

Since September 4 last, there has been in existence a United States Board of Geographic Names, the work of which promises to be of great value, not only to the various departments of the government, but to those interested in geography, history and kindred studies.

The first bulletin of the Board is dated December 31, 1890, and is given below.

The names adopted are printed in Roman, the discarded forms in *italics*.

Abagadasset Point (Kennebec river).
Abagadusset Point.

Agattu Island (Alaska). *Agattou.*

Aghik Island (Alaska). *A'ghik.*

Aghiyuk Island (Alaska). *Aghiyukh.*

Akkra (West Africa). *Accra.*

Akun Island (Alaska). *Akhun, Akoun, Akan.*

Akutan Island (Alaska). *Akoutan.*

Alaska Peninsula. *Aliaska, Aliashka.*

Amatignak Island (Alaska). *Amatig-nakh.*

Amchitka Island (Alaska). *Amitkhitka.*

Amukta Island (Alaska). *Amoukhtha, Amuchta.*

Anacostia River (District of Columbia).
Eastern Branch.

Andreafski Fort (on Yukon river, Alaska).

Andreiefski, Andreievsky, Andreavsky.

Andreanof Islands (Alaska). *Andreanov.*

Aniakchak Bay (Alaska). *Aniakcha.*

Annobon Island (Gulf of Guinea, West Africa). *Annabon, Anno Bon, Anno Bom.*
Arakan (Burmah). *Aracan, Arrakan, Arracan.*

Assini (West Africa). *Assinie, Assinia.*
Atka Island (Alaska). *Atkha.*
Attu Island (Alaska). *Attoo, Attou.*
Augustine Island (Alaska). *Augustin, Chernaboura.*

Baluchistan. *Beloochistan, Belouchistan, Balouchistan, Belutchistan.*

Baranof Island (Alaska). *Baronoff.*
Barbados Island (in West Indies). *Barbadoes.*

Barstow Rock (coast of Massachusetts). *Barstous, Barslow.*

Becharof Lake (Alaska Pena.). *Botcharoff, Bochonoff, Rochanoff.*

Bendeleben Mount (Alaska). *Berdeleben.*
Bering Sea (Alaska). *Behring, Behrings, Kamchatka, etc.*

Besboro Island (Alaska). *Besborough.*
Big Diomed Island (Alaska). *Ratmanoff, Retmanoff, Noo-nar-book.*

Bogoslof Island (Alaska). *Bogoslov.*
Bonita Point (California). *Boneta.*
British Kaffraria (Africa). *British Caffraria.*

Buckland River (Alaska). *Kungk.*
Buen Ayre (island in Caribbean sea). *Bonaire.*

Buldir Island (Alaska). *Bouldir, Bouldyr.*
Chandler Bay (coast of Maine).
Chankliut Island (Alaska). *Chankluit.*
Chernabura Island (Alaska). *Chernobour, Chernabour, Chernobura.*

Chiachi Island (Alaska). *Chiacht, Chiache.*

Chichagof Harbor (Attu island, Alaska). *Tschitschagoff, Tchitchagoff.*

Chigul Island (Alaska). *Tchigul.*

Chile, Republic of (South America). *Chili.*

Chilkat River and Pass (Alaska). *Chilcat.*

Chilkoot (Alaska). *Chilkut.*

Chiniak Bay (Kadiak island, Alaska). *Chiniatskov.*

Chirikof Island (Alaska). *Chirikoff, Ugamok.*

Chitnak, Cape (Alaska). *Tchitnak.*

Chowiet Island (Alaska). *Chowee Et., Choweet, Chowee'et.*

Chuginadak Island (Alaska). *Tchuginadak.*

Chugul Island (Alaska). *Chegoula, Chugnel, Tchegoula Is.*

Chulitna River (Alaska). *Khulitno.*

Cleare, Cape (Montagu island, Alaska). *Clear.*

Cold Bay (Alaska). *Moorouskoy, Moroskoi, Morlofski, Mokrooskoi.*

Colombia (South America). *Columbia.*

Colville River (Alaska). *Colville.*

Constantine Bay (Amchitka island, Alaska). *Constantin.*

Controller Bay (Alaska). *Bering Haven, Controller's Bay, Comptroller Bay.*

Cook Inlet (Alaska). *Cook River, Cook's Inlet.*

Coos Bay (Oregon). *Koos, Coose.*

Cottrell Key. *Cotterals Key* and other forms.

Curaçao (Island Caribbean Sea). *Curaçoa.*

Dall Point (S. of Cape Romanzof). *Cape Dall.*

Deadman Point (Maine). *Deadman's.*

Eaton Point (Camden harbor, Maine). *Easton.*

Ebenecook (coast of Maine). *Ebenicook.*

Englishman Bay (coast of Maine).

Eschscholtz Bay (in Kotzebue sound, Alaska). *Escholtz Basin.*

Etolin Island (Alaska). *Etoline.*

Fiji Islands (Pacific). *Feejee, Viti, Fidschi.*

Fish Point Ledge (Maine). *Fishes, Fishpoint.*

Gareloi Island (Alaska). *Goreloi, Goro-loi.*

Golofnin Bay (Alaska). *Golovnin Bay, Golovnin Harbor.*

Golovin Sound (Alaska). *Golovine Sound, Golovain Bay.*

Governors Island (New York harbor). *Governor's.*

Great Sitkin Island (Alaska). *Great Sitchine, Great Sitkhin.*

Guadeloupe Island (Indies). *Gaude-loupe.*

Hagemeister Island (Alaska). *Hagen-meister.*

Haiti (Republic of West Indies). *Hayti.*

Halkette Cape (Alaska). *Halket.*

Hatch Point (Kennebec river). *Hatche Point.*

Helgoland Island (North Sea). *Heligoland.*

Herschel Island (Alaska). *Hershel.*

Hinchinbrook (Alaska). *Hinchinbroke.*

Hokuchatna River (Alaska). *Ho-ka-chat-na River, No-gat-za-ka-kat.*

Hong Kong (China). *Hong Kong, Hong-kong.*

Hornblower Point (Albemarle Sound, N. C.). *Hornblows Point, Hornblows Point.*

Hudson Bay (Canada). *Hudson's.*

Hudson River (New York). *Hudson's.*

Igitkin Island (Alaska). *Igitkilm, Igitkinn.*

Ikogmut Mission (on Yukon river, Alaska). *Ikogmiut.*

Ikolik, Cape (Kadiak island, Alaska). *Ikalik.*

Ikti, Cape (Alaska). *Itkhi, Itkbi.*

Iliuliuk Village (Alaska). *Iliuliouk.*

Imuruk Lake (Alaska). *Imourouk.*

Isanotski Strait (Alaska). *Issannakh, Isanotsky.*

Isla De Pinos (West Indies). *Isle of Pines.*

Kachemak Bay (Alaska). *Kachekmak, Chugachik.*

Kadiak Island (Alaska). *Kodiak.*

Kaguyak Village (Alaska). *Kayayak.*

Kamerun (West Africa). *Cameroon, Camaroon.*

Karikal (French settlement in India). *Carical, Carrical.*

Karpa Island (Alaska). *Boulder Island.*

Karquines Strait (connecting Suisun and San Pablo Bays, California, U. S.). *Karquinas, Carquines, Carquinez, etc.*

Kashega Bay (Alaska). *Kashuga Bay.*

Kayak Island (Alaska). *Kaye.*

Kenai Peninsula and Fort (Alaska). *Kenay.*

Khorya Morya Island and Bay (East Africa). *Kuria Muria, Kurian Murian.*

Khwestof Island (Alaska). *Khwestoff, Rat, Khoostoff Island.*

Kialagvik Bay (Alaska). *Kialagvit.*

King Island (in Bering Strait). *Kings, Oo-ghee-a-book, Ooghe-a-book, Uoivok.*

Kingegan (Alaska). *King-a-ghee.*

Kipniak (Alaska). *Kipniuk.*

Kiska Island (Alaska). *Kyska, Great Kyska, Great Kysa.*

Kiukpalik Island (Alaska). *Kaiuklipalik.*

Kongo River and State (Africa). *Congo.*

Koniuji Island (Alaska). *Koniougi.*

Korovin Bay (on Atka island, Alaska). *Korovinski, Korovenski.*

Koyukuk River (Alaska). *Koyoukuk.*

Krusenstern, Cape (Alaska). *Kruzenstern.*

Kruzof Island (Alaska). *Kruzov, Kruzoff.*

Kuiu Island (Alaska). *Kou.*

Kujulik Bay (east side Alaska Peninsula). *Koujulik.*

Kukpowruk River (Alaska). *Koopooowrook, Kookpowrook.*

Kulichavak River (Alaska). *Kvichavak.*

Kuliugmiut, Cape (W. side Kadiak island, Alaska). *Kuliuyemut, Kuliumiut, Ku-ling-mut.*

Kulukak Bay (Alaska). *Ku-liu-kak, Kouloulak, Kouloukak.*

Kupreanof Point (Alaska). *Point Kyprcia, Kuprianoff.*

Kusilvak Island (Alaska). *Kusalvak.*

Kuskokwim River and Bay (Alaska).

Kuskokvim, Kuskoquim, Kouskokvim.

Kutuzof, Cape (Alaska). *Kutusoff.*

Kwikpak (Alaska). *Kwikhsak.*

Leontovich, Cape (Alaska). *Leontavitch.*

Little Diomedede Island (Alaska). *Ig-nalook, Krusenstern.*

Lofka (on Yukon river, Alaska). *Lofka's.*

Long's Peak (Colorado). *Long.*

Lynn Canal (Alaska). *Lynn Channel.*

Magdalen Island (Hudson river, U. S.). *Slippe Stein.*

Maskat (Arabia, Asia). *Muscat, Muskat, Mascat.*

Makushin Bay and Volcano (Unalaska Island, Alaska). *Makouchinskoy.*

Manby Point (Alaska). *Cape Manby.*

Meade River (Alaska). *Cogtua, Kolu-gru'a, Kulugrua.*

Mitkof Island (Alaska). *Mitgoff, Mittkoff.*

Mitrofanias Island (Alaska). *Mitrofa.*

Morzhovoi (Alaska). *Morzovia.*

Munipur (India). *Munipoor, Muneepoor.*

Nagai Island (Alaska). *Nagay.*

Nakchamik Island (Alaska). *Nachamik, Nakcham-ik, Nakamik.*

Naknek River and Lake (Alaska). *Nagek.*

Nikolski Village (on Umnak island, Alaska). *Nikolsky.*

Norton Island and Norton Island Ledges (Penobscot bay, Me.). *Norton's Island* and *Norton's Island Ledges.*

Nunivak Island (Alaska). *Nounivak, Noonivak, Nuniook.*

Nushagak River (Alaska). *Nushagok, Nuchagak.*

Nuwuk (Alaska). *Noowook, Noo-wook, Noo-wooh.*

Ogier Point (coast of Maine). *Ojier.*

Ootkeavie (Alaska). *Oot ke av'ic.*

Oruba Island (in Caribbean sea). *Aruba.*

Oudh (British India). *Oude.*

Padanaram (Massachusetts). *Padanarum.*

Peirce, Cape (Alaska). *Pierce.*

Pitmegea River (Alaska). *Pet meg e'a River.*

Point Arena (California). *Punta Arenas.*

Popof Island (Alaska). *Potoff.*

Port Townsend (Washington). *Port Townshend.*

Prince William Sound (Alaska). *Chugach, Chugatch.*

Pribilof Island (Alaska). *Pribyloff, Pribylov.*

Puerto Rico (West Indies). *Porto Rico.*

Punjab (India). *Panjab, Punjaub, Pandjab.*

Punuk Island (Alaska). *Pinik Island.*

Rainier, Mt. (Washington). *Tacoma.*

Rajputana (British India). *Rajpootana.*

Redoubt Volcano (Alaska). *Burnt Mountain.*

Romanzof, Cape and Mts. (Alaska). *Romantzof, Romantzoff, Rumiantzoff.*

Saint Croix (West Indies). *Santa Cruz.*

St. Matthew Island (Alaska). *St. Mathew.*

St. Michael Island (in Norton sound, Alaska). *St. Michael's, Michaelovski.*

Salisbury Sound (N. of Kruzof island, Alaska). *Kiokacheff, G. of Klokochev.*

Salvador (Central America). *San Salvador.*

Sannak Island (Alaska). *Sanak, Sannakh, Halibut.*

Sausalito (California). *Saucelito.*

Seguam Island (Alaska). *Siguam, Siganam.*

Selawik Lake (Alaska). *Salawik, Se-le-wik.*

Semichi Islands (Alaska). *Semikhi, Simikhi.*

Semidi Islands (Alaska). *Semedi, Seven.*

Semisopchnoi Island (Alaska). *Semisopoch, Rat, Semisopokh.*

Shaw Island (Alaska). *Shaws, Shaw's.*

Sherman Cove (Penobscot bay, Maine). *Sherman's.*

Shishmaref Inlet (Alaska). *Schischmareff, Shismareff.*

Shumagin Islands (Alaska). *Choumagin.*

Shuyak Island (N. of Afognak and Kadiak island). *Chugak, Chuyak.*

Simeonof Island (Alaska). *Simenoff.*

Sindhia (British India). *Sinde, Scinde, Sindh, Sindy, Sindia.*

Sitkinak Island (Alaska). *Sikkinak, Sitchinak, Sithinak.*

Somali Coast (East Africa). *Somauli coast.*

Sorrento Harbor (coast of Maine). *Point Harbor.*

South Island (Alaska). *Kutloot.*

Spear's Rock (Rockland Harbor, coast of Maine). *Spear.*

Stepovak Bay (Alaska). *Stepovakho.*

Stikine River (Alaska). *Stikeen, Stickeen* and others.

Strogonof Point (Alaska). *Strogonov, Strognoff.*

Sushitna River (Alaska). *Suchitna, Sutschitna, Suchitno.*

Sutwik Island (Alaska). *Sutkwik Island.*

Suworof Village (Alaska). *Suwaroff, Suvaroff.*

Taiya Inlet (Alaska). *Tyya.*

The Graves (Maine). *Graves.*

Tobago (West Indies). *Tabago.*

Townsend Gut (coast of Maine). *Towns End.*

Tristan da Cunha Island (in South Atlantic). *Tristan d' Acunha.*

Ugaiushak Island (Alaska). *Ugaiuschak, Ugaiusha.*

Ugashik River (Alaska). *Oogahik, Sulima.*

Ulak Island (Alaska). *Ulakch, Youlak, Ioulakh.*

Umak Island (Alaska). *Oumakh.*

Umnak Island (Alaska). *Oumnak, Oomnak.*

Unalaska Island (Alaska). *Ounalashka, Oonalashka, Ooanalashka, Unalashka.*

Unalishagvak Cape (Alaska). *Unalishogvak.*

Unimak Island (Alaska). *Ounimak, Oonimak.*

Upper Cedar Point (Potomac river). *Cedar Point.*

Vsevidof (Unimak island, Alaska). *Vseridoff.*

Walvisch Bay (West Africa). *Walfish, Walvish, Walvisch.*

West Cape (W. end of St. Lawrence island, Alaska). *C. Sanachno, C. Sanackno.*

Willapa Bay (Washington). *Shoalwater, Willapah, etc.*

Wolasatux Village (Alaska). *Wolasaluk.*

Wononsco Pond (Connecticut). (In place of several long and unpronounceable Indian forms).

Yaktag, Cape (Alaska). *Yaktaga, Yakao, Yakiao.*

Yakutat Bay (Alaska). *Behring, Yakatat, Bay of Yakutat.*

Yunaska Island (Alaska). *Younaska.*

QUERIES.

The Bottle Imp.—There is just announced as soon to appear a short story by Robert Louis Stevenson with this title, but is there not an old story, so called, by some noted writer? I have a strong impression that I read such a tale in my childhood, but I cannot place the authorship. M. C. L.

NEW YORK CITY.

The writer recollects reading a good while ago a weird German legend by this name which ran about as follows:

The Bottle Imp was a malignant little spirit who was confined in a small glass bottle. The owner of this bottle was enabled, by the power of the demon contained in it, to have magical power and as much wealth as he could desire. But woe betide him should he die with the bottle in his possession, for in that case the soul of the luckless owner went straight to the powers of darkness to be their slave for evermore. After any one had become the owner of the bottle

there was but *one* way to be safely rid of it again, viz., sell it for a *smaller* sum than the amount paid for it. In the story, a hunter in search of happiness and power, not knowing the terms of sale of the bottle, inadvertently buys it for the smallest coin current in the realm at that time. After a while, however, when he learns of his fate should he die with the bottle in his possession, he endeavors to get rid of his incubus. But all in vain. Though he throws the bottle in deep, swift-running streams and buries it in the earth the bottle always turns up again uninjured. At last, one day, while wandering in the depths of the Black Forest, where the scene of the story is laid, he is met by a dark, mysterious stranger, who tells the unhappy hunter that he will help him to get rid of the Bottle Imp. The Prince of the province is to go hunting in the forest shortly, and when he does the hunter is to put him in peril of his life by the aid of the Bottle Imp and then rescue him by the same means. Of course the Prince will want to reward his rescuer, who is to ask for the following boon, namely, that the Prince shall cause to be issued a few coins of a less value than any in circulation and give him some. All happens as is foretold. The hunter gives his mysterious friend a few of the coins, who buys the Bottle Imp from him with one of them and the hunter is saved.

In Rudyard Kipling's story, "The Bisara of Pooree," there figures a little fish that is a kind of Bottle Imp. This fish brings good luck to its owner for the space of three years, and then turns against him by bringing all manner of misfortunes. To get the benefits of the fish it must be stolen and to be rid of it one has simply to lose it. Compared to the bottle imp just described the little fish would seem to be quite a benevolent sort of demon. W. W. R.

PHILADELPHIA, PA.

REPLIES.

Musha (Vol. vi, p. 103).—This word should be pronounced *misha*, not *musha*; it means "*my*," or is synonymous with *oh my!* in English. J. A. L.

NIAGARA FALLS, N. Y.

Pontic Sheep (Vol. vi, p. 103).—Pliny enumerates the varieties and the virtues of wormwood, and mentions one kind (identified as the *Artemisia pontica* of Linnæus) "which comes from Pontus, where the cattle are fattened upon it, a diet which causes them to be destitute of gall" ("Nat. Hist.," Bk. xxvii, Chap. xxviii; see also Bk. xi, Chap. lxx). Of course, the metaphorical deduction is easy. I think Burton gives wormwood among plants remedial for melancholy. Besides the docility and cheerfulness supposed to result from such a figurative diet for the Lord's sheep, it may not be quite fanciful to find a further appropriateness for the connection, in the fact that wormwood has sometimes been made symbolical of immortality, though probably Vaughan had only Pliny's statement in mind.

M. C. L.

NEW YORK CITY.

We Learn So Little, etc. (Vol. v, p. 280).—The line "We learn so little, and forget so much" occurs in "The Vanity of Human Learning" (*circa* 1600), by Sir John Davies, a thoughtful old poet, now much neglected.

M.

PHILADELPHIA, PA.

Turn-spit Dog (Vol. vi, p. 113).—The turn-spit dog was one who had been taught to turn the spit on which a piece of meat had been placed to roast. The dog was placed in a kind of treadmill and made to keep on a constant walk, which kept the spit turning, hence the turn-spit dog. He belonged to the less intelligent class of dogs of the mongrel order.

"But as a dog that turns the spit
Bestirs himself and plies his feet,
To climb the wheel, but all in vain,
His own weight brings him back again,
And still he's in the self-same place
Where, at his setting out, he was."

These lines Butler, in his "Hudibras," refers to the astrologer Sidrophel, which was the poetical name that he gave William Lilly, the celebrated astrologer and almanac maker of the seventeenth century. The lines are in the second part of Canto iii.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

The Queer (Vol. vi, p. 103).—Wedgwood, and I think Prof. Skeat also, mentions the change that has taken place in the meaning of our present "queer" and its comparatively recent introduction, while Mr. Kingston Oliphant, in "The New English," dates the use of the Low German word, or "queer," as we now employ it, from early in the eighteenth century, nearly fifty years after Vaughan published his "Silex Scintillans." Oliphant gives, however, an earlier employment of the word; once in the sense of *carcer*. I am writing away from books and cannot give the pagination.

But "queer" was also an old spelling for "quire," or "choir." Vaughan appears to be apostrophizing the heavenly rapture that was "making melody to the Lord" in his heart, and it seems to me his title may be equivalent to "The Choir."

I offer this explanation only as a suggestion, which G. may not approve. Possibly Dr. Murray's Dictionary may give some information, under "choir."

M. C. L.

NEW YORK CITY.

The expression in the language of thieves and "crooks" has the well-known meaning of *counterfeit money*, though I can hardly suppose that it would occur with this meaning in "religious" poems.

C. H. A.

BOSTON, MASS.

REFERRED TO CORRESPONDENTS.

Four-leaf Clover.—What is the origin of a four-leaf clover for good luck?

CHARLES N. JUDSON.

NEW YORK CITY.

War of the Fosse.—What contest is called by this name?

MCPhAIL.

IOWA CITY.

Albert H. Hardy.—Can you give me, for use in a reading class, a sketch of the life and work of Albert H. Hardy, who wrote "The Maid of Bethany?"

J. E. D.

NEW YORK CITY.

Eagle Renewing its Youth.—What is meant by the Scriptural expression about renewing one's youth as the eagle?

N.

FAIRLEE, VT.

Spontaneous Combustion.—Are the old-time stories of the spontaneous combustion of the human body worthy of credence?

CARTWRIGHT MANN.

JERSEY SHORE, PA.

Dat Galenus Apes, Dat Justinianus Honores.—Who was the author of the above line?

TETARTOS.

HIRAM, O.

Samuel.—Who is the poet S. Samuel, quoted by Edna Lyall in one of her novels?

BARDALPH.

EDEN, ME.

Pomegranate.—What is the significance of *Pomegranates* on church vestments?

E. M.

PHILADELPHIA, PA.

Infair.—I have lately heard this word for the first time, and am informed it has been in very general use throughout the Southern States to mean a party or an entertainment. Is it in the dictionaries? Should it perhaps be *in-fare*?

P.

PHILADELPHIA, PA.

Oyster Bay.—In Philadelphia, many oyster saloons and eating houses where oysters are the leading item sold are called "oyster bays," at least on their sign boards. Occasionally, in the older part of the city, one comes upon the sign "Oyster Rock." Are these names peculiar to Philadelphia?

E. M.

PHILADELPHIA, PA.

E Pluribus Unum.—Can you tell me the origin of this motto?

W. W. R.

PHILADELPHIA, PA.

Baronets of Nova Scotia.—Are there any living Baronets in Nova Scotia?

L. M. CARSON.

PHILADELPHIA, PA.

Witch of the Pyrenees.—What is the history of this witch? She figures in "The Apollyona" of Mrs. R. S. Greenough's "Arabesques."

D.

Symmes's Hole.—Will not some of your writers who are skilled in such matters give me some notion of the particulars of the theory of the late J. C. Symmes, who held that the earth is a hollow sphere, having an opening at either pole?

ROBERTO.

HUDSON, N. Y.

Australian Caverns.—Will some correspondent kindly send a note of the name and locality of the extensive caverns which were discovered in Australia not many years since?

E. M. S. B.

CHELSEA, MASS.

The X. Y. Z. Mission.—What was this mission?

D.

COMMUNICATIONS.

Antonomasias of Rulers and Warriors (Vol. vi, pp. 119, etc.).—

American Fabius—George Washington.

Brandy Nan—Queen Anne of England.

Catholic Majesty—Alfonso I of Spain.

Citizen King—Louis Philippe of France.

French Solomon—Louis IX and Charles V of France.

Father of his People—Christian II of Sweden.

Farmer George—George III of England.

Father of his Country—This name was borne by Andronicus II, Cæsar, Cosmo d'Medici, Cicero and Washington.

German Cicero—John III, Margrave of Brandenburg.

Handsome Swordsman—Prince Murat.

Jean d'Epée—Napoleon I.

King of Bark—Christopher III of Sweden.

Lord Strutt—Charles II of Spain.

Lion of the North—Gustavus Adolphus of Sweden.

Louis Baboon—Louis XIV of France.

Madman of Macedon—Alexander the Great.

Man of Blood—Charles I of England.

Man of Sin—Oliver Cromwell.
 Nero of the North—Christian II of Denmark.
 Nightmare of Europe—Napoleon I.
 Old Man Eloquent—John Q. Adams.
 Old Noll—Oliver Cromwell.
 Old Fox—Marshal Soult.
 Old Public Functionary—James Buchanan.
 Prince of Destruction—Tamerlane.
 Parson's Emperor—Charles IV of Modena.
 Philosopher of Sans Souci—Frederick the Great.
 Rough and Ready—President Taylor.
 Royal Martyr—Charles I of England.
 Son of the Last Man—Charles II of England.
 Sage of Monticello—Thomas Jefferson.
 Steenie—George Villiers, Duke of Buckingham.
 Turnip Hoer—George I of England.
 Madame Veto—Louis XVI of France.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Men of Humble Origin (Vol. vi, p. 70).—Plaurus, the Latin poet, was the son "of free but poor parents."

Andronicus, another Latin poet, was made a freedman by his master.

Ennius, called "the Father of Latin Poetry," was of very obscure origin.

Publius Syrus, the philosopher, was taken to Rome and educated by his master.

Moehler, the Catholic theologian, was the son of a small innkeeper.

Morellet, one of the Forty, was the son of a small stationer.

Johann Müller, the eminent scientist, came from very obscure stock.

Neander, the ecclesiastical historian, came from very obscure stock also.

Ockham, called the "Invincible Doctor," was of humble origin. He took his name from a small village in Surrey.

Glück, the composer, was the son of a huntsman.

O'Donovan, the Celtic scholar, was the son of a small farmer.

Edward Irving, the famous preacher, was the son of a tanner.

Firdusi, one of the greatest of Persian poets, was the son of a gardener.

The famous Bishop Flechier came from humble parents.

Rask, the Danish philologist, was bred in the direst poverty.

Rollin's father was a cutler.

William Roscoe's father was an innkeeper.

Sallust came from very poor parents.

Saussure, the Swiss naturalist, was the son of a small farmer.

Marshal Soult's father was a peasant.

Jared Sparks was a son of a poor farmer.

Talma was the son of a dentist.

The father of Gifford, the poet and critic, was a sailor and plumber. He himself worked as a shoemaker.

Hans Sachs, the most famous of the early German poets, was the son of a tailor.

Corneliez, the Dutch painter, was the son of a cook.

Abbe Haury, the "Father of Crystallography," was the son of a weaver.

Peter Ramus became a servant in the College of Navarre. His father was a laborer.

Gaussone, the eminent physicist, was the son of a bricklayer.

Metastasio's father was a mechanic.

Parini, the poet, was the son of a peasant.

Giotto's father was a peasant. He was self-taught.

Canova's father was a stone-cutter.

Cowley's father was a grocer.

Joseph Butler was the son of a country shop-keeper.

Wyatt, the English architect, was the son of a farmer.

Alvarez, the sculptor, was the son of a stone-cutter and worked at the trade himself.

Béranger was a tavern-boy, and was reared by his grandfather, who was a tailor.

Bechstein, the German naturalist, was the son of a blacksmith.

The antiquarian and scholar Ashmole, founder of the Ashmolean Museum at Oxford, was the son of a saddler.

George Buchanan, the scholar, said that his father was as poor as he himself was.

Cardano, one of the greatest scholars of the sixteenth century, was of humble origin. He was self-taught.

Cardinal Antonelli's father belonged to a gang of banditti.

Hans Christian Andersen's father was a shoemaker.

Zurbaran, the eminent Spanish painter, was the son of a husbandman.

Fishbein, called by Spooner one of the most eminent painters of the last century, was bred in a baker's shop.

Roos, the Dutch painter, was the son of a weaver.

Mendelssohn, the philosopher, called the "Jewish Socrates," came from the lowest stock and was self-taught.

Abbe la Caillé, who ranked, according to Disraeli, among the first astronomers of the age, was the son of a poor parish clerk.

Jacob Böhme, the "Philosophus Teutonicus," came of poor stock, and was himself a shoemaker.

Murray, the Orientalist, who taught himself French, Latin, Greek and Hebrew within two years, was the son of a shepherd.

Antonio Magliabecchi came of wretchedly poor parents. His father was a vender of pot-herbs.

Henry Ward, who taught himself the Latin, Greek, Hebrew, Chaldee, Syriac, Arabic and Persian languages, came of humble stock, and was himself a tailor.

Archbishop Tillotson's father was a clothier.

Horne Tooke's father was a poulterer.

Pollock's father was a farmer.

Hiram Powers was the son of a small farmer.

Rabelais' father was an inn-keeper.

Dalton's father was a weaver.

J. C. Adam, the astronomer, was the son of a poor farmer.

Macpherson, of Ossian fame, was the son of a small farmer.

The celebrated Massillon was the son of a notary.

Massinger's father was a servant.

Cardinal Mezzofanti was the son of an humble carpenter.

James Mill, father of Stuart Mill, was the son of a shoemaker.

Pierre Jeannin, French statesman, was the son of a tanner.

The Emperor Justinian was the son of a peasant.

Michael Lomonosoff, one of the greatest of Russian poets, was the son of a fisherman.

Geijer, the greatest of Swedish historians, was the son of an iron-foundry worker.

Gesner, called the "Pliny of Germany," came of poor parents.

Leyden, the great Orientalist, was the son of a shepherd.

Sam Pepys's father was a tailor.

Lamb was the son of a servant.

John Clark, the "plough-boy poet," was the son of a pauper.

Palgrave, the archæologist, was the son of a poor Jew named Cohen.

Noah Webster's father was a small farmer.

Wilkins, the learned Bishop of Oxford, was the son of a goldsmith.

La Harpe's father was a peasant.

Harvey was the son of a farmer.

Volney's father was a poor farmer.

The father of Diderot was a cutler.

James Ferguson, the astronomer, was the son of a day-laborer. He was self-educated.

Inigo Jones, the English architect, was the son of a weaver.

The painter, Northcote, was the son of a watchmaker. He humorously traces his descent thus: "All people," he said, "are sprung from somebody, and even the Northcotes have an origin. In Devonshire there stood four cottages, one was called east cot, one was called west cot, one was called south cot, and one was called north cot. I am of the latter house, and so there is an honest descent without help from the Herald's office." JOHN T. LUCEY.

WASHINGTON, D. C.

Sind and Sindhia.—I notice that our national board of geographical experts prefers the spelling *Sindhia* to *Sinde* and *Sindh*. But *Sinde* is one thing, and *Sindhia* is another. *Sind*, *Sinde*, or *Sindh* is a province of British India. *Sindhia* is really a family name. The Maharaja *Sindhia* is ruler of the Gwalior State, which State is often called *Sindhia's Dominion*, and sometimes, but not correctly, *Sindhia*. To say the least, our government geographers have been a little hasty in proposing to substitute the spelling of *Sindhia*, to that of *Sinde*, or as the best authorities spell it, *Sind*. Will you not

publish this first bulletin of the United States Board of Geographical Names?

P. R. E.

OHIO.

Crane and Stone (Vol. iii, p. 228; Vol. vi, pp. 6, 104).—J. F. is correct in his remembrance about the cranes in Aristophanes' "Birds." The messenger who comes hot-foot to Pristhetairus to announce the rapid progress of the new city of Nepheleococcugia, or Cuckoo-cloud-town, and the marvels that had been done by the birds, says:

"The Birds, I say, completed everything:
There came a body of thirty thousand cranes
(I won't be positive, there might be more)
With stones from Africa, in their craws and gizzards,
Which the stone-curlers and stone-chatterers
Worked into shape and finished."

(Frere's translation.)

At a later stage the Informer came to the city desiring wings so that he might "trounce the islanders" and bring back a load of law-suits for ballast, meaning

"To return in company with a flight of cranes
(As they do with the gravel in their gizzards)."

Pliny gives the belief of his day, in the story that at night cranes put sentinels on guard, "Each of which holds a little stone in its claw; if the bird should happen to fall asleep, the claw becomes relaxed and the stone falls to the ground, and so convicts it of neglect." He asserts as a well-known fact that, when cranes crossed the Euxine, they were wont to seek the narrowest point "and then ballast themselves with coarse sand. When they have arrived midway in the passage, they throw away the stones from out their claws, and as soon as they reach the mainland, discharge the sand by the throat" ("Nat. Hist.," Chap. xxx).

Plutarch, in the chapter on "Which are the Most Crafty?" gives the same story of the sentinel cranes, and relates that Cretan bees and Sicilian geese also ballast themselves with little stones; the geese making it a point to carry large stones in their mouths every time they cross the Taurus in order, for fear of the eagles, to "bridle their gaggling tongues" ("Morals," Vol. v, p. 175, Goodman's Ed.).

M. C. L.

NEW YORK CITY.

Origin of Some Names (Vol. vi, p. 120).—The Rev. Wm. Arthur's "Etymological Dictionary of Family Names" gives the following derivation of *Atkins*: "Camden derives it from *At*, a familiar abbreviation of Arthur, and *kins*, a termination, signifying a child, having the same meaning as the German *kind*, a child, an infant, *i.e.*, the son of Arthur, so Wilkins, Simpkins, etc." Larkins, Arthur derives "from *lark*, a sweet, shrill, musical bird, and *kin*, a child. *Learcean*, or *Leargan*, a sloping green, side of a hill, near the sea, from *Lear*, Gaelic, the sea." Huggins, he says, is "the same as Higgins, from *Hug*, the nickname for *Hugh*, and the patronymic termination *ings*, belonging to, or the son of." "Haskins or Hoskins (Cornish-British) from *Heschen* or *Hoskyn*, the place of rushes, the sedgy place." Aitken, "probably the same as *Atkins*." Aitken he derives from "(Saxon) *Oaken*, hard or firm, from *ack*, oak." But Arthur's derivations are sometimes far from right, and should be taken with some allowance. H. R.

SCHENECTADY, N. Y.

Death Valley.—California can certainly claim the greatest natural wonders of the world. Its Yosemite valleys, its big trees, its petrified forests, and its innumerable other attractions substantiate this assertion. One of the latter class, little known and rarely spoken of, is the Death Valley of Inyo county, in many respects the most remarkable of them all.

Imagine a trackless waste of sand and rock, shimmering under the rays of a more than tropical sun, hemmed in on all sides by Titanic rocks and mountains whose very impress is that of eternal desolation, and you have a fair idea of Death Valley. Geographically it is the sink of the Amargosa river, which is quite a marvel in itself. It rises in the Western Sierras about two miles from the California line, and flows southward for ninety miles, when it disappears from sight in the bed of an ancient lake at the foot of the Resting Spring mountains. A little further south it reappears and continues another sixty miles, when it again returns to its subterranean channel. Still again it reappears and flows nearly 100

miles, when it finally disappears in the sink of the Death Valley, quite a remarkable river.

Death Valley is about eight miles broad by thirty-five long, and comprises some 300 square miles of the most God-forsaken country in the world. It looks as if suffering from some terrible curse, such as we read in the Scriptures. It lies far below the sea level, and in some places 160 feet. No friendly clouds appear to intercept the scorching heat. The thermometer registers 125 degrees week after week. No moisture ever falls to cool the burning sand. Bright steel may be left out night after night and never be tarnished.

Nothing will decay; a dead animal will simply dry up like parchment and remain so seemingly forever. No sound is ever heard; the silence of eternal desolation reigns supreme. It is a curious geological formation, only paralleled in one other instance—that of the Dead Sea. The rocks, lava, basalt and granite show the volcanic formation, which probably will account for the poisonous quality of the air. It is said that noxious gases are emitted from the numerous fissures in the rocks.

Such is a brief description of the most remarkable valley in America. Population may press onward, but it will never enter here. Reclamation of vast tracts of land will be accomplished, but Death Valley will never see a plow. It is forever destined to remain in its state of primitive barrenness. By the workings of some mysterious cause the place is hostile to life. It is avoided alike by man and beast. Geologists tell us it is a striking illustration of the condition of the whole world at an early geological epoch. Every tourist who has the opportunity should visit this miniature Sahara.

Ex.

Strange Etymologies (Vol. vi, p. 107).—In regard to California, I have examined several authorities and find the following:

"*California*.—A name given by Cortes, which he probably took from the old Spanish romance of "Esplandian" of Montalvo. In this work the name is that of an imaginary island on the right hand of the Indies, very near to the terrestrial paradise, abounding in great treasures of gold." Another

authority gives it as from *Califa*, the Spanish for the Arabic word *Rhatifah*. "Haydn's Dictionary" gives it as from the Spanish words *Caliente*, hot, and *Fornalla*, furnace, hence a hot furnace. This latter I think is more tenable, as gold was not found in California by Cortes, who, by the way, only visited Lower California, which was sandy and excessively hot. He supposed that it was an island, and named the Gulf of California the Vermilion or Red Sea.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Seminets (Vol. iv, p. 197). I think your account of this remarkable black woman is substantially correct. She lived at Blanket Sound, island of Andros, in the Bahamas, latitude 24° 52' 50" N., where the government (through the efforts of Mr. Manning, then acting governor) made her a grant of land in 1828. In Murray's "West Indies Directory," Part i, edition of 1874, p. 107, there are a few notes, all too brief, regarding this interesting personage. Perhaps other correspondents can direct us to some completer and more satisfactory account.

J. L. C.

PHILADELPHIA, PA.

Wawa (Vol. vi, p. 119).—The "town" referred to by "G." is not a town at all, but a railroad station on the Central Division of the Philadelphia, Wilmington and Baltimore Railroad; has branches leading to West Chester, Oxford and Chester. The station of Wawa is in Delaware county, about nine miles from West Chester and twenty from Philadelphia. The name *Wawa* was given to the place about twelve or fifteen years ago, and is an Indian name. The next station on the "Central Division," towards Philadelphia, is *Lenni*, also an Indian name. On the Wilmington and Northern Railroad, extending from Wilmington to Reading, there is a station about four miles from West Chester and sixteen or eighteen from Wilmington, called *Lenape*, another Indian name. All over the counties of Chester and Delaware roamed the tribe known as the Lenni-Lenape.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

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NOTES.

GLASS-SNAKES.

The so-called glass-snake of North America, as is well known, is not a snake at all, but a snake-like and limbless lizard. The same is true of the English blind-worm, *Anguis fragilis*, but not of our American blind-worms (*Typhlops*, etc.), which are very small and almost eyeless worm-like snakes. Of these, however, India and Australia are the chief abodes. Snakes they are, although in habit and appearance they seem rather to be earth-worms. But the glass-snakes seem to be serpents, while in point of fact they are nothing but gentle and harmless lizards. Ours is called *Ophiosaurus ventralis*, and there are still other species in California. Europe has one kind of glass-snake, Africa another, and India still another. Australia abounds in similar species and genera. The so-called Amphisbænas are in some respects

near the European blind-worm, or slow-worm, and so, apparently, is the thunder-worm of Florida (*Rhineura floridana*). Still another group of snake-like vertebrates are the tropical Cæciliidæ, which live underground, and are mostly either blind or apparently so, like so many others of the singular creatures we have mentioned. But these Cæciliidæ are neither snakes, nor lizards, nor worms. They are true amphibians, much more nearly related to the frogs than to either snakes or lizards. The true glass-snakes (so called) are named from the brittleness of the tail, which is very easily broken off; but it soon reappears, and this has given rise to the incorrect opinion that the old, old tail really grows to its stump. During the war of 1861-1865, many Northern soldiers were much annoyed by the glass-snakes, which liked to hide in a soldier's blanket, but they were never known to do any real harm except to insects and small creeping things.

ISLANDER.

QUERIES.

St. Brendan Isle.—I find this name given to an island charted on Toscanelli's map of the world, 1474. The island in question is about the size of Venezuela, and has about the same position. Is it possible that some adventurous sailor reached the northern shore of South America before Columbus saw it, or is the island a product of tradition?

J. W. R.

NEW YORK CITY.

The story of St. Brendan's voyages is perhaps the most noted in the old Celtic cycle, but in mediæval times it found a place, in one shape or another, in the literature of almost every European nation. St. Brendan's island is in one way a purely mythical place; but so late as the eighteenth century everybody believed in it, and in that century Spain and Portugal entered into a treaty regarding its possession. Yet there is little doubt that the story was at first a sort of allegory. Brendan's Isle was undoubtedly the soul kingdom, the land of departed spirits. Sometimes it was visited by water, as in St. Brendan's voyages; sometimes through a cave, as in the Purgatory of St.

Patrick; sometimes in a vision, or trance, as in the vision of Tundale. The old Irish were fond of stories of *Immram*s, or wanderings by sea, most of which had originally an allegorical meaning; later, they were accepted as genuine records of adventure. Of these stories, that of St. Brendan's voyage is by far the most celebrated. It is probable, nay certain, that facts and incidents of real voyages became gradually blended with the old myths, partly by way of gloss or illustration, and partly by an unconscious process of assimilation. There are manifest traces of these old stories in some of the round-table legends and in their imitations and continuations.

Man of Fire.—Who was known by this name?

I. M.

BALTIMORE, MD.

Caramuru, the man of fire, was a nobleman of Portugal, who established himself near where Bahia now stands, and acquired great authority over the Indians. The poet Durao published an epic poem entitled "Caramuru," which some regard as one of the best in the Portuguese language. The story has some legendary elements, and quite an amount of literature has grown up around it.

Beating the Bounds.—Are there any traces of the custom of "Beating the Bounds" of parishes in the United States?

B. A. C.

WOODBURY, N. J.

Processioners are appointed in Tennessee and some other States, and in Massachusetts the select men of contiguous townships at stated periods traverse together the common boundaries of their townships. Will correspondents kindly add to these facts?

REPLIES.

Suicide Among the Poets (Vol. v, p. 269).—Three notable cases—differing widely in cause and method—are those of the Roman poet, Caius Silius-Italicus, author of the "Punica," at seventy-five years of age; Thomas Chatterton, sole author of the

Rowley poems, at seventeen years and nine months, and Heinrich von Kleist, the German novelist and dramatist, as well as poet, at thirty-five years.

Silius-Italicus starved himself to death, in order to escape the protracted suffering of an incurable disease, perhaps as Byron has said :

" Less from disgust of life than dread of death."

The act was in perfect accordance with the teachings of the Stoics, and was recognized by Roman law—as the right or privilege of the individual—except when taken advantage of to escape punishment for crime. In this connection Mr. Lecky says: " The conception of suicide as an euthanasia, an abridgment of the pangs of disease, and a guarantee against the dotage of age, was not confined to philosophical treatises. We have considerable evidence of its being frequently put in practice " ("Hist. European Morals," Vol. i.).

Cleanthes, who succeeded Zeno as leader of the Stoic sect 263 B.C., was another who chose to abridge his life, for reasons similar to those of Silius-Italicus. He was already eighty years old when his physician recommended two days' abstinence from food, in order to cure an ulcer in the mouth. Being indifferent to life, he chose to continue the abstinence until death ensued. Cleanthes was author of the famous " Hymn to Jupiter," in which occur the lines :

" Thy hand, educing good from evil, brings
To one apt harmony the strife of things,
One ever-during law still binds the whole,
Though shunn'd, resisted, by the sinner's soul."

Thomas Chatterton, 24th of August, 1770, overcome by privation and despair, retired to his garret in London, locked himself in, tore up his manuscripts and poisoned himself with arsenic. When his door was broken open, his hand still grasped the nearly empty phial which revealed the means of self-destruction with

" The youth, who smil'd at death,
And rashly dared to stop his vital breath."

Coleridge, in " The Monody on the Death of Chatterton," a poem which Lamb

admired greatly, but did not think " quite perfect," has these lines :

" Amid the shining Host of the Forgiven,
Thou, at the Throne of Mercy and thy God,
The triumph of redeeming Love dost hymn
(Believe it, O, my soul) to harps of Seraphim."

Near the close we find the beautiful allusion to the famous antiques of the youthful poet :

" O Chatterton, that thou wert yet alive!
And we at sober eve would round thee throng,
Would hang enraptured on thy stately song,
And greet with smiles the young-eyed Poesy,
All deftly masked as hoar Antiquity,
Sweet harper of time-shrouded minstrelsy."

No poetical reference to Chatterton is more familiar than Wordsworth's couplet in the " Leech-Gatherer :"

" I thought of Chatterton, the marvelous boy,
The sleepless soul that perished in his pride."

Perhaps none is more impressive than that of Shelley, in " The Adonais ; or, Elegy on the Death of Keats :"

" The inheritors of unfulfilled renown
Rose from their thrones, built beyond mortal thought
Far in the unapparent, Chatterton
Rose pale, his solemn agony had not
Yet faded from him,"

unless we except Rossetti's sonnet, beginning :

" With Shakespeare's manhood at a boy's wild heart,
Through Hamlet's doubt to Shakespeare near allied,
And kin to Milton through his Satan's pride."
(T. Hart Caine's " Recollections of Rossetti," p. 186.)

Heinrich von Kleist, the German misanthrope, rendered desperate by intense patriotism, and by Kantian philosophy, of which he was a devotee, committed murder and suicide in a fit of temporary insanity, 20th of November, 1811. The poet was aided to this tragical act by Henrietta von Vogel, a lady for whom he entertained a Platonic regard, and herself insane—he having permitted himself to be bound by a promise which she had extorted from him in one of his spells of despondency.

Von Kleist's suicide connects itself with history, as being the most tragical episode of Germany's struggle with Bonaparte—another victim of which was the beautiful and much beloved Queen Louisa.

Eustace Budgell (1686-1737), a poet in a small way, having become disordered in mind from money troubles, "on the 4th of May drove to Dorset Stairs, filled his pockets with stones, took a boat, plunged overboard, and was drowned." The coroner returned a verdict of lunacy (see "Dict. Nat. Biog.").

Byron tells Budgell's story quite off-hand:

"Budgell, a rogue and rhymster, for no good
(Unless his case be much misunderstood),
When teased with creditors' continual claims,
'To die like Cato,' leapt into the Thames!"

Henry Carey (d. 1743), the reputed author of "God Save the Queen"—words and music—died by his own hand, on authority of Dr. Hawkins. But contemporary records do not confirm the doctor's statements; they say, "he rose in health, and soon after was found dead" (see "Dict. Nat. Biog.").

Edmund Neale (1688-1711), usually called Smith, author of a dryly classical drama, "Phædra and Hippolytus," was a suicide by accident. A man of brilliant talents, but irregular habits, he found himself suffering greatly from his own excesses, to relieve which he took a dose of medicine of his own prescription, which cut short his career, at the age of twenty-three years. He commonly went by the nickname of "Captain Rag," but with the ladies he enjoyed the sobriquet of "Handsome Sloven" (see Doran's "Annals of Stage," Vol. i).

Lucan (A.D. 39-65), the young Roman poet, was a suicide by compulsion. Both he and Seneca, in their deaths, illustrate the custom under Nero and other Cæsars, of compelling political offenders to execute their own sentence. Both these poets chose the same mode of dying—to have the arteries of the limbs opened in a warm bath.

Lucan—"by his death approved"—expired calmly in the presence of his friends, repeating, we are told, verses from his own famous poem, "The Pharsalia."

Seneca—perhaps the strongest advocate of suicide among the Stoics—truly longed for death, and regarded it as his sole refuge from oppression and the various injuries of life. But the mode employed in the case of

Lucan was not successful in depriving him of life. Nor was the hemlock administered by his physician more so; it was only after protracted tortures that death ensued from suffocation by a vapor stove.

For the story of Cowper's suicidal mania, his numerous half-attempts, including his hanging with his scarlet garter, see the poet's own account in the first volume of Southey's "Life of Cowper." In connection with the subject of suicide, Byron notes a common and familiar impulse in the lines:

"* * * When the mountains rear
Their peaks beneath your foot, and there
You look down o'er the precipice, and drear
The gulf of rock yawns, you can't gaze a minute,
Without an awful wish to plunge within it."

MENONA.

Cave-in-Rock (Vol. vi, p. 114).—Your correspondent, Islander, will find a short description of Cave-in-Rock, Ill., in "Peck's Gazetteer" of Illinois, by J. M. Peck, published by R. Goudy, Jacksonville, 1834, from which I extract the following: "In 1797, it (Cave-in-Rock) was the place of resort and security to Mason and his gang of robbers, who plundered and murdered the crews of boats, while descending the Ohio (p. 206). It is also well described by Thaddeus M. Harris in a book published in Boston in 1805. I don't know the title, except "Harris' Tour." The cave, according to the Geological Survey of Illinois, is in the S. W. $\frac{1}{4}$ of the S. E. $\frac{1}{4}$ of Sec. 13, T. 12 S., R. 9 E. of 3d P.M., and is in Hardin county. CALX.

JACKSONVILLE, ILL.

Cocobola and Cocoloba (Vol. iv, p. 210).—I am not able to answer O. R. D.'s query, but I find in Webster's new Dictionary the word Cocobola, with no botanical identification of the species. In several Spanish dictionaries I find the word spelled Cocolobo. The other word Cocoloba is in the "Century Dictionary," with what I conceive to be an incorrect etymology. That work derives this word from Greek κόκκος, a berry, and λόβος, a lobe; so also in Henderson's "Hand-book of Plants." I suspect, however, that its name is really an adaptation of the old Latin name *Cocolobis*, or *Coculubis*,

a Spanish grape. This word is used by Pliny and Columella, and is said to be an ancient Spanish name for a sort of grape. The West Indian *Coccoloba* is called sea-grape. The description of *Cocobola* wood in "Webster's International" agrees tolerably well with the account of *Coccoloba* wood in Sargent's "Report on North American Trees," Census of 1880. The *Coccoloba wifera* grows in Florida to some extent. * * *

NEW JERSEY.

Scotch-Irish Emigrants (Vol. vi, p. 114).—Between December 22, 1744, and September 27, 1746, Rupp (not Rapp), in his "Collection of Thirty Thousand Names of Immigrants in Pennsylvania," makes no record at all of *any* nationality as coming into the State of Pennsylvania from Europe. In a note he says, that "the lists could not be found in the archives" of the State. I am myself a member of a family who came over from the Palatinate in that year, but the name is not among Rupp's 30,000. Probably the Scotch-Irish emigrants may be in the same category. History seems to have its peradventures. S. S. R.

LANCASTER, PA.

Infare (Vol. vi, p. 140).—This word is not only used in the South, but quite generally through the United States, the New England and Middle Atlantic States excepted. I have heard it frequently in Illinois, Iowa, Oregon and California. At first I supposed it was an "eroded" remnant of *en affaire*, but I am inclined now to think it of Anglo-Saxon origin. It is a current word in the dictionaries.

J. W. R.

NEW YORK CITY.

Hieronymites (Vol. vi, p. 113).—According to the "Encyclopædia Britannica" (Art. "Hieronymites") there are still some Hieronymites in Italy. But the editors of Addis and Arnold's "Catholic Dictionary" say they are not aware of any existing houses of that order. L. M. R.

TOLEDO, O.

Miramichi Fire (Vol. vi, p. 113).—The district of Miramichi (pronounced Mir-a-me-

shē), Northumberland county, N. B., was desolated by fire 7th of October, 1825. In only one hour, New Castle, the present capital, Douglaston, and all the villages along the north side the river Miramichi were entirely destroyed; 160 persons and 875 cattle are said to have perished, and nearly 600 buildings were destroyed.

The preceding summer had been excessively hot throughout North America, and there had been little rain to refresh the parched and withering vegetation; violent forest fires had raged in Canada, Nova Scotia and Maine, and although New Brunswick had not escaped, the inhabitants of the province were not apprehensive on account of their remoteness from the destructive element.

The intense heat of the season did not pass away with the summer, but was still unabated on the 7th of October. That day was perfectly calm, and peculiarly sultry, inducing a condition of lassitude. The heavens wore a purple tint, and clouds of black smoke hovered over Miramichi. Still none of these signs were ominous to her people, who might have taken warning from the cattle in the pastures, for they became terrified and gathered in groups, and even the wild animals of the wilderness rushed out and sought refuge among the tamer breeds.

"At seven o'clock P.M., a brisk gale sprung up, which by eight o'clock had increased to a swift hurricane from the west, and soon afterwards a loud and almost appalling roar was heard, with explosions and a crackling like that of discharges of musketry. The air was filled with burning pieces of wood and cinders, which were driven along by the gale, igniting everything upon which they fell. The roaring grew louder, and sheets of flame seemed to pierce the sky." It is unnecessary to give any details of the terror, horror and despair which seized upon all living creatures. "The whole surface of the earth was on fire, and everything of a combustible nature united in sending up the last broad flame, which laid the country with its towns, villages and settlements, in heaps of smouldering ashes." Fishes perished in the streams from the intense heat of the burning forests that chanced to overhang them; nor did the swift wings of birds offer them a

means of escape. The famous conflagration was not confined to the district of Miramichi, but overspread an area of 6000 square miles (from Abraham Gesnor's "New Brunswick," 1847). MENONA.

Razor-strop Man (Vol. vi, p. 113).—I know very little about the "razor-strop man," except that I purchased a "strop" from him *personally* (in 1842?), and that I was not particularly impressed with its excellence. According to the best of my recollection, he came from New England (perhaps Boston), and his name was *Smith*. He was a man of good address, genteel appearance, and withal a persuasive talker.

S. S. R.

LANCASTER, PA.

REFERRED TO CORRESPONDENTS.

Poet Laureate (Vol. v, p. 309).—I think that nearly every list of English poets-laureate I have seen omits all mention of Oliver Cromwell's poet-laureate. I have mislaid a note which I had prepared on the subject, and I have even forgotten the name of the somewhat obscure bard who is by some authorities set down as poet-laureate to the lord protector. Will some correspondent kindly supply the name?

I. L. DERRIM.

PHILADELPHIA, PA.

Fairy Rings.—Are the genuine fairy rings ever seen upon lawns and fields in America?

W. W. R.

PHILADELPHIA, PA.

Six-fingered Queen.—What celebrated historical queen had six fingers on one hand?

FENGAN.

PHILADELPHIA, PA.

Authorship Wanted.—*For in the Silent Grave, etc.*—Can you give me the source of the following quotation:

"For in the silent grave no conversation,
No joyful triad of friends, no voice of lovers,
No careful father's counsel—nothing heard
For nothing is, but all oblivion,
Dust, and an endless darkness."

MINERVA A. SANDERS.

PAWTUCKET, R. I.

Gottes Brülle.—As early as 1817, my mother taught me to repeat as an evening prayer, "Gottes brülle, hut wasser de fille," and in 1858 I saw the same on the iron tiles of an old-fashioned fire-place. Who is the author of it?

S. S. R.

LANCASTER, PA.

Hatteras.—Will some correspondent give the origin of this name? On a map published in 1626 I find the form *Hatarash*?

J. W. R.

NEW YORK CITY.

Death-Watch.—Is the ominous death-watch, whose ticking is spoken of in certain English books, identical with any of the insects of that name which exist in North America?

H. B. ROBERTS.

CAMDEN, N. J.

Johnny-cake.—What is the origin of this word? The old popular etymology says that it means *journey-cake*, a cake made for a journey. A friend at my elbow suggests that it is a variant of *jannock*, an old name for some kind of a cake or loaf. I remember reading of *Journey-cake* as the name of a Cherokee Indian of some distinction at one time, not so very many years ago; I do not know whether he, or any other of that name, is living at present.

W. S. B. A.

BOSTON, MASS.

COMMUNICATIONS.

Pets of Famous People (Vol. vi, pp. 106, etc.).—In an odd volume of an old book, entitled "The Memoirs of Louis XVIII," written by himself (London, 1832), I find the story of a cat that, even if her memory has not received lustre from literature, deserves admission to the list, because of her high place in life and the distinction of her death. She was the pet of the Countess de Maurepas, the wife of the premier of Louis XVI, and came to high honor at the court of Versailles; indeed, since she ruled her mistress, who, in turn, ruled her husband, puss may almost be said, on the principle of the noted apothegm of Themistocles, to have governed the

French nation. "Love me, love my cat!" was the stringent rule at the court assemblies, where puss always accompanied her mistress, and as the shrewd creature was quick to detect and resent any covert indignity from those unfriendly to her, she was received with much homage by all who desired to reach the king through the lady's favor. Once when the countess was urging upon M. de Maurepas the claims of a favorite courtier to some office and found her husband too indifferent, she hurled her beloved cat at his head. The minister instantly recognized the gravity of the situation, and Madame carried her case.

Even in her tragic death puss was distinguished. One morning, when Louis entered the attic workshop where he solaced the woes of royalty, he found an intruding cat who had overthrown and spoiled some favorite piece of mechanism, and, not recognizing the court beauty, he avenged the injury by an effective hammer stroke. In her chagrin, Madame de Maurepas bade fair to overthrow the ministry and the storm was not quieted until, at the premier's intercession, the Princess Adelaide explained his offense to the unsuspecting king and induced him to apologize. The question comes rather oddly under this heading, but can any one tell me whether the book mentioned was really written by Louis XVIII?

M. C. L.

NEW YORK CITY.

Woodruff (Vol. vi, p. 105).—German friends of mine in New York used to tell me that the German *Waldmeister* had been found growing in this country, and that it was used to make the *Maitrank*, the same as in the old country. They instanced Fairmount Park, Philadelphia, as one place where they knew it to grow. Does Qui Tam know this plant, and were my friends mistaken as to its being the genuine *Waldmeister*?

C. H. A.

BOSTON, MASS.

Stilt-walkers (Vol. v, pp. 262, etc.).—In *Harper's Magazine* for March, 1886, pp. 613, 614, there is an account of the use of stilts in fording streams in the island of Cape Breton.

M.

Pillars of the Church (Vol. vi, pp. 95, etc.).—I entirely agree with the opinion expressed by M. C. L. as to the meaning of the above expression or phrase. I cited the place in the Silurist's poem merely as an instance where the saints are spoken of as pillars in another sense. I think there can be no doubt that it is the blessed example set before us by the saints, living and dead, and that example alone, which would entitle them, in the poet's view, to rank as "pillars of fire" in the desert-journey to the heavenly city. I think there is no evidence in Vaughan's poems that he accepted the opinion that the patronage, or the suffrages, of the *departed* saints are of special value to us.

G.

NEW JERSEY.

Thirty Days Hath September (Vol. vi, p. 112).—This is the way the people who live in the Isle of Skye are said to describe their weather:

"Dirty days hath September,
April, June and November;
From January up to May
The rain it raineth every day;
All the rest have thirty-one,
Without a blessed gleam of sun;
And if any of them had two and thirty
They'd be just as wet, and twice as dirty."

E.

Singular Names of Places (Vol. vi, pp. 107, etc.).—To the singular names in Pennsylvania may be added, for Lancaster county, those of "Cat-fish," "Pinchgut," "Hardscrabble," "Coffee-Goss," "Possum-hollow," "Dry-town," "Dull-hoout," "Gravel-hill," "Fidler's-green," "Smoke-town," and, although these are only what are termed "nicknames," yet the places are as well known by these as they are by the real names, and in some instances better.

S. S. R.

LANCASTER, PA.

Columbus and the Egg.—"One day when I was a boy at school we had for a reading lesson the story of Columbus and the egg, just as it was told in the *Tribune* of the 3d. In my class was a little Irish boy about my own age, whose name was Jerry Grady, and when school was out for

noon, Jerry said to me, 'Did ye mind that sthory about Columbus and the egg? Sure that's not the way the thrick was done at all, at all. Come wid me and I'll show ye how Columbus done it.' Now it so happened that Jerry's mother kept chickens, and when we reached the house he had no trouble in finding a fresh egg. First putting a clean plate on the table, Jerry took the egg, and shook it violently for some seconds, or until the yelk and the white were thoroughly mixed, like a compound of milk and water. Then after holding the egg upright on the plate until the mixture inside of it had settled quietly into the broad base of it, he withdrew his hand and left the egg standing upright and alone. 'There,' said he, 'that's the way Columbus done it;' and I have no doubt it was, for I have often done it myself that way, and anybody else can do it. My object in correcting this bit of history, is to set Columbus right before the world, and to rescue him from the suspicion that he was ignorant of the easy, scientific and purely mechanical solution of the egg problem. The reason why an egg will not stand on end is, that its contents are not balanced either in weight or place, but after they are thoroughly mixed, the egg will easily recognize its own centre of gravity, and stand upright, like a toy soldier which is made on the same principle" (M. M. Trumbull, in *The Open Court*).

Ant-Lion (Vol. vi, p. 101).—There is a four-winged insect, well known to entomology, that is commonly called the "Ant-lion," and from its habits is not inappropriately named. It is the *Myrmeleon obsoletus*, of Say, and belongs to the family *Hemerobidae*, in the order *Neuroptera*. The larva makes a funnel-shaped pitfall in fine sand, or pulverized wood, and conceals itself at the bottom, leaving the tips of its formidable mandibles exposed, and, should a straying ant tumble in, which it is very apt to do, it is immediately seized and devoured, in which the lion manifests its ferocious disposition. Country boys sometimes approach these pitfalls, and bending down over them sufficient for the lions to hear them, they repeat in rapid succession—"Wooly, wooly, weaver, please to dry my

paper." The breathing of the boy causes some of the particles of sand to roll to the bottom of the pit, and disturbs the *Lion* therein, which soon brings him to the surface.

S. S. R.

LANCASTER, PA.

Napoleon and the Letter M.—"It has been said of Napoleon I that he was 'all star and destiny.' His actions at the battle of the Pyramids, and later on, when he claimed to have received visits from 'the little red spectre,' leave little room for any one to doubt his being as superstitious as the ghost-dancer of Pine Ridge and Rosebud. One of his peculiar fads was his regard for the letter M, which he considered especially ominous for good or evil. A compilation of the facts in the M case shows good reason for he and Napoleon III, considering it a red or black letter, according to circumstances.

"To begin with, Marboeur was the first to recognize military genius in the 'Little Corporal.' Marengo was the first battle won by Napoleon, and Melas made room for him in Italy. Mortier was his most trusted general. Moreau betrayed him, and Murat was first martyr to his cause. Marie Louise shared his highest fortunes; Moscow was the abyss of ruin into which he fell. Metternich vanquished him in the field of diplomacy. Six of his marshals, Massena, Mortier, Marmont, Macdonald, Murat and Moncey, besides twenty-six of his generals of divisions, had an M as the initial letter of their last names. Murat, Duke of Bassano, was his most trusted counselor. His first battle was that at Montenotte; his last Mont St. Jean, by which name Waterloo is known in French history. He won the battles of Miliesimo, Mondovi, Montmirail and Montereau. Then came the storming of Montmartre. Milan was the first enemy's capital and Moscow the last. He lost Egypt through Menon and employed Mielliss to take Pope Pius prisoner. Mallet conspired against him, Murat was the first to desert him, then Marmont. Three of his ministers had M initials—Maret, Montalivet and Mallien; his first chamberlain was Montesquieu. His last halting place in France was Malmaison. He surrendered to Captain Maitland. His com-

panions at St. Helena were Montholon and Marchand" (*St. Louis Globe-Democrat*).

Fiefes (Vol. v, p. 122).—Is it not possible that in the phrase, "ferne and fiefes," from the passage from Bishop Beckington's letter, "ferne" may be used otherwise than as a plant name? The "Century Dictionary" gives the word as an obsolete adjective in a sense that if one could find a corresponding noun, or suppose the adjective to be used substantively, might throw a little light on the bishop's meaning.

M. C. L.

NEW YORK CITY.

Kinnickinnick (Vol. vi, p. 83).—My people and my friends commanded and served with, or against, the Indians, for about 150 years if not much longer. I find in my diary, as a record of what occurred sixty years ago, after a talk with Count Pourtalès, who had just returned from a sojourn among the Western tribes, the real "Kinnickinnick," or "Killakinnick," or "Indian Tobacco," is the dried and prepared bark of a peculiar kind of swamp or prairie water-willow, with a small portion of tobacco intermingled, the whole flavored with the testicles of the castor or beaver. It was positively delicious, far more so than even the famous Latakia, or real Turkish tobacco. I have tried in vain ever since to get some at any price. What is sold as "Kinnickinnick" is humbug, and as much the actual article as benzine whisky is the finest wheat or Monongahela.

ANCHOR.

TIVOLI, N. Y.

Communion Tokens (Vol. iv, p. 165).—According to a writer (C. H. Farnham) in *Harper's Magazine* for March, 1886, p. 625, communion tokens are still in use among the Presbyterians of the island of Cape Breton.

M.

Hand of Justice (Vol. vi, pp. 76, etc.).—The use of the "hand of justice" antedates more than three centuries the reign of Charles X of France. In Henault's "History of France," Vol. i, p. 104 (Nugent's translation, London, 1762), under "Re-

markable Events under Hugh Capet," Mr. Nugent in a note says: "There is extant an original seal of this prince's, and it is the first on which we see what the French commonly call the *hand of justice*; he holds it with his right hand, and a globe with his left." He further adds that it was "a kind of sceptre, with a little ivory hand at the top."

G. D. W. V.

TRENTON, N. J.

Seven Wonders of Corea.—"Corea, like the world of the ancients, has its seven wonders. Briefly stated they are as follows:

"1. A hot mineral spring near Kin-Shantao, the healing properties of which are believed to be miraculous. No matter what disease may afflict the patient, a dip in the water proves efficacious.

"2. Two springs situated at considerable distance from each other; in fact, they have the breadth of the entire peninsula between them. They have two peculiarities. When one is full the other is always empty; and, notwithstanding the obvious fact that they are connected by a subterranean passage, one is of the bitterest bitter, and the other pure and sweet.

"3. The third wonder is Cold Wind Cave, a cavern from which a wintry wind perpetually blows. The force of the wind from the cave is such that a strong man cannot stand before it.

"4. A forest that cannot be eradicated. No matter what injury is done the roots of the trees, which are large pines, they will sprout up again directly—like the Phoenix from her ashes.

"5. The fifth is the most wonderful of the seven national curiosities of the peninsula. It is the famous 'floating stone.' It stands, or seems to stand, in front of the palace erected in its honor. It is an irregular cube of great bulk. It appears to be resting on the ground, free from supports on all sides, but, strange to say, two men at opposite ends of a rope may pass it under the stone without encountering any obstacle whatever!

"The sixth wonder is the 'hot stone,' which from remote ages has laid glowing with heat on top of a high hill.

"The seventh and last Corean wonder is a drop of the sweat of Buddha. For thirty

paces around the large temple in which it is enshrined not a blade of grass will grow. There are no trees or flowers inside the sacred square. Even the animals decline to profane a spot so holy."

It is hard to imagine that such consummate trash should creep into reputable journals at the present time, yet the foregoing has found a place in not only metropolitan newspapers, but it has been copied into educational journals as well. There is a possibility that the third specification may be half true. In the case of any very large cavern there is an outward current of air during one period, and an inward draught during the rest of the day. The fourth item may be true in almost any forest-covered locality.

OROG.

PHILADELPHIA, PA.

The Tenth Muse (Vol. v, pp. 295, etc.).—

"Does Sappho then beneath thy bosom rest,
Æolian earth!—that mortal muse confest
Inferior only to the choir above."

There is no allusion whatever to Sappho under *Tenth Muse* in Dr. Brewer's useful hand-book. But to Sappho of Mitylene in the island of Lesbos (B. C. 620), the famous appellation belongs, and to no other poet that ever lived could it be applied with any propriety or sincerity, if we accept as competent judges, Longinus and Solon, Aristotle and Plato.

As Mr. Symonds has said ("Greek Poets," first series): "Among the ancients Sappho enjoyed a unique renown. She was called 'The Poetess,' as Homer was called 'The Poet.'" Plato, in the "Phædeus," mentioned her as the tenth Muse. Of all the poets of the world, of all the illustrious artists, of all litterateurs, Sappho is the one whose every word has a peculiar unmistakable perfume, a seal of absolute perfection and inimitable grace.

It is vain, however, to seek the celebrated epithet in the "Phædeus." Sappho, it is true, is once alluded to in the "Dialogue" as the "fair or beautiful;" but in no other way. Despite its high authority the assertion cannot be verified. We must look elsewhere in the works of Plato for the interesting reference. In his earlier years the great philos-

opher is said to have amused himself with making verses, and among the epigrams attributed to him is one on Sappho, the Latin of which is:

"Novem Musas dicunt quidam: quam negligenter!
Ecce et Sappho e—Lesbo decima."

The metrical version of which, by Hugo Grotius, is:

"DE SAPPHONE.

"Esse novem quidam Musas dixere, sederrant:
Ecce tibi Sappho Lesbica quæ decima."

For the Greek original and the Latin versions, see "Epigrammatum Anthologia Palatina," Vol. ii, p. 105. Also among "Pièces de Vers attribuées à Platon," is one:

"SUR SAPHO.

"On dit qu'il y a neuf Muses. Quelle erreur!
En voici une dixième c'est Sappho de Lesbos."

See "Œuvres de Platon," par Cousin, Vol. xiii, p. 212.

F. T. C.

HARTFORD, CONN.

Turn-spit Dogs (Vol. vi, pp. 139, etc.) constituted a breed of themselves or apart. I have seen a number of specimens of the kind when I was young, sixty years ago. Whether there was one on the premises of my grandfather, Hon. John Watts, No. 3 Broadway, N. Y., when I was a boy, I cannot positively remember, but in his enormous kitchen (I should think some twenty-five feet square), over the mantel-piece, above a fireplace which would take in half a load of hickory cordwood at that time and years afterwards, was the jack, or wheel, over which passed the band communicating with the treadmill on which the turn-spit was accustomed to work. The turn-spit dog very closely resembles that kind of canine which is now known among us as a Dachs-hund, only it was a great deal heavier built, although not more unsightly and with even larger splay feet. The literal signification of Dach or Dachs-hund applies to a peculiar dog used in badger hunting in Germany, in which pursuit the short crooked legs come into useful play digging out the badger, for which the German is *Dachs*.

ANCHOR.

TIVOLI, N. Y.

Vicarious Justice (Vol. vi, pp. 84, etc.).—The following is a little specimen of American Indian history, written by Samuel Butler, previous to 1662:

"Our brethren of New England use
Choice malefactors to excuse,
And hang the guiltless in their stead;
Of whom the churches have less need;
As lately 't happened: In a town
There lived a cobbler and but one,
That out of doctrine could cut use,
And mend men's lives as well as shoes.
This precious brother having slain,
In times of peace, an Indian,
Not out of malice, but mere zeal,
Because he was an infidel,
The mighty Tottipotymoy
Sent to our elders an envoy.
Complaining sorely of the breach
Of league, held forth by brother Patch,
Against the articles in force
Between both churches—his and ours;
But they maturely having weighed
They had no other of the trade,
A man who served them in the double
Capacity to teach and cobbler,
Resolved to spare him; yet to do
The Indian Hohan Moghan too
Impartial justice, in his stead did
Hang an old weaver that was bedrid."

W. S.

NEW YORK CITY.

The Queer (Vol. vi, p. 139, etc.).—"The Puzzle"—as a title—would have rendered the "poem" in question more intelligible to readers in general according to the following note: "In various counties we have the provincialism 'to queer,' = to puzzle or pose; e. g., Scott in 'The Heart of Midlothian' uses it in an immortal passage, 'Come now, Jeanie, ye are but *queering* us,' Chap. xxv. This seems to be the substantial form = puzzle" (Hy. Vaughan's Poems, Grosart edition. The reference as to place is wrong; it should be Vol. ii, Chap. i, or Chap. xxvi).

Everybody is familiar with this dramatic chapter, wherein occurs Jeanie's famous interview with the Laird of Dumbiedikes, when she says: "I canna break my word till him, if ye gie me the whole barony of Dalkeith, and Lugton into the bargain." No, not even silk-gowns that stand on end, their pearlin-lace as fine as spider's webs, and rings and earrings, could make the honest Scotch lassie forget ("Reuben Butler, that Schoolmaster at Libberton").

Halliwell and Wright give *queer* as a verb

in the sense referred to, but neither one notices the substantial use of the same.

The "Century" quotes Halliwell, and gives illustrations of the verb *queer* as slang:

"Who in a row like Tom could lead the van,
Booze in the ken, or at the spellken hustle?
Who queer a flat?" (Who puzzle a silly fellow?)
("Don Juan," Canto xi, 19.)

MENONA.

Queer (Vol. vi, p. 139).—This spelling for *choir* is very common in the older English literature. Many examples might be cited, but a sufficient number are to be found, as suggested by our correspondent; in Murray's "New English Dictionary," under "Choir." But there is no obvious reference to a choir in the poem which is entitled "The Queer," in Vaughan's "Silex Scintillans."

G.

Rosicrucians (Vol. vi, pp. 112).—No credence is given, in the last decade of the nineteenth century, to the pretensions of the old Rosicrucians, but the fact remains that a society of that name still exists or did in 1884. A statement was published in 1883 to the effect that a lodge of Rosicrucians existed in London, whose members claimed by asceticism to live beyond the allotted age of man, and that the late Lord Lytton had vainly tried to gain admission.

Referring to this statement, Rev. E. Walford, M.A., asked through the medium of *Notes and Queries* (London, November 15, 1884), whether anything authentic could be learned concerning it.

He was answered in the same periodical (December 13, 1884) by the *Magister Templi* of the society, over his address, who stated that "the Soc. Rosic. in Angliâ still holds several meetings a year in London. The fratres investigate the occult sciences; but I am not aware that any of them practice asceticism or expect to prolong life on earth indefinitely. It is not customary to divulge the names of candidates who have been refused admission to the first grade, that of Zelator, so must ask to be excused from answering the question as to Lord Lytton."

E. G. KEEN.

WARWICK, PA.

Tacoma (Vol. vi, p. 137).—It is doubtful if the action of the Board on Geographic Names in rejecting the Indian name Tacoma and selecting Rainier for the peak in question will have any influence outside of official publications. The name Tacoma has everything to recommend it so far as orthoëpy is concerned, and its use is almost universal on the Pacific coast, the city of Seattle possibly excepted, and it is moreover in sympathy with the policy of retaining aboriginal names. The Legislature of California changed the name of the famous lake Tahoe to Bigler. Happily no one ever uses the latter name, and it is hardly probable that the musical-sounding Tacoma will be dropped.

J. W. R.

NEW YORK CITY.

Animal Calls (Vol. vi, pp. 116, etc.).—*Hoy* is a call much used in calling or driving sheep. Drovers use it much, and I am told it is common in Iceland and in Scandinavia. *Huddup*, for "get up," is heard in New England as a call for driving an old or slow horse. It occurs in O. W. Holmes' "One Horse Shay." "I spent the night crying, 'hai, hai,' switching the camel," etc. (Burton, "El-Medinah," p. 362).

P. R. E.

OHIO.

Sambo (Vol. v, pp. 161, etc.).—The comparison of *Sambo*, the name of an African tribe, with the Spanish *Zambo*, Bandy-legged, recalls the fact that Pliny mentions an African tribe called the bandy-legs. I have not at hand any memorandum of the place of this reference, and I do not know whether to attach any importance to a fact which may after all be only a coincidence.

M.

Raised and Tote (Vol. vi, p. 129).—"Receiving no accessions of population from any other country than England," says F. W. But I had the impression that many Germans settled in the valley of Virginia; many Scotch-Irish in the mountain valleys, and that many black people were brought in from the African coasts. I do not believe that the old Virginian stock is of any purer English descent than that of various other States.

W. J. L.

Devil in Geography (Vol. v, pp. 312, etc.).—The Devil's Cat is a gulch in the National Park region of Wyoming, in which there is also a cañon called the Devil's Den. The Devil has also a half-acre (commonly called Hell's Half Acre) in the same region. The Devil's Slide is a conspicuous feature in the same district of country. M.

He Carries His Office in His Hat (Vol. ii, pp. 152, etc.).—In Australia, a poorly equipped but legitimate miner (one who is not a *fossicker*, or worker of other men's idle claims, but an honest worker, though without much capital, and without any recognized business standing), such a miner is called a *hatter*, probably because he carries his office in his hat. T. B.

CAMDEN, N. J.

BOOKS AND PERIODICALS.

The Atlantic for February contains for its first article some curious, interesting and hitherto unpublished letters of Charles and Mary Lamb, which are edited by Mr. William Carew Hazlitt. They are most carefully printed, nothing is suppressed in them, and they are quite fully annotated. One most characteristic note of condolence, written by Lamb to Thomas Hood on the death of his child, after many expressions of grief, ends with the extraordinary sentence, "I have won sexpence of Moxom by the sex of the dear gone one;" Lamb being unable to forego his wager and his pun even at such a moment. Prof. Royce's second "Philosopher of the Paradoxical" is Schopenhauer. He treats most ably Schopenhauer's place in the world of thought, and concludes his paper with a ringing passage of very great beauty. Mr. Percival Lowell's "Noto" is continued, and the traveler at last arrives at the turning-point, but not the end of his journey. There are several striking descriptions of scenery in the paper, especially Mr. Lowell's first glimpse of Noto, on the Arayama Pass. Alice Morse Earle has a paper on "The New England Meeting-House," which is full of curious bits of information. Mr. Alpheus Hyatt writes on "The Next Stage in the Development of Public Parks," in which he advocates the allowance of space for a collection of living animals grouped for the uses of the student. Frank Gaylord Cook contributes a paper on "John Rutledge." William Everett has an article on the "French Spoliation Claims," and Theodore Roosevelt, in "An Object Lesson in Civil Service Reform," tells about the work of the National Civil Service Commission for the last year, and its success in gaining a large number of applicants from the Southern States to enter the civil service examinations. Mr. Stockton's serial, "The House of Martha," is as amusing as ever, and the hero and the Sister from the House of Martha continue their surprising adventures. The fortunes of "Felicia" are also reaching their climax. Reviews of "Sir Walter Scott's Journal" and of Adams' "Life of Richard H. Dana" complete a cleverly arranged number.

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NOTES.

HEREDITARY ALBINISM.

"Scattered through the several country towns and villages of Rochester, Freetown, Lakeville, Long Plain, Acushnet and Myricks is a peculiar race of people that stick close to their native backwoods, but on rare occasions emerge from their self-chosen retirement to the neighboring more populous towns of Middleborough and Wareham, and sometimes are seen on the streets of New Bedford, Taunton and Fall River, the observed of all beholders. Their local appellation that follows them to all places is that of 'Pink-eyed Pittsleys.' Their peculiarity is pink eyes and perfectly white hair. This striking singularity is said to have first made its appearance in a family by the name of Pittsley in Freetown, a century or more

ago, and spread through succeeding generations among the offspring of those who intermarried with the members of the family, until many of the residents of this section of a variety of family names as well as that of Pittsley have members marked by this peculiarity of the eyes and hair and an accompanying facial expression that is odd in the extreme. The old man Merchant Pittsley was pink-eyed and he had nine children. All five of his sons had pink eyes and white hair and one daughter was marked the same way, but the other three girls had as fine black eyes and dark hair as any girl in town. They married, all but one, and had children, and some of their children had pink eyes and white hair, but not all" (*Brockton Gazette*).

LIMAN.

I notice that the new edition of "Webster's Dictionary" says that this word, in the sense of alluvial soil, is the French *limon*, slime, mud. This is a plain error, as will appear, I think, from the following considerations. *Liman* is a Turkish and Russian word for port, bay, inlet, estuary, or harbor. I have collected a few instances in English where it means an estuary (a Black Sea estuary, at that), filled up and converted into alluvial land. I suppose that this is not an English word, except as being allowable in speaking of Euxine or Levantine, or Caspian alluvions, or bays. There is no question that the local Eastern word *liman* is the Greek λιμὴν, a harbor. In something like the latter sense I could easily cite a dozen or more examples of the word. Besides, the change of the French *limon* into an English *liman* would be contrary to all rule and precedent. Will correspondents kindly send quotations with the word *liman*, in either of its meanings? As I have already said, in effect, I think there is in reality only one meaning.

G.

QUERIES.

Melon Shrub.—What is the botanical name of the melon shrub?

M. P. T.

SAN DIEGO, CAL.

The so-called melon shrub of California is the *pepino* (*Solanum guatemalense*), which is *botanically* nearer a tomato than a melon. But in South Africa there are true melons of good or even fine quality growing on shrubs. We have not heard of their being tried in this country, but there seems to be no reason to doubt that they should succeed in the vicinity of San Diego.

Obermann.—Please give me some information about "Obermann," whether a man or a book. I constantly see allusions to it (or him) in my reading and would like to know something definite.

E. PRIOLEAU.

MEMPHIS, TENN.

Obermann was a celebrated novel by S nancour, published in 1804. Like *Werther* and *Ren *, Obermann is one of the books that have changed the literary tendency of a period. The pallid face of the hero of S nancour's has often been reflected in other works both before and after 1804. This work is not properly speaking a novel, it is more a psychological study. In a series of letters written from day to day, Obermann describes, without ever receiving any replies, his disappointments, his grievances, his empty hopes and the wretched state of his mind which finds rest nowhere. It has been said that these letters were a description of S nancour's own character and his tendency to melancholia. Obermann cannot analyze himself. The hero of the book is a dreamer who constantly tries to escape the surrounding world that he may follow his own ideals. He becomes prematurely old and describes with plaintive words all that has happiness and animation in life.

It was sometime after the first publication of Obermann before it became a great success.

REPLIES.

X. Y. Z. Mission (Vol. vi, p. 140).—The refusal of the United States to accede to the demand for assistance against other European powers, made by France, through "Citizen" Genet, in 1793, angered that nation, who had based their claim on the treaty of 1778.

The Directory, in retaliation, gave permission to the French navy, in 1797, to assail American vessels. President Adams, in the same year, called a special session of Congress, and Charles Cotesworth Pinckney, John Marshall and Elbridge Gerry were sent to France to arrange matters. They were kept waiting by Talleyrand, and in the meantime were approached by three unofficial persons with what was in effect a demand for a bribe and a loan to the Directory before any arrangement could be concluded with the United States. These three persons were indicated in the official dispatches by the letters X., Y. and Z., and hence the whole affair came to be termed the "X. Y. Z. Mission." It was on this occasion that Pinckney is credited with uttering the well-known phrase: "Millions for defense, but not one cent for tribute."

E. G. KEEN.

WARWICK, PA.

Six-fingered Queen (Vol. vi, p. 150).—Is Fengan looking for Anne Boleyn? Did she have six fingers on one hand? Chambers' "Book of Days," Vol. i, p. 656 (Lippincott's edition), refers to the diary of Margaret More, the daughter of Sir Thomas More, and in it, after King Henry VIII had cast Queen Catharine adrift, says: "And all for love of a brown girl, with a wen on her throat, and an extra finger."

RAWE.

Infair (Vol. vi, pp. 149, etc.).—This word is also commonly used in the Pennsylvania German districts. An infair is an entertainment or social gathering given in a newly-erected house. It is a sort of dedication. A reception given by a newly-married couple when they go to housekeeping is also called an infair.

D. W. N.

HARRISBURG, PA.

Even in New England, I have heard the entertainment given by a bridegroom and bride on taking possession of their new home, called an *infare*, that is an in-going. I suppose this term to be of Scottish origin, and introduced into this country by the Scotch-Irish.

E. F. COBB.

Pomegranate (Vol. vi, p. 140).—The custom in some religious denominations of embellishing the vestments of their clergy with pomegranates, is handed down from the Jews. In the days of Moses (see Exodus xxviii) he was instructed by God as to the garments that his brother, Aaron, the high priest, should wear. If E. M. would inquire of either Bishop Whitaker, of the Protestant Episcopal Church, or Archbishop Ryan, of the Roman Catholic Church, he would procure a better definition than by any other means.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Do not the pomegranates on church vestments serve to recall those which adorned the robe of the Jewish high priest (see Exodus xxxix, 24-26)? * * *

Huon (Vol. vi, p. 91).—The "Century Dictionary" says, erroneously, that *huon pine* is a native name for the tree your correspondent alludes to. The *huon pine* was named from the Huon river, and the river was named from M. *Huon de Kermadec*, naval captain in the expedition of Entrecasteaux, 1791-1793. His name was attached to all the places mentioned by Mr. Lack in his note on the subject. The Kermadec islands also commemorate the same navigator.

ISLANDER.

MAINE.

Baronets of Nova Scotia (Vol. vi, p. 140).—There are certainly quite a number of living persons who are lawfully entitled to call themselves Baronets of Nova Scotia (or of Scotland), but I don't at all know (nor care) whether there are any baronets living in Nova Scotia or not. I suspect that Mr. Carson's question was intended to read, "Are there any living baronets of Nova Scotia?"

A. B. S.

BOSTON, MASS.

Flooding the Sahara (Vol. v, pp. 280).—The proposition to flood the great African desert, which was being so loudly advocated in 1880-1881, was abandoned because the official survey (French Government) showed that the major portion of it was from 500 to

900 feet above the level of the Mediterranean.

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

E Pluribus Unum (Vol. vi, p. 140).—I have read, or heard, that these words, or some others not unlike them, occur in one of the minor poems ascribed to Virgil. I have not at command a copy of Virgil which contains those minor poems ("Culex," "Ciris," "Copa," "Moretum," "Catalepton," "Ætna" and "Diræ") and consequently I cannot verify the statement.

ISLANDER.

MAINE.

Symmes' Hole (Vol. vi, p. 140).—A very good account of Symmes' "Theory of the Earth" can be found in Appleton's "Cyclopædia of American Biography." He (Symmes) also published the "Theory of Concentric Spheres," in 1826, and his nephew, P. S. Symmes, has recently written a life of his uncle.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

War of the Fosse (Vol. vi, p. 139).—The war of the fosse broke out at Medina, in Arabia, in 627 A.D. Mohammed's enemies assailed the town at its north-west angle, but the prophet had here dug a ditch, or fosse, so laid out as to be easily defensible. In this siege and campaign the Moslems were victorious, as much by the shrewd diplomacy of their prophet as by the skill and valor of the defenders of the city.

ILDERIM.

REFERRED TO CORRESPONDENTS.

The Largest City.—What is the largest city in the world in point of area? In my school-days I frequently heard Philadelphia mentioned as claiming that distinction, the extension of the city limits so as to embrace the entire county, in 1854, having taken in an immense area of farm land, most of which will probably be built up in the next half century. Have you any positive information on the point from recent sources?

ELLWOOD ROBERTS.

NORRISTOWN, PA.

Hypnagogic.—What is the real meaning of this word? The "Century Dictionary" defines it as *causing* or *inducing* sleep (I have not the dictionary at hand, and do not quote the exact words). But if we follow the analogy of *cholagogue* and *hydragogue*, it ought to mean *driving away* sleep. Etymologically, either meaning is allowable. From the quotation given in the dictionary I cannot make out which meaning is really intended. There are plenty of professional terms applicable to drugs and conditions which induce sleep; but only a very few expressing the opposite quality. I think *hypnagogic* ought to belong to the latter class.

L. M. N.

PHILADELPHIA, PA.

Snake-stone.—I have long wished to learn something about the virtues alleged of a stone known as the *magel* or snake-stone. There has been one in our family for several years. It is about one inch in diameter. It was found near Neath Abbey, a short distance from Swansea in the south of Wales.

H. F. E.

WEATHERLY, PA.

Organ Mountains.—Whence came the name Organ Mountains, given to a range in New Mexico? There is also a range called the Organ Mountains in Brazil.

J. P. M.

IOWA CITY.

Holl.—Why was the name of Wood's Hole, Mass., changed to Woods Holl?

L. E. W.

NEW LONDON.

Pronunciation of No.—This little but important negative particle is often pronounced *to*, or *toe* (long *o*), in some of the rural parts of New England. This pronunciation implies impatience, or expresses contempt as well as negation. I think it is more common among women and children than with men. Is it peculiar to New England?

OBED.

MASSACHUSETTS.

Origin of the Curfew.—It is commonly believed that the curfew (a signal for

extinguishing or *covering up* fires) originated in the desire of William the Conqueror to prevent the meeting of Saxons to form conspiracies against foreign or Norman rule. Is not the custom much older than his time? It would seem to be appropriate to government in its infancy, when the people were emerging from a savage or, at least, uncivilized state. Can you or your readers throw light upon this interesting subject, beyond what is attainable from ordinary sources?

ELLWOOD ROBERTS.

NORRISTOWN, PA.

COMMUNICATIONS.

Dark Days (Vol. vi, p. 113).—When I was a boy of about fifteen years of age (1827), I read an account of a *dark day*, or *dark days*, in the New England States, and notably the "dark day of Connecticut." I do not remember the title of the volume in which I read it, but I think it was a work on singular or curious phenomena, or perhaps on *meteorology*. I cannot recall the date of either the event or the book. The darkness was so intense and so long continued, that "the chickens went to roost," the "cows came home from the fields and resorted to their milking places," and "nocturnal animals roamed abroad at mid-day." The Legislature of Connecticut was in session, and one of the members was so much alarmed that he moved an adjournment, because he believed the judgment day was approaching. Before the motion was put before the house, another more practical member rose and said: "The judgment day is coming, or it is *not* coming. If it is *not* coming we have nothing to fear, but if it *is* coming, I wish to be found doing my duty, therefore I move that candles be lit." Perhaps some other reader of AMERICAN NOTES AND QUERIES may be more successful than I have been in finding a record of the foregoing impressions.

S. S. R.

LANCASTER, PA.

Death Valley (Vol. vi, p. 143).—The description of this locality is quite accurately given in the note mentioned, but the glamour of mystery which is commonly

thrown around it, as also in the case of the Newport tower, is wholly undeserved. It is a very commonplace locality, in an equally commonplace desert. There are many other dry lake basins, many other places equally torrid, and many other areas equally destitute of vegetation in the Mojave and Colorado deserts. It is not an absolutely rainless region, otherwise there would be no Amargosa river and no lake basin. As a matter of fact, however, about the only precipitation here or in any other part of this region comes in the form of cloud-bursts. There is a sudden darkening of the sky, a deluge of water, and the sun is again pouring its scorching rays on the whitened plain almost before one can realize that anything has happened; but the same is true of any other part of the two deserts. The sink of the San Felipe, only a few miles distant, is just as remarkable in its way as Death Valley, and its physiographic features are precisely the same. The latter, however, has derived its notoriety from the fact that a party of emigrants, over 150 in number, attempted to go through the valley, and not knowing where to look for water, nearly all of them perished. Had they crossed almost any other part of the Mojave desert without a knowledge of its character, its result would have been the same. At King's Springs, Death Valley is 225 feet below the sea level. In its lowest part it is possibly 400 feet below mean tide. There are no poisonous vapors "exhaled" from any part of it.

J. W. REDWAY.

Razor-strop Man (Vol. vi, pp. 125, etc.).—There is an account of the "Razor-strop Man" in the first volume of the *Scribner's Magazine* [old series], December, 1870. The article is called the "Street Venders of New York." He was (or is) an Englishman named Henry Smith, born in England, served in the late war, is a decided advocate of temperance and famous for his wit and ready speech. He once appeared for seven nights at the Olympic Theatre, in Mitchell's play of "The Razor-strop Man."

E. PRIOLEAU.

MEMPHIS, TENN.

Bronze.—"At a late meeting of the Paris Academy of Sciences, M. Bertholet made a communication on the origin of the name of bronze. The author quoted the following from a work of the time of Charlemagne: 'Compositio brundisii: æramen. partes II,' etc., that is to say, bronze is composed of two parts of copper, etc. This confirms the view that the name of bronze is derived from the town of Brundisium. It is also to be noted that bronze vessels have been found marked '*ars Brundusinum*.' Etymologists have hitherto regarded the word as connected in some way with *brown*" (*Queries Magazine*).

Neither the "Century Dictionary," "The New English" of Dr. Murray, nor "Webster's International" have any suggestion as to the above interesting identification.

* * *

Fish-hook Money (Vol. vi, pp. 120, etc.).—As to the fish-hook money and the value of a fish-hook, it is a tradition which is, I believe, mentioned in James Phelan's "History of Tennessee," that in early times in that State a certain citizen, having volunteered in the old Creek war, left as his most precious legacy and most valued possession, a fish-hook to his nephew, fearing he might lose his life and fail to transmit this treasure to his heirs.

E. PRIOLEAU.

MEMPHIS, TENN.

Such money was current in Ceylon in the seventeenth century. The name *larin* is properly applicable to such fish-hook money as was made in Lar, or Laristan, Persia. It is often called *hook money*.

N. S. S.

GERMANTOWN.

Gulf of the Lion (Vol. v, pp. 142, etc.).—S. Baring-Gould, in his truly instructive as well as charming "Ramble in Provence and Languedoc," London, 1891, remarks that the Romans constantly made the mistake of locating their ports at the mouths of rivers, whereas the Greeks knew better—witness Marseilles. As a rule, the Roman ports are all choked by the silt and sediment brought down by rivers. "Marseilles has not been choked." *Marseilles*,

however, was not founded by the GREEKS, but by the Phœnicians, the greatest commercial people of the ancient world. It was refounded by the Greeks. Recent discoveries prove this.

Again, the Gulf of Lyons cannot take its name from the city of Lyons. "The fact is [*it is NOT the GULF OF LYONS, or the GULF OF THE LION*] that the Gulf takes its title from the Keltic word for a *lagoon*, LÔN, or LYN, a name that recurs in Maquellonne—the Dwelling on the Pool—in the Canal des Lonnes, a channel connecting the ponds and lagoons of the Durance and Rhone, and, indeed, in our own London (*Londinium*), the Dinas, Castle on the Lon, or pool of the Thames and the Essex marshes."

The Gulf of Lyons, or of the Lion, is the GULF OF THE LON OR LYN, or Lagoons, as Venice is the city of the Lagunes.

ANCHOR.

TIVOLI, N. Y.

Devil-plants (Vol. v, p. 243).—The grass called *Stipa spartea*, or feather-grass, is known in Montana as the *devil's darning-needle*. It is a great pest, for its sharp awns and seeds bury themselves deeply in the sides of cattle and horses, annoying them greatly. They also bury themselves in human flesh, penetrating clothes and all, in a very surprising manner. This plant grows as far East as Illinois and Michigan. There is a rather rare and curious weed growing in Northern New York, which is locally known as *king-devil*. It is a European nuisance, not much known in this country. I do not know its botanical name; I have been told it is *Hieracium præaltum*.

S. M.

BURLINGTON, VT.

Natural Bridges (Vol. v, pp. 224, etc.).—One of the finest natural bridges in the world is located in the northern part of Gila county, Arizona. It is 600 feet in width, spans Pine creek with a single 200 foot arch, which averages forty feet in thickness. It belongs to one David Gowan, and is in that part of Gila county known as "the great Tonto basin."

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Daddy-Long-Legs.—This insect, or arachnid, called also father-long-legs, harvester and harvestman, is very well known in country places. When I was a boy, children used to catch this creature and call out, "Which way are the cows?" The insect would then solemnly lift one of its long legs and direct it towards some point of the horizon. The younger boys had a half-belief that the indication was a correct one, but a little experience in actual hunting for the cows soon corrected this foolishness.

MASSACHUSETTS.

OBED.

Musha (Vol. vi, pp. 138, etc.).—I know nothing about the Irish language, but I have often heard "Musha, now," among the Irish people, and I have as frequently read it in books; while I do not remember the word *misha*. Will the correspondent on p. 138 please give his authorities?

M. P. B.

CAPE MAY, N. J.

In God We Trust.—The origin of this motto on our gold and silver coins, according to the *Brooklyn Eagle*, is as follows: "The motto, 'In God We Trust,' which is now stamped on all gold and silver coins of United States money, was suggested by an honest, God-fearing old farmer of the State of Maryland. He thought that our national coinage should indicate the Christian character of this nation, and by introducing a motto upon its coins express a national reliance of divine support in governmental affairs. In 1861, when Salmon P. Chase was Secretary of the Treasury, he wrote him and suggested that, as we claimed to be a Christian people, we should make suitable recognition of that fact on our coinage. The letter was referred to the Director of the Mint, James Pollock, of Pennsylvania. In Mr. Pollock's report for 1862 he discussed the question of a recognition of the sovereignty of God and our trust in Him on our coins. The proposition to introduce a motto upon our coins was favorably considered by Mr. Chase, and in the report he said he did not doubt, but believed that it would meet with an approval by an intelligent public sentiment. But Congress gave no attention to

the suggestion, and in his next annual report he again referred to the subject, this time in a firm, theological argument, and said, 'The motto suggested, "God Our Trust," is taken from our national hymn, "The Star Spangled Banner." The sentiment is familiar to every citizen of our country; it has thrilled millions of American freeman. The time is propitious; 'tis an hour of national peril and danger, an hour when man's strength is weakness, when our strength and salvation must be of God. Let us reverently acknowledge His sovereignty, and let our coinage declare our trust in God.' A two-cent bronze piece was authorized to be coined by Congress the following year, April 22, 1864, and upon this was first stamped the motto, 'In God We Trust.' In his report for that year he expressed his approval of the act and strongly urged that the recognition of trust be extended to the gold and silver coins of the United States. By the fifth section of the Act of Congress of March 3, 1865, the Director of the Mint, with the approval of the Secretary of the Treasury, was authorized to place upon all the gold and silver coin of the United States susceptible of such additions thereafter to be issued the motto, 'In God We Trust.' "

Cattle-calls (Vol. vi, pp. 156, etc.).—In Dumfriesshire, Scotland, the call to cows to come, or stand quiet, to be milked is *proo! lady*. The call to a horse to start or to go quicker is *gee! or gee-up!* to turn to the right, *hup!* or *hip!* to turn to the left, *wein!* (pronounced somewhat like *wine*) or *vein!* the call to a cat is *cheet! cheet!* or *cheetie!*

J. H.

WASHINGTON, D. C.

Scat is used in scaring or driving away (or trying to drive away) cats. Is this word connected in any way with *skat*, a game of cards very popular at present with some of our German citizens?

PETER JENKINS.

ALBANY, N. Y.

Hay is King (Vol. vi, p. 131).—There has lately been erected a "hay palace" at Momence, Ill.

JAMES R. MASON.

ORANGE, N. J.

Men of Humble Origin (Vol. vi, pp. 141, etc.).—Probably the most brilliant galaxy of contemporaneous and associated humble men were the marshals of Napoleon. The following were all of humble parentage:

Augereau.—The son of a grocer. When a youth enlisted in the army of the King of Naples, which he left and got a living as a fencing master. The revolution of 1792 gave him his start.

Bessieres.—The son of poor and ignorant parents. He went with Murat to Paris and became a private in the Constitutional Guard of Louis XVI.

Bernadotte.—The son of a common attorney, yet he became King of Sweden.

Lannes.—The son of a mechanic and was bound out to the same trade. He ran away and enlisted as a private.

Lefebvre.—The son of poor and ignorant parents, who could not even give him a common education. Commenced his career as a private soldier.

Massena.—He was poor and was left an orphan when an infant and grew up without education; was for a time a boy on his uncle's merchant vessel.

Murat.—He was the son of an inn-keeper. His parents started to prepare him for the priesthood, but he ran off and enlisted.

Ney was the son of a cooper, but at the age of thirteen he became notary of the village of Sarre-Louis. At the age of seventeen he entered the army as a private.

Oudinot was the son of a brewer, and followed his father's occupation. The revolution also made him, entering the army as a private.

St. Cyr was the son of humble parentage. His father designed to have him follow the profession of an artist. At the breaking out of the revolution he enlisted as a private.

Soult was the son of a country notary of little or no distinction. At sixteen he enlisted as a private.

Suchet was the son of a silk manufacturer of moderate circumstances. At twenty he enlisted as a private.

Victor.—His parents were humble people; he had but little or no education, and at the age of fifteen entered the army as a private.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Apple in Love (Vol. vi, p. 123).—The apple seed plays a conspicuous part in a childish fortune-telling rhyme current in my girlhood. In eating an apple, it is named for the lover and the number of seeds indicates what is to be the future fate of the two most concerned. It is not very remarkable for sense, as it somewhat resembles the "one, two, buckle my shoe" rhyme, which every child has heard, but coming under the head of folk-lore, may amuse some of your readers:

"One, I love, two, I love,
Three I love, I say,
Four, I love with all my heart,
Five, I cast away.
Six he loves. Seven, she loves.
Eight both love.
Nine he comes; ten, he tarries,
Eleven he courts
And twelve, he marries."

E. PRIOLEAU.

MEMPHIS, TENN.

St. Brendan and Brazil (Vol. vi, p. 146).—St. Brendan was Bishop of Clonfert in Ireland, A.D. 550-572, dying, it is said by some, in the latter year. His name appears in several places along the West-Irish and Hebridean shores, and there is no reason to doubt that he made voyages of discovery. The floating island which he is said to have visited is often spoken of as *Hy-Breasail*, "the blessed island." For my own part, I have not the shadow of a doubt that the country of Brazil was named for *Hy-Breasail*. There is in the "Encyc. Britannica," ninth edition, an interesting article on "Brazil, Island of," by the late Col. Yule, but he does not allude to the Irish origin of the name Brazil; although he notices the Irish traditions in which the name apparently first occurs. The spelling *Hy-Brazil* is not unknown. QUI TAM.

GERMANTOWN, PA.

Singular Names of Place (Vol. vi, pp. 107, etc.).—You publish some curious names—what think you of this? It is the name of a lake near Webster, Mass. I cannot pronounce it, but it is spelled Chagog-gagoggmanchoggagoggagungamugg.

One of the last reservations of the Massachusetts Indians was located very near it.

RAWE.

Turnspit Dogs (Vol. vi, p. 154).—

"The dinner must be dish'd at once;
Where's this vexatious turnspit gone?
Unless the skulking cur is caught,
The dinner's spoil'd!"

(Gay's Fables, "The Book, the Turnspit and the Ox.")

"The mode of teaching dogs to turn the spit, or broach, as it was sometimes called, was more summary than humane; the dog was put in a wheel, and a burning coal with him; he could not stop without burning his legs, and so was kept upon the full gallop. These dogs were by no means fond of their profession; it was, indeed, hard work to run in a wheel for two or three hours, turning a piece of meat which was twice their own weight" ("Hone's Every-Day Book," i, 1573-1574).

Dr. Caius, of Cambridge, speaks a kindly word for the turnspit, and attests his culinary usefulness: "There is comprehended under the cures of the coarsest kinde, a certain dog in kitchen service excellent; for when any meat is to be roasted, they go into the wheel, which they turning round about with the weight of their bodies, so diligently look to their business, that no drudge, or scullion, can do the feat more cunningly" (Halliwell, from "Topsell's Four-footed Beasts," 1607).

These dogs, however, enter the wheel willingly; they were apt to be missing when needed, sometimes skulking away and hiding themselves for the rest of the day. "He slinks aloof and howls with fear." We are indebted to John Gibson, author of "Science Gleanings," for the following information:

"The turnspit, a monstrous form of dog, is not confined to any single breed. It is figured on the ancient monuments of Egypt, and occurs among the Pariah dogs of India and Paraguay. In Britain, where they seem to be derived from hounds and terriers, there are smooth and rough turnspits, a name which they owe to their having been once employed in turning kitchen spits by working inside a wheel, which, when once set in motion, forced the dog to continue running.

"At Caerleon, Monmouthshire, a dog of this kind might have been seen, a few years ago thus employed in the inn kitchen" ("Encycl. Brit.," under "Dog").

Both Rawlinson and Wilkinson remark a resemblance in one breed of the sculptured dogs of the ancient monuments of Egypt to the turnspit; hence some idea of the shapes of this canine variety may be had from the "Plates" in their works (see Rawlinson's "Hist. Anc. Egypt," Vol. i, p. 77; Wilkinson's "Anc. Egypt," Vol. iii, p. 32).

"The *sirloin's* spoil'd and I'm in fault,"

is a better version of the last line of the quotation from the "Fable," which is No. 15 of the second series, and should be read throughout by those interested in the turnspit.

"Was ever cur so curs'd he cry'd,
What star did at my birth preside!
Am I for life by compact bound
To tread the wheel's eternal round?"

An anecdote, preserved in Hone's "Every Day Book," may possibly be new to some, which is: "Some turnspits were attending church on Sunday when the lesson for the day happened to be the first chapter in Ezekiel, which describes the self-moving chariots. When first the word 'wheel' was pronounced, all the curs pricked up their ears in alarm; at the second mention of the wheel, they set up a doleful howl, and when the dreaded word was uttered a third time, every one of them scampered out of church as fast as he could, with his tail between his legs" (John Foster, November 25, 1825).

Ample justice has been done the turnspit in the "Book of Days," Vol. i.

Jesse, also, in "Anecdotes of Dogs," devotes a chapter to the *Basset à jambes torsées*, as Buffon terms him.

F. T. C.

HARTFORD, CONN.

Rosicrucians (Vol. vi, pp. 112, 155).—There can be no doubt that there have been societies from time to time that called themselves Rosicrucians. But the position of many recent critics is, that the original Brotherhood of the Rosy Cross, that described by J. V. Andreã in his publications (if they really are his) of 1614, 1615, 1616 and 1619, was a purely fictitious affair.

MARY OSBORN.

CHICAGO, ILL.

Origin of Names.—*Gorman* (Vol. vi, p. 110).—Perhaps your correspondent is right in deriving the words "German" and "Gorman," in some instances, from the German "werr-man," a war-man. But it should be borne in mind that, so far as the national names of German and Germany are concerned, very careful scholars do not assign these latter *nomina* to a Germanic source; but, on the contrary, in the instance of "German," merely say that the root is doubtful; but that it is very likely *Celtic*, the ancestors of the historic Germans not having called themselves by that name or, in fact, by any general name; but were so called (*Germani*) by the Romans, who got the term, in some form, from the Celts; and that, if it has any comprehensible meaning at all, it is "brother" (*germanus*), or "shouter" (also from a Celtic root—"gair," to cry out). Prof. Skeat, in his "Etymological Dictionary," thinks the name may probably come from the Aryan root "kar," to move about, which see, as well as the article "Germania," in Smith's "Dic. of Greek and Roman Geog.," also "The Century Dic.," which, although of the latest, has nothing novel or different to say about the origin of the German name and nation, which so far as that name is concerned, is an appellative from a foreign source. Where the tribes, whom the Romans called collectively *Germani*, did federate and take a general name (centuries after Roman times), they called themselves "Deutche," from "Diot" or "Diut," signifying the people of their nation in contradistinction to foreign people and oppressors.

In regard to the origin of the surname *Gorman*, it may, in some instances, come from a German source; but it certainly has an ancient Celtic one, the Irish race of the *Gormans* or *O'Gormans* deriving from *Gorman* (Irish, "gorm," illustrious), a descendant of the chiefs of Ibrickan, in County Clare (*vide* p. 357, O'Hart's "Irish Pedigrees," third ed.).

C.

PHILADELPHIA, PA.

Luray (Virginia) is said to be a corruption of *Lorraine*, the original name of the town.

Schroon lake, N. Y.; some say this should be *Scarron* lake.

Ely (England) is said to have been named for its eels.

Stanton is said to mean *stone* enclosure.

Stargard (in Prussia); its name means "old town" in the Slavic languages.

When we speak of "the river *Syr-Daria*" we triplicate, or repeat three times, the idea of *river*; for *Syr* and *Daria* each mean *river*.

Watkins means little Walter.

Stinson is Stephen's son.

Woodward is a forest-warden.

Hayward is a hedge-warden.

Pearson is Peter's son.

M.

President Who Did Not Vote (Vol. v, p. 86).—I think you are wrong in your answer to "???" on page and in volume above referred to. Gen. Grant was only forty-six when nominated the first time. In Chambers' "Encyclo." (American reprint), Vol. xiv, Art. "Taylor, Zachary," p. 239, I find the following: "* * * and Gen. Taylor, popularly called 'old rough and ready,' was nominated for President over Henry Clay, Daniel Webster and Gen. Scott, and this ignorant frontier Colonel, who had not voted for forty years," etc., "was triumphantly elected."

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Toads and Bloody Milk.—When I was a boy, we were often told that if we killed a toad, the cows would give bloody milk. Another fancy is that the killing of toads will cause rain. Is this a relic of the old rain-making days? More probably our English ancestors in their rainy clime looked upon a rain-fall as a misfortune, especially in the hay-making season, at which time toads are especially liable to be killed by the scythe.

OBED.

MASSACHUSETTS.

Possession by Turf and Twig (Vol. vi, pp. 129, etc.).—The practice of infeofment was common in Maryland (I think) within the memory of living men.

QUI TAM.

GERMANTOWN, PA.

Sindhia and Sind (Vol. vi, p. 142).—To illustrate the difference between these terms, take the article "Ratlam" in the "Encyc. Britannica." We there read, "Ratlam State is held as tributary to Sindhia;" "Sindhia agreed never to send any troops into the country;" "Treaty of 1844 between the British Government and Sindhia." In all these cases, *Sindhia* might be taken as meaning the Gwalior State, but its meaning in the mind of the writer was evidently the *ruler* of Gwalior. No one at all familiar with India ever mistook *Sindhia* for *Sindh*. They have nothing in common, and a straight line drawn east and west between the nearest point of the two regions would be more than a hundred miles long, even if the line only reached to the outlying States tributary to the maharaja Sindhia.

P. R. ELY.

OHIO.

Pontick Sheep (Vol. vi, pp. 139, etc.).—

"Gladly will I, like Pontick sheep,
Unto my wormwood diet keep."

Sheep native to regions adjacent to the Pontus Euxine, or Black Sea, are very properly described as Pontick.

And perhaps, in "Wormwood Diet," there is a special reference to the *Artemisia pontica*, or Roman wormwood, also a native of the same regions.

Though it be only general, the reference is plainly to the *Artemisia* which grows in great abundance and many varieties throughout the southern and south-eastern portions of Russia and the western part of Asia. The most common species of wormwood thrives in soil which is barren and impregnated with salt, also on sandy tracts.

Pallas, who was a very careful observer of the flora of countries which he visited, notices six varieties of the *Artemisia* in Southern Russia, a land of salt pits and pools, salt lakes and marshes, sand banks and tracts.

Traveling eastward from the springs of Taltan Murat, in the early part of May, he says: "We found in different places several small pits and pools, partly filled with drifted sand, and overgrown, on a hilly and verdant common, interspersed with a variety of sand-banks, and producing herbs, among

which were wormwood and yellow milfoil" (169, 170).

"Near Kossikinskoi Stanitz the heath is so completely covered with wormwood that scarcely a blade of grass can be distinguished. Two or three species of this herb, namely, the *Artemisia Austriaca*, *maritima* and *contra*, impart a bitter taste to the milk of cows" (264).

Again, in going from Astrachan to the Caucasus, he speaks of "crossing several eminences with sand hills and pits, where scarcely anything flourished but two kinds of wormwood" (from Pallas' "Travels, Southern Provinces, Russian Empire"). The *A. pontica* is said to possess the same qualities as some other better known varieties of the same herb, being of a bitter taste, tonic, aromatic and stimulating.

Shakespeare employs Pontic, and also Propontic, referring to the Black Sea, and the sea of Marmora, as follows:

"Like to the Pontic Sea,
Whose icy current and compulsive course
Ne'er feels retiring ebb, but keeps due on
To the Propontic, and the Hellespont."

("Othello," iii, 3, p. 516.)

Grosart refers to "Polybius" iv, 22-43.

MENONA.

Casting Out the Shoe (Vol. v, pp. 199, etc.).—Throwing an old slipper after a bride and bridegroom when starting on their honeymoon trip is supposed to have taken its origin from a Jewish custom, and signifies the obedience of the wife. But a shoe is often thrown for luck upon other occasions. Ben Jonson says:

"Hurl after me an old shoe
And I'll be merry whatever I do."

It is related that many years ago it was the custom to throw a shoe after persons who were going to the cities to buy lottery tickets, and for other purposes where "luck" was courted. This custom has existed in Norfolk and other English counties since time out of memory.

The custom as it originally existed, especially as far as it relates to weddings, is dying out, for it is known that our forefathers threw old shoes after the wedding equipage, while we, in this luxurious age, purchase new

satin slippers for that purpose. I differ with your correspondents as to the meaning the Psalmist intended when he (in Psalm cviii) said, "Over Edom will I cast out my shoe." I think that he intended thereby that success should attend the methods used to subdue the Edomites.

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Sea Cat (Vol. v, pp. 31, etc.).—Aberg, a Scandinavian novelist, portraying the superstitious fears of storm-tossed mariners in his "I Frihamn," quotes one of the crew as attributing the fearful tempest to the presence of a *markatta* on board ship: "Det var mig en lefvande markatta," and more directly in the following lines: "Den der Ceniga markattan ha vi säkerligen att tacka för att stormen kommit öfver oss." But here *markatta* means not *sea-cat*, but *ape*, according to the Lexicons. "That bony ape markatta surely have we to thank for this storm coming upon us."

Is it not just possible that the older Norseman may have attributed bad luck to the presence of such repulsive animals (unknown to him in his Arctic regions) on board ship?

G. F. FORT.

CAMDEN, N. J.

The Initial Ll (Vol. v, p. 129; Vol. vi, p. 72).—I find that the Welsh authorities are mostly against me on one point; they say the left side of the tongue should be held firmly against the roof of the mouth, and the air expelled by the right side; but some authorities do not insist on this refinement. I cannot perceive that it makes much difference with the result.

M. J. M.

CAIRO.

Greek Colonies in France and Spain (Vol. v, pp. 173, 190, etc.).—Greek towns in what is now France, and besides those already named, were *Nicaa*, now Nice, and (probably) some prehistoric settlements in Corsica. Additional Greek settlements in Spain were *Rhode* (now Rosas), *Hemerocopeum*, *Manace*, near Gibraltar; *Tartessus*, and probably others. The ancient Phœnician settlements seem to have contained large numbers of Greeks.

M.

Lady-bird.—There are in this country many species of those useful insects known as lady-birds. When I was a child, the girls and small boys used to catch them and cry out:

"Lady-bird, lady-bird, fly away home!

Your house is on fire and your children will burn!"

I don't know that there was any particular superstition, in my time and place, connected with the lady-bird; but there may have been. I have been told that in other times and places there were various superstitions connected with this insect.

OBED.

MASSACHUSETTS.

Rocking Stones (Vol. v, pp. 69, etc.).—There is a "rocking stone" of immense proportions (estimated to weigh anywhere between forty and sixty tons) on the Joseph McLaury farm, in Sullivan county, New York.

The "Shaking rock" is another one of the remarkable rocking stones of America. It stands in the rear of the grounds attached to the homestead of the late Gov. Gilmer, and is said to weigh about twenty tons.

The Grecian island of Cephalonia, in the Mediterranean, contains a rock which oscillates several inches to and fro with the regularity of a pendulum, pressing firmly against a fixed rock one moment, and directly afterwards opening a space into which the clinched fist may be thrust. The motion is due to some unknown cause, having been found to be quite independent of the wind or the action of the sea. Near the town of Crawfordsville, Ga., there is also a curious freak called "the moving rock." It rests on a pinnacle not two feet square, and is so evenly balanced that a touch will cause it to oscillate, but so great is the mass that one hundred horses could not pull it from its socket.

In 1885, the famous rocking stone in the Wye valley, Eng., was thrown over by the combined strength of a theatrical company who were visiting the spot.

Noank, Conn., and Lanesborough, Mass., each have fine specimens of rocking stones, the former being situated on the farm of Caleb Haley, a New York fish dealer.

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

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NOTES.

NAPOLEON'S MARSHALS.

Writers upon Napoleon and his marshals generally mention those who were created when the empire was proclaimed in 1804, and occasionally mention some of the others. Of all the works upon Napoleon I have not a single one containing a complete list, nor have I ever been able to find a full list in any one work. After some care I think that the following is a complete list of the marshals with their other titles and the cause of such distinction. The first four were honorary marshals, being generals who had distinguished themselves before Napoleon became Consul for life. They were:

Kellerman.—Born at Strasburg, 1735; served in the "Seven Years' War." On September 20, 1792, he defeated the Duke of Brunswick at Valmy; was imprisoned by

Robespierre for ten months, released on his downfall in 1795, and made commander of the army of the Alps; created marshal in 1804, when the empire was proclaimed and also Duke of Valmy; died 1818, aged eighty-three.

Lefebvre.—Born in Alsace, in 1755; was in the 1792 war; was made general of division, 1795; he was created a marshal in 1804; in 1807 was created Duke of Dantzig, for his success at the siege of Dantzig in 1807; died 1820, aged sixty-five.

Periguin or Perignon.—Born at Toulouse, 1754; was in the 1792 war, made general of division, 1793; created marshal in 1804; died 1818, aged sixty-four.

Sérurier.—Born at Laon, in 1742; was in the 1792 war; made general of division, 1795; created marshal, 1804; died 1819, aged seventy-seven.

These were the four honorary marshals at the proclamation of the empire. At the same time sixteen other active marshals were created, to wit:

Augereau.—Born in Paris, 1757, he enlisted as a private in the 1792 war, and in 1793 was a general of division; was with Napoleon in his first Italian campaign; was made a marshal in 1804, and created Duke of Castiglione in 1805, in honor of having defeated the Austrians on August 5, 1805, at the battle of Castiglione; he died of dropsy in 1816, aged fifty-nine.

Bessières was a poor boy, born at Preissac, 1768; served in the campaigns of Italy and Egypt; made marshal 1804, and in 1809 was created Duke of Istria; he was killed on the eve of the battle of Lutzen, 1814, aged forty-five.

Berthier was the son of a military engineer, and trained to the same profession; he was born in 1753, at Versailles; served as a captain under Lafayette in American Revolution; in 1796 was Napoleon's chief of staff; made a marshal in 1804; created Prince of Neufchâtel (a canton of Switzerland) in 1806, and Prince of Wagram in 1809; both of these titles were not for military exploits, but the favor of Napoleon; he committed suicide in 1815, aged sixty-three.

Brune.—He was the son of a lawyer, born at Brive, 1763; in his youth was a journalist; went into the army in 1793, and in

1796 was general of division; made a marshal 1804; was killed by a Royalist mob in 1815, at Avignon, aged fifty-two.

Bernadotte was the son of an attorney, and was born at Pau in 1764; at the age of fifteen, he enlisted as a private in the Royal Marines; when the revolution broke out he became a colonel, and in 1795 was a general of division; made a marshal in 1804; for bravery at the battle of Austerlitz (1805), he was created Prince of Ponte Corvo, a town in Italy; elected Crown Prince of Sweden, 1810; and adopted by the childless King Charles XIII as his son; became king as Charles XIV in 1818; died in 1844, aged eighty.

Davoust was born at Aunaux in 1770, and belonged to the French nobility, though his family were poor; he was at the military school of Brunne, at which was Napoleon; made a marshal in 1804; created Duke of Auerstadt in 1805, for bravery at the battle of Auerstadt, near Austerlitz; Prince of Eckmühl in 1809, in honor of his action at the battle of Eckmühl; died in 1823, aged fifty-three.

Jourdan was the son of a poor surgeon; he was born at Limoges in 1762; he entered the army at sixteen, and came to America and fought in the revolution under Lafayette; he also served with distinction in the French revolution of 1792; made a marshal in 1804; died in 1833, aged seventy-one.

Lannes was the son of a mechanic, born at Lectoure in 1769; he was bound out to a trade of carpenter; he ran away and entered the revolutionary army; made a marshal in 1804; created Duke of Montebello in 1804, in honor of his victorious behavior at the battle of Montebello in 1800; he was killed at the battle of Essling in 1809, aged forty.

Masséna was a poor orphan boy, who followed the sea for a livelihood until seventeen years of age, when he became a private in the service of the King of Naples; he left Italy in 1792 and joined the French revolutionary army; made a marshal in 1804; created Duke of Rivoli in 1804, for his bravery at the battle of Rivoli; Prince of Essling in 1809, for gallantry at battle of Essling; died in 1817, aged fifty-seven.

Murat.—He was the son of an inn-

keeper, born 1771, and acted as hostler around his father's stables until nine, when he was sent to school to prepare for the priesthood; he ran away from school and entered the army; in 1795 aided Napoleon to quell the riots of the Sections; he had more titles lavished upon him than any other marshal; made a marshal in 1804, and an Admiral and Prince of the Empire at the same time; created Grand Duke of Berg and Cleves in 1806, and made King of Naples in 1808; he was shot at Lepanto while trying to recover his kingdom, in 1815, immediately after the last abdication of Napoleon, who was his brother-in-law; he was forty-four years of age when killed.

Moncey.—He was the son of a lawyer; was born at Besançon in 1754; at the age of fifteen he enlisted; he won laurels in the campaigns of 1792–1796; made a marshal in 1804, and at same time Duke of Cornegiano, for bravery in the contest at the town of the same name in the first campaign of Napoleon in Italy; he was the Governor of the Hotel des Invalides, when the remains of Napoleon were taken back to France from St. Helena in 1840; he died in 1842, aged eighty-eight.

Mortier.—He was the son of a rich farmer, born in Cambrai in 1768; at the age of twenty-three his father purchased for him a commission of a regiment of cavalry; he rose rapidly to a general of division; made a marshal in 1804; created Duke of Treviso in 1807, for gallantry at the battle of Friedland; he was the officer who had charge of the blowing up of the Kremlin when Napoleon evacuated Moscow; he was killed in 1835 at the explosion of Fieschis' infernal machine, which was thrown at Louis Philippe; he was sixty-seven years old when killed.

Ney was the son of a cooper, and was born at Sarre Louis in 1770; at the age of thirteen he became a notary, and at seventeen entered the army as a private in the huzzars; made a marshal in 1804; created Duke of Elchengen in 1805, for bravery at the battle of the same name; Prince of Moskva in 1812, for heroic conduct at the battle of Borodena; tried and shot by order of Louis XVIII in 1815, for treason, aged forty-six.

Soult was born at Saint-Amans in 1769; his father was a country notary; at the age of sixteen he enlisted as a private in a regiment of infantry; he rose rapidly in rank, and in 1794 was chief of staff to Lefebvre; in 1804 he was created a marshal, and in 1807 made Duke of Dalmatia; he died in 1851, aged eighty-two.

These eighteen were the original marshals created when the empire was proclaimed. The following were created marshals at later dates:

Victor was a son of humble parentage and without education, born at La Marche, in 1766; at the age of fifteen enlisted in the artillery as a private; he first came into view at Toulon as a fearless artillerist; at the battle of Mantua he was colonel of the Fifty-seventh regiment, and his furious charge on the Austrians won for the regiment the title of "The Terrible;" he astonished Napoleon and Massena by his bravery; he won his marshal's baton at the battle of Friedland in 1807, and at the same time the title of Duke of Belluno; he died in 1841, aged seventy-five.

MacDonald was of Scotch origin, which followed James II to France; he was born at Sancerre in 1765; he entered the army before the revolution; he won his marshal's baton at the battle of Wagram in 1809, it being sent to him on the battle-field by Napoleon; in 1810, was created Duke of Tarante for his bravery at the same battle; he died in 1840, aged seventy-five.

Marmont.—He belonged to a noble French family; born at Châtillon-sur-Seine, in 1774; at the age of fifteen his father purchased him a sublieutenant's commission; he was with Napoleon in his first Italian campaigns, where he attracted his attention; in 1809, he was created marshal for gallantry at the battle of Wagram, and also Duke of Ragusa, for his bravery at the battle of Ragusa in 1806; he it was who surrendered Paris to the allies in 1814, when Napoleon, who had notified him that he would soon be in the city, predicted that Marmont would be detested by the French for that act; he died in exile in 1852, aged seventy-eight.

Oudinot was the son of a brewer, and was born at Bar-le-Duc in 1767; he commenced his military career when but fifteen, by rallying

a company to repel the revolutionary hordes of 1792, which made an attack on his town; in 1799, he rose to the rank of general of division; at the battle of Wagram he also won his marshal's baton, like MacDonald and Marmont, and was also made Duke of Reggio at the same time; he died in 1847, aged eighty.

Suchet was the son of a silk manufacturer, born at Lyons in 1770; at the age of twenty he entered the army, and was with Napoleon at the siege of Toulon; in 1808, he was created a count of the empire; for his great ability in the Spanish campaign he was made a marshal in 1811, and the same year was created Duke of Albufera; he died in 1826, aged fifty-six.

St. Cyr was the child of humble parentage, and was born at Toul in 1764; his father wished him to follow the profession of an artist and sent him to Rome to study painting; at the breaking out of the revolution in 1792 he enlisted as a private, and rose rapidly; at the age of thirty-two he was a general of division; for his bravery at the battle of Polotsk he was created a marshal in 1812; he died in 1830, aged sixty-six.

Poniatowski was of noble birth; his uncle was King of Poland; he was born at Warsaw in 1763; he served under Kosciuszko in 1792, to keep his country from being dismembered; after the partition he went to Vienna, until 1807, when it was restored by Napoleon as the Duchy of Warsaw; he was created a marshal in 1813, the day before the battle of Leipsic; in the retreat the next day he was drowned while crossing the Elster; he was fifty years of age.

Grouchy.—He was a member of an old French family of title and was born in Paris in 1768; he entered the military service at fourteen, and at nineteen was an officer in the king's body guard; in 1807, for bravery at Friedland, he was created a count of the empire; it was not until the return of Napoleon from Elba in 1814, that Grouchy secured the marshal's baton which was conferred for his proclamation calling on the national guard to rally around the emperor; he will, however, always be looked upon as the man who lost the battle of Waterloo; he died in 1847, aged seventy-nine.

This, I believe, completes the list of mar-

shals; there were others who were given titles by the emperor, for instance:

Beauharnais, the son of Josephine by her first husband, born at Paris, 1781; after Napoleon married Josephine, he created him Prince of France and Viceroy of Italy in 1805, and conferred other titles, as Prince of Venice, Duke of Leuchtenberg and Prince of Eichstadt; he died in 1824, aged forty-four.

Duroc.—Born 1772, he was a favorite officer of Napoleon, and conducted important missions for him; made marshal of the palace and Duke of Friuli in 1804; killed at the battle of Wurtzen 1813, aged forty.

Junot.—Born 1771; was a common soldier at the siege of Toulon; created Duke d'Abrantes in 1807; died in 1813, aged forty-two.

Maret.—Born 1763; a statesman and lawyer; created Duke of Bassano in 1811; died in 1839, aged seventy-six.

Champagny.—A diplomatist born 1756; created count of the empire 1804, and Duke of Cadore, 1807; died in 1834, aged seventy-eight.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

CLIFF DWELLINGS.

These remarkable domiciles are not all prehistoric, nor are they all American. Atitlan in Central America was a cliff city when the Spaniards captured it. On the cliffs of the remarkable Greek Island of Thera, the wonderful town of Epanomeria is situated. The town consists of several tiers or ranges (at some points fifteen or twenty in number) of dwellings, on the cliff's face. The lowest range is said to be 400 feet above the sea; and the chimneys of the highest range in some places reach up through the soil above; for many of the houses are excavations on the face of the cliff, and others stand on shelves of rock. On the island of Minorca there is an abandoned and mainly prehistoric cañon-town quite in the general New Mexican style. The New Mexican mesa-towns (of which Acoma may be taken as the type) are well matched by such Swiss towns as Albinen, which can only be reached by a succession of eight wooden ladders.

E. B. S.

NEW YORK CITY.

QUERIES.

D'O.—What is the origin of the French family name D'O? H. W. C.

ATLANTA, GA.

François Marquis D'O derived his name from O, his birthplace. O is a small village in Normandy, fifteen kilometers from Argentan, and thirty-five kilometers from Alençon.

L. L. A.—What does this abbreviation signify? It is appended to a lady's name in an English newspaper. J. M. B.

NEW YORK.

It is said to signify "lady literate (or laureate) in the arts," and to be conferred by the University of St. Andrew's in Scotland upon ladies who pass an examination in certain branches of study.

Cinq Mars.—What is the origin of the French family name Cinq Mars?

H. W. C.

ATLANTA, GA.

Henry Coiffier de Ruzé, Marquis de Cinq Mars, derived his name from Cinq Mars, a small town thirty-five kilometers N. E. of Chinon. This town once was called St. Médard-la-Pile, which was changed into Saint Médard, Saint Maars and finally Cinq Mars.

REPLIES.

Death-Watch (Vol. vi, p. 150).—The death-watch of Europe belongs to the coleopterous genus *Anobium*, of which there are several species, notably *Tesselatum*. Although there were ten or twelve species of *Anobium* described as American nearly fifty years ago, *Tesselatum* was not among them. As quite a number of noxious foreign insects have been introduced into this country during the past fifty years, it may be ultimately imported, if it is not here now. Almost any insect that habitually burrows in hard dry wood, will make the same "clicking" as the foreign "death-watch." Mr. John Best, of Lancaster city, owned a

sewing machine, with hard walnut case, finished smoothly on the outside, the inside lining and drawers being of white pine. For full fourteen years, at different intervals, when not in use, the "ticking" or "clicking" of the *death-watch* was heard. At length the bottom drawer—which never had been used—was opened, and was found to be nearly half full of finely pulverized debris, and the side and bottom were "honey-combed," and amongst it all was found a single dead specimen of *Hylotrupes bullatus*, Hald. Of course the inference is, that the *ova*, or the *larva*, must have been in the pine wood—if not the *pupa*, or the beetle itself—before it became a part of the casing of the machine. How much longer than fourteen years, including seasoning, transit, etc., it is impossible to say.

S. S. R.

LANCASTER, PA.

Largest City (Vol. vi, p. 160).—There are two cities in the United States having a larger area than Philadelphia (129 square miles). These are New Orleans (160 square miles) and Chicago (178 square miles). It is not unlikely that there are foreign cities larger in area. J. M. B.

NEW YORK CITY.

The "Encyc. Britannica," Art. "Rio de Janeiro," says that its municipality has an area of 540 square miles. Darjiling, in the Himalayas of Bengal, is a municipality with an area of 138 square miles, mostly wild land. Philadelphia's area is 129 square miles. Area of New Orleans, 155 square miles.

ILDERIM.

Hypnagogic (Vol. vi, p. 160).—According to the conventional construction of medical terms, *hypnotic* would be the proper form for the name of an agent that induces sleep, and, as a matter of fact, this word has long been used with this meaning. If *hypnagogue* is in use, it should mean, to be consistent with medical usage, an agent that banishes sleep. In medical lexicography, *ἀγειν* is conventionally used in the sense of to drive rather than to lead, or to induce.

LEXICOG.

PHILADELPHIA, PA.

Spectacles (Vol. vi, p. 103). — Is the supposed reference in Pliny to spectacles anything more than the questionable one about Nero's emerald? Your correspondent asks for the words, but, not having the Latin text at hand, I give only the translation. In one place the author says: "Nero could see nothing distinctly without winking and having it brought close to his eyes" (Bk. xi, Chap. liv, Riley's Trans.). Afterwards, of the emerald, *smaragdus*, he says: "In form these are mostly concave, so as to reunite the rays of light and the powers of vision. * * * When the surface of the *smaragdus* is flat, it reflects the image of objects in the same manner as a mirror. The Emperor Nero used to view the combats of gladiators upon a *smaragdus*" (Bk. xxxvii, Chap. xvii). Since the Latin ablative (*smaragdo*), here rendered by the italicized words, might also be translated "with, or by means of a *smaragdus*," some have supposed that the short-sighted Nero used a concave emerald like an eye-glass. Taking the two statements independently, it seems rather more credible that the emperor should have discovered, possibly by chance, the virtues of a concave transparent stone in assisting his defective sight, than that he should have found it an advantage to view combats in a mirror, yet the connection is against the former supposition.

M. C. L.

NEW YORK CITY.

Snake-stone (Vol. vi, p. 160). — 1. What is called the Water-of-Ayr stone, or Scotch hone, is sometimes known as a snake-stone. It is used in rubbing copper, polishing fine marble, and in sharpening cutlery. 2. There are certain stones, bones, fossils, or concretions called snake-stones, which are reputed on insufficient grounds to possess efficacy as antidotes in cases of snake-bite. They may possibly have a slightly absorbent quality, and thus be of some service; but this is very doubtful. 3. Various fossil ammonites and other similar spirally coiled objects have been called snake-stones from their shape. The so-called mad-stone (see Vol. iv, p. 311; Vol. v, p. 35, etc.) appears to be identical with the snake-stone of the second kind named above. In India the

snake-stone is one of the few remedies valued in cases of snake-bite. W. J. L.

REFERRED TO CORRESPONDENTS.

Edward Youl.—Where can I find any account of Edward Youl, an English writer of the present century? T. G. P.

BALTIMORE, MD.

Ille hic est Raphael, etc.—Will AMERICAN NOTES AND QUERIES have a literal translation made of the following epitaph:

"Ille hic est Raphael timuit quo Sospite vinci
Rerum magnam parens, et morenti mori."

G. F. F.

CAMDEN, N. J.

Cambric Tea.—Where did this name originate? It is the appellation of a drink made of hot water, sugar and milk. I suppose it is so called because it is thin, white and weak. N. A. M.

GEORGETOWN.

Alison.—Is not this name (a Scottish Christian name for a woman) the equivalent of *Alice*? R. F. F.

BOSTON.

Authorship Wanted.—*Balder, the White Sun-god, etc.*—I have by me a piece of verse (very good verse it is, too), which begins thus:

"Balder, the white sun-god, has departed."

Who wrote this poem?

B. M. G.

GEORGETOWN.

COMMUNICATIONS.

Bronze (Vol. vi, p. 162).—I have somewhere seen the expression—and it was repeatedly used—as *Brundusinum*. Is it possible that this was unwittingly used for *ars Brundusinum*? A moment's thought will show that either expression has a very significant meaning. I cannot now recall the authority for *ars Brundusinum*, but it was in some work of repute. J. W. R.

NEW YORK CITY.

Norumbega (Vol. v, pp. 70, etc.).—According to Heylin's "Cosmographie," an original copy of which is now in the library of the writer, dated London, 1657, Norumbega was not only a city but a country. Heylin says, pp. 1023 and 1024: "Canada contains the several regions of Nova Francia; 2. Novia Scotia; 3. Norumbegue; and, 4. The Isles adjoyning * * *" p. 1024: "Norumbega hath on the northeast Novia Scotia; on the southwest, Virginia. The aire is of good temper, the soil good and fruitful. * * * The men are much affected to hunting. * * * The women are very chaste, and so well love their husbands, that if at any time they chance to be slain, the widdows will neither marry, nor eat flesh, till the death of their husbands be revenged. * * * The towns, or habitations, rather, so differently called by the French, Portugals (this was before the word Portuguese had ever been used) and Spaniards, that there is not much certainty known of them. Yet most have formerly agreed that Norumbegua, or Arampec, is a large, populous and well-built town, and to be situated on a fair and capacious River of the same name also, but later Observations tell us that there is no such matter; that the River which the first Relations did intend, is called Pemtegonet, neither large nor pleasant, and that the place by them meant is called Agguncia, so far from being a fair City, that there is only a few Sheds or Cabins, covered with the barks of trees, or the skins of beasts."

The above is an exact reproduction of Heylin's account of the fabulous city of Norumbega, even to capitalization, punctuation, etc. It will be noticed that he spells the name three different ways.

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Evectics.—This old-fashioned word is nearly equivalent to *hygiene*. In a late number of *The Athenæum*, a critic points out that the "Century Dictionary" derives it from the Latin *evēhere*, *evectum*, whereas its real origin is from the Greek *εὐεκτήκιος*. *The Athenæum* gives the Dictionary much well-deserved praise.

G.

NEW JERSEY.

Woodruff (Vol. vi, pp. 105, 151).—I too have heard that the European woodruff grows in Fairmount Park and at Egg Harbor City, N. J., but I have not heard of any botanist who has found it, or pronounced the plant to be the genuine *waldmeister*. But we have several species of *galium* which closely resemble the true woodruff, and at least three of our species have the *coumarin* odor and taste which characterize the woodruff. I have several times tasted the *maiwein* (which I do not like), and have also seen samples of the plant it was flavored with, but not having the whole plant, nor its flowers, I could not say positively whether the plant was a *galium* or an *asperula*, for the two genera are nearly related. But I feel reasonably sure that we have no *asperula* in this country, except what may have been grown from European seed. For if the plant grew here in any abundance, enough so to supply one wine house with its annual needs, surely some botanist would have found it long ago.

QUI TAM.

GERMANTOWN, PA.

Queer (Vol. vi, pp. 155, etc.).—The excellent interpretation of the word furnished by Menóna proves my guess to be altogether wrong, and I agree with G. that there is no *obvious* reference to a choir in Vaughan's poem. But in explanation of my suggestion, perhaps I may be allowed—applying Herbert's lines to the source of spiritual joy—to quote them as partially expressing what I imagined Vaughan might mean by his title to verses depicting heavenly ecstasy:

"His beams shall cheer my breast, and both so twine
That even his beams sing, and my music shine."

Except for a poet full of "queer" conceits, no such remote interpretation could have suggested itself.

But I should like to ask whether any connection may be traced between the two rare meanings of queer as "a prison" and as "a puzzle?"

M. C. L.

NEW YORK CITY.

Singular Place Names (Vol. vi, p. 164).—For many years the unpronounceable name of the lake given by Rawe has been charted Chaubunagungamaug.

OROG.

PHILADELPHIA, PA.

Curious Titles of Books.—"A pamphlet, published in London, in 1686, was entitled, 'A Most Delectable, Sweet-perfumed Nosegay for God's Saints to Smell at.' A few years previous a popular work bore the title, 'A Pair of Bellows, to Blow Off the Dust Cast upon John Fry.' And another was called, 'The Snuffers of Divine Love.'

"Cromwell's time was especially famous for title pages. It was then that an author called his work on charity, 'Hooks and Eyes for Believers' Breeches;' and another who aimed to exalt poor human nature, named his effort, 'High-heeled Shoes for Dwarfs in Holiness.'

It was about the same time that there was published, 'The Spiritual Mustard-pot to Make the Soul Sneeze with Devotion,' and another author, evidently fond of comprehensive titles, used, 'A Reaping-hook Well Tempered for the Stubborn Ears of the Coming Crop; or, Biscuits Baked in the Oven of Charity, Carefully Conserved for the Chickens of the Church, the Sparrows of the Spirit and the Sweet Swallows of Salvation.' Another, equally exhaustive, is too curious to omit: 'Seven Sobs of a Sorrowful Soul for Sin; or, The Seven Penitential Psalms of the Princely Prophet, David: whereunto are also added, William Humius' Handful of Honeysuckles, and divers Godly and Pithy Ditties now newly augmented.' "

Ex.

Gulf of Lion (Vol. vi, p. 162).—Will Anchor please to accept the thanks of one among a large number of geographers for the result of his investigations concerning this name. It is by far the most reasonable explanation I have yet seen.

J. W. REDWAY.

NEW YORK CITY.

Rosicrucians (Vol. vi, pp. 165, etc.).—Was not the Rosicrucian society connected with the Illuminati? The Order of the Illuminati was founded at Ingolstadt, in 1776, by Adam Weishaupt, and was suppressed in 1785 by the elector of Bavaria. Prof. Robison, in his "Conspiracy Against the Governments of Europe," a book directed against the Illuminati and founded on original documents in his possession, hints

at the connection of the Rosicrucians and Illuminati. Is there any other work besides Robison's which exposes the Illuminati?

H. R.

SCHENECTADY, N. Y.

Razor-strop Man (Vol. vi, p. 160, etc.).—I am inclined to think that your correspondent "S. S. R." has answered the question correctly. It is some fifty years since a man by the name of *Smith* started in the business of selling razor-strops in the city of New York. He became in time one of the notable landmarks of the town. He walked up and down Nassau street for over forty years, and his cry became a by-word and a "chestnut." "Only one more left! The best strop in the world! Only one more left!" That was the familiar cry of Smith, who finally had this legend stamped on every strop, "Only one more left!" After a while he settled down on the corner of Pine street, near the Subtreasury. There he held forth during the last ten years of his business career, and there he continued to add to his fortune, already large. In *Once a Week* (December 30, 1890) the present writer referred briefly to the "street merchants of Gotham." Most of the old landmarks—like old King, "the needle man," and Jim Moran, "the rubber-baby man"—have passed out of sight, and almost out of memory. But New Yorkers always speak of "the razor-strop man," meaning, of course, old man Smith.

L. J. V.

NEW YORK CITY.

Though not a relative, as might be assumed by the coincidence of names, I remember Smith, the razor-strop man in Maine, at the time your correspondent F. speaks of, and his unique method of selling a good razor-strop for twenty-five cents. A man about fifty or fifty-five, the dress and manners of a gentleman, weight say 140 pounds, hair and what whiskers he had turning white, perhaps five feet eight or nine inches tall. His strops were in a wicker basket, carried on his arm, and he called his wares as he went along the street. As he made a sale, the invariable cry was, "A few more left of the same sort; who'll have another one?" He was not obtrusive, but a crowd would frequently col-

lect and he would entertain them with stories and selling his strops. He always when possible got in a short temperance lecture, and was often criticised or interrupted, and he was always ready with a reply, yet invariably couched in such polite terms as to give him the sympathy of the crowd and at the same time crush his interlocutor. Sometimes, too, jeering remarks were met and parried. Once in Bangor, when talking temperance, a man evidently the worse for liquor and showing visible signs of having lain down in the street, shouted out during some of his temperance remarks: "That's a lie, your business makes you lie." "Yes," said Smith, "my business makes me lie in a good warm bed, while yours makes you lie in the gutter." The crowd applauded and the man slunk away. The basket of strops was quickly sold out.

T. H. SMITH.

CHICAGO, ILL.

Leaving His Country, etc. (Vol. vi, pp. 114, etc.).—Barrington, or Waldron, being a thief by profession, doubtless felt no scruples about appropriating old Fitzgeffrey's line of verse. But he did not simply appropriate it; he completely reversed its meaning, and gave to it a humorous, or a witty turn, which made it really original.

B. M.

Animal Calls (Vol. vi, p. 106).—An Americanized Scotch-Irishman in whose service I was when a boy (1822), when he wished to capture a horse in the field, invariably called "cope-cope-cope" several times in rapid succession, and he as invariably accomplished his purpose; and, so far as I can recollect, he used that call alone, which was also adopted by several of his neighbors.

S. S. R.

LANCASTER, PA.

Latania (Vol. v, p. 11).—According to Mrs. Chambers-Ketchum's "Manual of Plants," p. 36, both the saw-palmetto and the blue-palmetto of the Gulf States are "called Latanier by the Creoles." Does not this fact point towards a North American origin for this Neo-Latin word *Latania*?

G.

Infare (Vol. vi, pp. 159, etc.).—However it may be in the other Middle Atlantic States which J. W. R. excepts from the usage of the word "infare," New Jersey should not be included in such an exception. I have heard the word in that State, within recent years, connected with an old custom, and on inquiry of one "to the manner born," I am told that it is still in frequent use in country towns. It has not there, however, the broad sense of a party or entertainment generally, but is limited to the *fête* made when a bride is first welcomed to her husband's house, "the home-bringing," as it is also called. The author of the "Story of an Old Farm"—a New Jersey farm—in tracing the fortunes of its owners, describes many quaint, old-time practices, and of this one of the observances connected with marriage says: "The occasion of bringing the wife home—called the infare—was one of great festivity, often prolonged for several days, the kinsfolk and neighbors being bidden from far and near" (p. 243).

M. C. L.

NEW YORK CITY.

This word is in common use in many parts of the West and South as the name of a dinner given the bride by the parents or friends of the groom. It occurs usually on the day succeeding the nuptials. Have an impression the usage of the word flows from the people of the South and their descendants. Would like further information as to origin and locality of use. It is in common use in Southern Indiana and Southern Illinois.

S. A. F.

CENTRALIA, ILL.

Tote (Vol. vi, p. 129).—During a temporary residence of about four months in the States of Kentucky and Indiana, in the winter of 1836-1837, the word "tote" was very common, not only in those States, but all along the Ohio and Mississippi rivers. It meant to convey or carry anything from one place to another. A person *totes* home a bucket of water from the well, or river. A colored woman remarked, "I toted dis chile on my back, all de way from Rolinton to Lewyville."

S. S. R.

LANCASTER, PA.

Hissing Snakes (Vol. vi, p. 130.—We have in Pennsylvania a reptile, called the “viper,” or “blower,” which flattens its body and makes a hissing or blowing noise; but it is entirely harmless, “although it sometimes makes a great show of pugnacity.” When Mr. Stauffer was Secretary of the *Athenæum*, he kept one as a pet several months in his office, but one day a visitor met it on the stairs leading to his room, and summarily dispatched it, not knowing that it was harmless. In fact, there are but two venomous species of reptiles in Pennsylvania, and these are the “Rattlesnake” (*Crotalus horridus*) and the “Copperhead” (*Trigonocephalus contortrix*), the latter of which is common in the southern part of Lancaster county. The true viper (*Pelias berus*) is common to England, and is the only venomous reptile found in that country, and hot olive oil is said to be a sovereign antidote to its bite. There is a “viper” or “puff-adder” indigenous to South Africa, the bite of which is said to be fatal. It is the *Clotho arietana* of naturalists. The actions of this animal are mimicked by our American harmless species, and often produces a “first-class scare” among the uninformed.

About twenty different species of the “rattlesnake” are found in the United States and Territories, some of which are very sinister looking; but perhaps our most venomous snake in America is the “Moccasin snake” (*Toxicophis piscivorus*), a water-snake.

S. S. R.

LANCASTER, PA.

Origin of Some Names (Vol. vi, pp. 143, etc.).—*Ruskin* is said to be the Dutch *rostikin*, a rustician, or rustic. *Lulu* is said to be the Arabic for pearl. *Dunstan* means either the dun stone, or the dune stone. *Whiting*, *Browning*, *Redding*, are the sons respectively of White, Brown and Red. *Angus* means firm; *Dugald* black-haired; *Brian*, a chief.

B. M.

Tyler (Vol. vi, p. 62).—I do not know of any authority for making this name a variant of *Taylor*. In the case of the historic Wat Tyler, it is likely that the name means Walter the tile-maker, or tile-layer, the word *tile* here meaning an earthen or

other plate to be used in roofing a house. I suppose that the word *tile* in the sense of a hat is a slang variant of that older use of the word. If it be necessary to find a less plebeian origin for the Tyler family than is implied in this definition, some of the dictionaries give us *tyler* in the sense of a swordsman. But does not this masonic word originally mean a tile-layer? The mason was a house builder, and the *tiler's* trade was thus a branch of operative masonry. I should imagine this to be the way in which the *tyler* became a member of the masonic family, and that the derivation of *tyler* from *tailleur*, a cutter, was a guess, and a most unlikely one to prove true.

M.

Swamp Apples (Vol. vi, pp. 56, etc.).—Another article of savage diet, that we boys of long ago used to collect and eat, was the fleshy tubers of a wild vine, the *Apios tuberosa*, or pig-nut. “I with my long nails will dig thee pig-nuts,” but ours were not of course Caliban's pig-nuts. Some called them Indian potatoes. They were very small; but roasted, they were sweetish and not unpleasant.

OBED.

MASSACHUSETTS.

Apostle of Unknown Tongues (Vol. vi, p. 30).—This ought to designate Edward Irving (1792-1834), who founded what is known as the Catholic Apostolic Church (see Coleridge's “Notes on English Divines”). The miraculous use of “unknown tongues” was one of the charisms claimed by the earlier Irvingites. There is no doubt that Irving's teaching was much affected in some directions by the influence of Coleridge's opinions. Irving may have had a vein of insanity in his constitution, but there was something very appealing and engaging about his personality. He seems to have been a man of absolute truthfulness, and of the loftiest possible aims. It is impossible to read the story of his short life and work, with its wonderful labors and its apparent comparative failure, without being deeply impressed. As to the real measure of his success or failure, opinions must differ; my own feeling is that Irving by no means lived and toiled in vain.

G.

Slapper (Vol. vi, p. 129).—The terms fritters and flat-jacks are very common to Pennsylvania at the present time, and especially to the county of Lancaster; and there are few persons who are not familiar with "apple-fritters" and "oyster-fritters," although the latter are perhaps as well known under the name of "fried oysters." Apples are cut into slices and dipped into a batter stiff enough to cover them over, and then baked or boiled in hot lard, until they colored a light brown outside and the apples sufficiently cooked inside. Oysters, egg-plants, potatoes and some fruits, may be sliced and baked in the same way, and these also become respectively *fritters*. The batter in the best fritters is thickened with grated "crackers." "Flap-jacks," or "slap-jacks," however, are made of hastily mixed batter alone, baked on the bottom of a pan, or an iron plate, and turned with a small "hand-shovel," and baked on both sides, and from this process, perhaps, comes the name, which is at least very suggestive.

S. S. R.

LANCASTER, PA.

Isle of Serpents (Vol. v, p. 4).—The suggestion that this island was really named from its shape seems to be a good one. *Anguilla*, or Snake island, in the West Indies, is said to have been named from its serpentine outline. There is also an *Anguilla*, on Salt Cay Bank, in the Bahama group, which is long and narrow. There is also a Snake island in Lake Simcoe, Canada.

M.

Sancta Simplicitas (Vol. ii, p. 233).—May not this expression, this extemporaneous or off-hand canonization of Simplicity, have its true origin in the fact that there were several well-known saints named Simplicius? In Smith's "Dictionary of Christian Biography" there are sketches of several saints of this name. It is sometimes said that "the collar of Esses," or of SS., well known to English heraldry, was named in honor of St. Simplicius. If so, which saint of the name does it commemorate?

CORDON BLEU.

SAN FRANCISCO, CAL.

The Bottle Imp (Vol. vi, p. 138).—Your correspondent M. C. L. asks, is there not an old story of this sort or title by some noted writer? Yes; not one story, but many old stories of this kind. Perhaps the "noted writer" vaguely remembered is Le Sage, who makes the bottle imp the leading idea of his well-known novel, "*Le Diable Boiteux*," the English translation of which goes under the title of "*The Devil Upon Two Sticks*."

The notion that evil spirits could be conquered and confined in bottles is really very old and very common. Such a notion is the motive of a whole host of folk-tales. According to Rabbinical legends, King Solomon was wonderfully successful in subduing demons. He is said to have confined no less than three millions of them. By aid of a magical signet-ring, Solomon possessed the power of sending demons into bottles of black glass. Several Jewish and Mohammedan stories relate to the loss and recovery of this ring. They all cluster round the name of Solomon. Thus, in the "*Book of Sini-bad*," the Persian poet says: "By predominant might, he (Solomon) put the demon into the bottle, the genii howled and whined on account of him." We need only allude to the familiar Arabian tale of the fisherman and the genii. In this case, as in many others, the imp is outwitted by his liberator, who contrives to get the evil spirit back again into the bottle, and once within, the imp is corked up for his stupidity.

The bottle imp cuts an important figure in European folk-tales. In Powell and Magnusson's "*Legends of Iceland*," we read that the "sending" is sometimes induced either by taunts or flattery to creep into a bottle, where he is allowed to remain. Again the same idea reappears in those stories that turn on the idea of confining an imp in a bag, sack, or some other receptacle. Thus, in the Norse tale of the Master-Smith, the devil creeps into the smith's steel purse. In another Norse tale the demon is entrapped into creeping through the pin-hole of a walnut, which is then stopped up of course. In Grimm's household tales, the old soldier captures nine demons by wishing them into his knapsack.

Closely allied to the bottle-imp class of

stories is another class, in which the imp, a devil, is subdued by a wish. In mediæval tales it is Death that is conquered by a wish. In a Dutch legend, Death is persuaded to climb a pear tree; in a Tuscan version, it is a fig tree; in a French story, it is a prune tree—in all these folk-tales, Death cannot come down until he grants some favor to the possessor of the wish.

Another element in these kinds of stories is that imps once bottled are cast into the sea or some other hiding-place. Then, a luckless fellow comes along, and unwittingly uncorks the bottle. Once let the notion of a bottle imp start, there is no end to the variations which follow the fancies of the folk.

L. J. V.

NEW YORK CITY.

Cul de Sac (Vol. v, p. 78).—Prof. Estoclet's mention of the *Cul de Sac* (or *Cul de Sac Marin*) of Martinique, reminds me that there is a still larger Cul-de-Sac on the N. shore of the islands of Guadeloupe and Grande Terre, French West Indies. A mountain-walled plain, near Port-au-Prince, in Haiti, is called the Cul-de-Sac. On the coast near it is Cul-de-Sac Point. There is a bay called Grand Cul-de-Sac, in the Anglo-French island of St. Lucia, and the river Cul-de-Sac flows into it. Returning to Martinique, we find on its shore a small rocky cove called Cul-de Sac Tartane.

ISLANDER.

MAINE.

High Meadows (Vol. iv, pp. 306, etc.).—My own impression is, and it is based on considerable reading and inquiry, that J. H. is right in the general statement that "upland meadows" are American rather than British. But there would appear to be some local examples of English upland meadows, as in the cases cited at the above entry. Throughout a large part of New England a *meadow* always means a tract of low and rather wet ground.

C. W. G.

NEW JERSEY.

Dreary Gleams (Vol. v, p. 150).—The European curlew has the lining of its wings white (see "Coues' Key," p. 644). This would possibly account for the *gleams*. Per-

haps the *dreariness* may be accounted for by its blackish back, and by the fact that the curlew, or "whaup," is a bird of ill omen (Goodrich's "Nat. Hist.," Vol. ii, p. 278). The Highlanders pray to be delivered "from witches and warlocks, and a' long-nebbed things." The shrill cry is monotonous and dreary. It also haunts the loneliest and dreariest moors.

A. M. A.

Dark Day (Vol. vi, pp. 161, etc.).—Many of your readers are doubtless familiar with Whittier's poem on this subject, in his "Tent on the Beach." Abraham Davenport was the Connecticut legislator to whom S. S. R. refers.

M.

RHODE ISLAND.

Love Among the Ruins (Vol. v, p. 41).—The site or scene of this beautiful lyric I have never heard discussed. But it is a deserted place, once the capital (of England?). Would not Queen Camel, in Somerset, the supposed site of Camelot, fulfill all the requirements?

R. JONES.

ERIE, PA.

BOOKS AND PERIODICALS.

The Cosmopolitan contains in its February issue the first original article by Count Tolstoi that has ever been published in an American magazine. The article contains several illustrations, one of which being a rather poor (though interesting on account of its subject) photographic reproduction of a view representing Tolstoi guiding a plow upon his Russian fields.

Brander Matthews contributes an interesting article on "Some Latter-day Humorists," in which he touches upon the relative merits of F. Anstey and H. C. Bunner. Mr. Matthews, we notice, uses a new word, which seems rather apt. It is *unfunny* and is used in the following sense, where it seems to fit the idea perhaps better than any other expression might: "In the main it is a dull book, for the most part it is lugubriously *unfunny*." Clarence B. Moore has an article on "Amateur Portraiture in Photography," which might just as well have been omitted, for the examples given are not above the average as photographs and the text contains nothing that could not be found in any good photographic hand-book.

There are, however, several very good articles in the number, one of the best of them being Elsie Anderson De Wolfe's article on "Châteaux in Touraine," which is embellished with a number of very good illustrations.

The third in the series of colored frontispieces is a delightful sketch by McVickar, illustrating a character in Mrs. Van Rensselaer Cruger's new story, "Made-moiselle Réséda."

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Queries on all matters of general literary and historical interest—folk-lore, the origin of proverbs, familiar sayings, popular customs, quotations, etc., the authorship of books, pamphlets, poems, essays, or stories, the meaning of recondite allusions, etc., etc.—are invited from all quarters, and will be answered by editors or contributors. Room is allowed for the discussion of moot questions, and the periodical is thus a valuable medium for intercommunication between literary men and specialists.

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EDITOR AMERICAN NOTES AND QUERIES.

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NOTES.

LADY-BIRD, OR LADY-BUG.

(VOL. VI, P. 168.)

An article by Mrs. Bergen appeared in the *Christian Union* for June 6, 1889, containing a good deal of lady-bug lore, and I condense some of its information. For some reason, probably its color, this flame-colored beetle seems, in ancient times, to have been associated with the sun, and to have borne a sort of sacred character. In India it was called by a name which means "protected by Indras," the Hindu god of the sky, the weather and the sun. An ancient Hindu verse tells how the "mantled red beetle falls down because it has flown too high." In some parts of Germany the lady-bug is said to be sacred to the goddess Holda, or "the Lady Holda," as she is called. There is a legend of a peasant maiden who was fond of

lady-bugs, and who was taken to Holda's realm in a carriage drawn by the insects, to be protected during an approaching war, and who, at its close, was sent home with an outfit of fine linen. The German peasantry believe that the lady-bird's home is in heaven, or in the sun, and call it little sun, little bird of the sun, sun calf, moon calf, sun chick, God's calf, little house of God, Mary-bird, lady-hen and lady-cow, but *not* lady-bug. German children tell it, in rhyme, to "fly skyward," or to "mount the throne and bring back fair weather." They say that if one kills a lady-cow the sun will hide its face next day. They also tell it to flee because its house is on fire, and in one part of Germany they say that the angels cry because the house of the lady-cow burns.

In Russia, it is "the little cow of God," and the children say:

" Little cow of God,
Fly to the sky;
God will give you bread."

In Swedish popular belief, the coming harvest is foretold by the number of spots upon its wing-cases; if there are more than seven, corn will be dear.

In Piedmont, the lady-bug is "the chicken of St. Michael, and the child rhyme is:

" ' Chicken of St. Michael,
Put on your wings and fly to heaven.' "

In Tuscany, it is called *lucia*, probably from St. Lucia:

" Lucia, lucia, put out your wings and fly away,"

say the children, who also call it "little dove," and sometimes "St. Nicholas." When a child loses a tooth, he buries it in a hole, and invokes the insect:

" St. Nicholas, St. Nicholas,
Make me find bone and coin. "

English children call it lady-bug, lady-bird, lady-fly and lady-cow, and have several forms of rhyming address.

" Cow-lady, cow-lady, fly away home,
Your house is all burnt and your children are gone."

" Fly to the east, fly to the west,
Fly to the one that you love best."

Another odd one is:

" Lady-bug, lady-bug, fly away home,
Your house is on fire and your children alone,
All burned but one,
And that is Brown Betty that sits in the sun."

My own nursery teaching included a rhyme similar to that given by Obed, except that the insect was called a lady-bug, her children threatened to *roam* (instead of burn) and the first line was repeated at the end, forming a triplet.

Halliwell's (Mr. Halliwell-Phillips) "Collection of Nursery Rhymes" has this one:

" Lady-cow, lady-cow, fly thy way home,
Thy house is on fire, thy children are gone,
All but one that lies under a stone,
Fly thee home, lady-cow, ere it be gone."

And of this, in a recent number of *Notes and Queries*, Miss Busk gives the variant known to her childhood, which is the queerest of all:

" Lady-bird, lady-bird, fly away home,
Your house is on fire, your children are gone
Except little Ann,
And she's crept under the frying-pan."

M. C. L.

NEW YORK CITY.

OLD SCANDINAVIAN CUSTOMS.

The roast pig seems to have played a principal rôle at the yule-tide, or Christmas drinking bouts of the older Norsemen, and, in fact, added to its succulent qualities, it was used to give greater force to challenge-pledge or vow, especially at this time of the year. How exquisitely this is brought forward by Tegner in the "Frithiofs Saga," p. 154:

"Nu blaste lur i salen, och tyst blef öfverallt ty nu var löftets timma och in bars Frejers gabt, med Krausar onkring bogen och äpple uti mund, och fyra Knän han böjde på silfverfatets rund."

(Then blew the trumpet in the saloon and silence came over all, for then was the hour of the vow and in was borne Frejer's hog, with its shoulders wreathed with garlands and an apple in its mouth, bending its four knees on the round silver plates.)

With his hand on the hog's head King Ring pledged himself to subdue Frithiof, with the aid of the gods.

But perhaps the most singular of all the usages of the ancient people of Scandinavia was the custom of bequeathing orally, by a warrior wounded unto death, his widow to be the wife of some beloved companion in arms. The author cited above very prettily portrays this same habit in the heroic verse quoted at pp. 171 and 181. It was in this way that the great Viking Egil obtained a wife. The details of this bequest, as related in the "Egil Saga," are quite minute and attest that as long ago as the ninth century this was the custom of the far-off north.

G. F. FORT.

CAMDEN, N. J.

QUERIES.

Land of Lions.—What country is known as the Land of Lions? R. E. C.

ALEXANDRIA, VA.

Ceylon (Sinhala) is said to mean literally the Land of Lions, although it has no lions now, and it is doubtful if it ever did have any. Singhbhum (in Bengal) probably means Lion-land.

Egypt.—Why is Southern Illinois nicknamed Egypt, and why are its people called Egyptians? M. N. L.

COVINGTON.

The metropolis of Southern Illinois is named *Cairo*. There is also a place called *Thebes* in the same district. *Dongola* is another South Illinois town. Possibly these Egyptian and Nubian names had something to do with the nickname.

Danites.—Is the true history of the (Mormon) Danites known? E. V. B.

ST. LOUIS.

While the Church of Jesus Christ of Latter-day Saints was passing through some of its most fiery trials in Missouri, in the autumn of 1838, one Sampson Avarad undertook to organize a band of devotees, placing them under oaths and terrible penalties for violation of such secrecies as he enjoined upon them, for the purpose of obtaining power and to take spoil during the mob vio-

lence that was being perpetrated, and thus becoming a bandit, to rule and plunder without regard to law or order. These he called Danites. By his secrecy he succeeded in duping quite a few to his vile purposes, until his rascality became known to the presiding authorities, when Avarad, and all those who persisted in his abominable plans, were cut off from the church. Upon this turn of his affairs he became conspirator and sought to make friends with the mob. This is what our enemies have attributed to the church. Although these facts have been published, as part of our church history, more than forty years, still the enemies of the Latter-day Saints have persisted in circulating the infamous lie that Avarad's Danite organization was entered into with the cognizance and approval of the church.

F. D. RICHARDS,

Church Historian and Recorder.

SALT LAKE CITY.

Mercury.—What eminent astronomer never saw the planet Mercury?

C. T.

BANGOR, PA.

The statement has been made that Copernicus, who lived in a high northern latitude, never saw Mercury.

The Judas Tree.—I recently saw a statement that a tree called the Judas tree was common to some parts of the American continent. Do you know anything of the tree and what part of the continent it grows in? It is said to draw great numbers of bees around to feed on the sweets contained in its blossoms.

T. S. T.

MASSEY, TEX.

This term sometimes designates the old-world elder tree, upon which Judas is said by some to have hanged himself. More often it designates the European tree *Cercis siliquastrum*, which also claims the same distinction. There are two native species of Judas tree in the United States. One is the common red-bud tree, *Cercis canadensis*, which has a wide range in this country. In the Pacific States it is replaced by the *Cercis reniformis*, a distinct species. Reference to

the volume on "Forest Trees" in the reports of the Tenth Census of the United States will give the fullest attainable account of these trees, their wood and the ranges of country they inhabit.

REPLIES.

Fairy Rings (Vol. vi, p. 150).—I believe I have noticed half a dozen times during my life, what I was assured were "genuine" *fairy-rings*—two of them in the same season within the last ten years. One of these was on the lawn of the late Clement B. Grubb, North Lime street, in Lancaster city, and the other was in Manheim township, about three miles north of said city. (The others were in Donegal township, but very long ago.) The *first* was an irregular circle, ten feet or more in diameter; the other was an oval, or oblong circle, and seemed to have been two circles united. These rings were noticed in the month of August, and were composed of an immense number of small species of *fungi* belonging to the genus *Lycopodon*, or what is commonly called "puff-balls;" and, in size, they varied from a bird-shot to a marrowfat pea. The grass within the ring seen in the city was partially withered, as though it had been tramped down; but in that of the country it had sprung up again and was growing green and vigorous. Not that the old and withered crop revived again, but that an entire new crop replaced the old. S. S. R.

LANCASTER, PA.

Symmes' Hole (Vol. vi, pp. 160, etc.).—"The Theory of the Earth"—contemptuously styled "Symmes' Hole" and now almost three-quarters of a century old—is preserved in a little volume entitled "Symmes' Theory of Concentric Spheres; Demonstrating that the Earth is Hollow, Habitable Within, and Widely Open at the Poles." The book purports to be written by a "Citizen of the United States," and not by Symmes himself (Appleton's "Cycl. Amer. Biog." to the contrary), as may be seen by the author's apology to Mr. S., and also from the publishers' advertisement. It was written in 1824 by a friend of Symmes, and a sincere

believer in his theories. It was published at Cincinnati in 1826, bearing on its title-page the appropriate motto,

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

Of the ten chapters none is more interesting, perhaps, than the sixth, relating to the doctrine of *Mid-plane spaces* situated between the concave and convex surfaces of the sphere. These spaces, the author holds, are filled with a very light and elastic fluid—a certain hydrogenous gas—which is lighter than that in which the sphere floats, and has a tendency to poise it in universal space.

With the aid of this strange theory, the author is enabled to explain—to his own satisfaction—all the physical phenomena of the globe, hitherto unaccounted for, such as floating and sunken islands, *seiches*, submarine currents and subterranean streams, volcanoes and earthquakes, etc.

As the "Book" is "very scarce," I quote a page (93) of "Facts tending to illustrate and prove the theory of *Mid-plane spaces* :

"Phenomena which occur in various lakes in Europe may be adverted to in support of this theory. The waters of Lake Zirchniszer in the Duchy of Carniola, in Germany, flow off and leave the basin empty, and again fill it in an extraordinary and impetuous manner, bringing up with its waters fish and sometimes wild fowl. In the same country there is a subterranean lake in the Grotto Podspitschio of considerable extent, and the whole of this vast body of water at certain times will disappear in a few minutes, and leave the basin dry, and after a few weeks it again suddenly returns with a frightful noise. The Lake of Geneva and some others in Switzerland at certain times rise and fall several feet without any cause, which has yet been satisfactorily explained, and some writers inform us that those lakes, particularly Geneva, send forth a grumbling noise. In the Saian mountains, near the source of the Yenesei, is a lake called Boulamy Koul, which, at the approach of winter, emits strange sounds somewhat similar to those which precede the eruption of a volcano, and which the neighboring inhabitants compare to howling.

"The inhabitants, too, on the borders of Lake Baikal state that they have often heard dreadful howlings proceed from that lake."

Compare "The Earth," E. Reclus, chap. on "Lakes." In the next chapter, the writer says: "Many of the theories which have been advanced respecting the earth are vague and uncertain and will remain so forever; not so with the theory of concentric spheres. Its correctness admits of ocular demonstration. The interior of the sphere is declared accessible, and the whole extent capable of being accurately explored."

Again: "Is there not the same reason to believe that the earth is hollow, as there is to place implicit confidence in the opinion that the planets are inhabited?"

"I am of opinion that the most practicable, the most expeditious, and the best mode of exploring the interior regions, would be by sea, and by way of the South polar opening."

It was hoped by the sale of the book from which the quotations are made to raise funds toward fitting out an expedition for the exploration of the interior of our globe.

John Cleves Symmes first promulgated his theory in 1818, through a circular dated at St. Louis, which he distributed very generally at home and abroad. The English thought such a theory must have emanated from a madman, and the Academy of Sciences at Paris judged it unworthy of their consideration, although laid before them by Count Volney. During the remaining ten years of his life, Symmes kept his theories before the public through the press, and by means of lectures. "The Symmes Theory of the Earth," an article in the *Atlantic Monthly*, April, 1873, was prepared from copious notes taken at one of Symmes' lectures before the Senior Class of Union College, 1827, by a member (P. Clark). See also Henry Howe's paper, "Hist. Coll. Ohio."

MENONA.

Six-fingered Queen—Anne Boleyn (Vol. vi, pp. 259, etc.).—In an article entitled "Richmond Palace and its Royal Residents," a writer in the *London Quarterly* for 1888 says that Anne Boleyn had a double nail upon the little finger of her left

hand, with something like an indication of a sixth finger. To conceal this defect, the royal favorite wore hanging sleeves, and the fashion, eagerly copied by the ladies of the court of Katherine of Arragon, became the rage.

M. C. L.

NEW YORK CITY.

Four-leaved Clover (Vol. vi, p. 77).—This plant derived its significance from the fact that its four leaves are arranged in the form of a cross. Moreover, its comparative rarity and its very abnormality (if I may so express it) made it seem noteworthy or remarkable. If a person shall wear a bit of this plant he can detect the presence of evil spirits. It also brings good fortune.

"With a four-leaved clover, a double-leaved ash, and a green-topped seave [rush],
You may go before the queen's daughter without asking her leave."

A two-leaved clover enables a maid to see her future lover. The four-leaved grass (True-love, one-berry, herbparis, or leopard's bane) is another mystical cross-leaved plant concerning which much might be said. The quaint St. Andrew's cross (*Ascyrum Crux-Andree*) is a very interesting plant of our own country, with cross-like flowers. Strangely enough it appears to have no folklore attached to it.

M.

Labrador (Vol. vi, p. 19).—On Zaltieri's map of America, published 1566, this name appears applied to the region included between the Mediterranean sea of the west (Hudson bay) and the Atlantic ocean in the form *Tierra del Laborador*. This would seem to dispose of the question concerning the derivation of Labrador.

J. W. REDWAY.

NEW YORK CITY.

Eagle Renewing its Youth (Vol. vi, p. 140).—It is well known to folk-lorists that that strange old Greek work, "The Physiologus" (translations of which abounded in the mediæval times, and were carefully studied by the learned men of those days), contains many traces of the influence of the Hebrew Scriptures. Whether this influence can account for the following fact I do not know, but it is certain that "The Physio-

logus" says that the eagle, by the influence of the sunlight, and by bathing in fountains, renews its youth from time to time. With this belief compare the old stories of the phoenix, a bird which renews its youth in the fire. According to the account given of "The Physiologus" in the "Encyc. Britannica" (Art. "Physiologus"), I should say that many of its fables were based upon a thin substratum of fact, but hardly this one of the eagle. Possibly the renewal of the eagle's feathers in moulting is the germinal fact.

M.

REFERRED TO CORRESPONDENTS.

Authorship Wanted.—"Books and Books."—I have heard the expression, "There are books and books," attributed to Bunyan. Did he use it, and if so, did he originate it, or can it be traced farther?

M. C. L.

NEW YORK CITY.

A Birthday Offering.—

"Thy birthday, my dear sister,
What shall the offering be?
There's the red-grape from the vineyard
And the roses from the tree.
But these are both too passing,
Fruit and flowers soon decay,
And the gift must be more lasting
I offer thee to-day."

Memory brings these lines back from sixty years ago. What was the offering?

S. S. R.

LANCASTER, PA.

Regio Baccalos.—Will some one explain what and where this region was?

TROIS ÉTOILES.

PHILADELPHIA, PA.

Derne.—What history gives the best account of the capture of Derne, a town of North Africa, by the American forces under Gen. Eaton?

B. N. E.

TROY, N. Y.

The Grave by the Lake.—What is the grave by the lake concerning which Whittier has written a poem?

M.

RHODE ISLAND.

Hipcut Hill.—

"And for the queen a fitting bow'r,
Quoth he, "is that fair cowslip flow'r,
On Hipcut Hill that groweth."

(Drayton's "Nymphidia.")

Where is Hipcut Hill?

H. E. WALTERS.

BALTIMORE, MD.

Brahma's Temples.—It is commonly said that in India there are no temples erected to the honor of Brahma, the creator. But other authorities state that there is one such temple, or it may be two. If so, where are these temples located?

MALWAH.

Bottles in Drug Store Windows.—What is the origin of the use of colored water in the large bottles that ornament drug-store windows?

PERCY EDGAR.

NEWARK, N. J.

Rippowams and Mianas.—What place is meant by *Rippowams* in Whittier's poem of Abraham Davenport? Is the *Mianas* which he mentions a river? And is there a place called Mianas in Connecticut?

M.

RHODE ISLAND.

Lash of the Law.—In connection with deer-stealing, White, in the "Natural History of Selborne," speaks of "the lash of the law." Is his language figurative or literal?

M. C. L.

NEW YORK CITY.

COMMUNICATIONS.

Spanish American Words.—An exhaustive and accurate study of the Spanish elements which have in this country entered our language, would be an appropriate task for some member of the American Dialect Society. This article may suggest something of the interest of the subject.

In the region of the Southwest, where the English civilization has not overpowered and nearly obliterated the Spanish civilization,

the use of the Spanish language has had a decided influence on the English tongue and has added not a few words to our common speech. Here two dialects of the Spanish language have been spoken, and consequently the influence on our own language has arisen from two sources. The first source is the old Castilian language, still used by the few remaining aristocratic families of pure (?) blood. I say *old* Castilian, for several centuries of use in the provinces have changed it but little from the form in which it was introduced into the colonies from the continental Spanish. Even now it differs but little from modern continental Spanish, for the Spanish language, as compared with other modern languages, changes but little from century to century. Indeed we are told that the language spoken by the people in the rural districts of Old Spain is retained through its constant use in the commercial contact of these people with the better classes of the towns. However, it seems that the literary language of Old Spain has changed far more than the language of the provinces, and in an entirely different way. But this only illustrates a well-known law, that old forms of speech are retained in the colonies and remote parts of a nation, while more rapid changes are to be noted in the intelligent and progressive centres.

Thus, we find in the provinces that the *ll*-sound loses its force and is used as a long *i*-sound, or more properly as a long *i*-sound with a slight breaking. Also, that the *ñ*-sound so prominent in continental speech, is in the provinces suppressed to a smothered *n*-sound. Likewise the *b* is used interchangeably with *v*, with a tendency to substitute the *v* for the *b*. (It has been maintained that these changes are noticeable in a comparison of the language of the rural districts of Spain with those of the centres of intelligence.) The old Castilian families using this speech are rapidly disappearing from the country; their great estates have passed into the hands of others and their prominent position in society is gone.

It is chiefly through the second source, the Mexican dialect, that words have found their way into the common speech of our country. It is through the language of the com-

mon people, through the Spanish language clipped and degraded by the commingling of unlettered Spaniards with an inferior race, that words find their way into English. It was the policy of Spain to amalgamate conqueror and conquered into one homogeneous nationality, and the results of this attempt are plainly visible in the nature of the language produced. The Mexican dialect is quite extensively used in New Mexico and California by the great majority of the people of Spanish blood and their native converts to Christianity. This language is also quite commonly used as a matter of convenience by those associated in business with the Mexican race. But what concerns us most in the consideration of this topic is the fact that this dialect is furnishing the English language with words, some of which are to be used as a matter of convenience for a time, and others to be permanently incorporated into our common speech. I will mention a few of the latter class which seem to admit of universal use and appear indispensable to an intelligent expression of thought; afterwards I shall refer to others in common use in certain sections of country by certain classes of people.

Adobe.—Prominent in the first class is the word *adobe*, meaning sun-dried brick. The greater number of the primitive houses and public buildings of the Spanish colonists were constructed of this material. It is not uncommon to see these old buildings, some of them at present over a hundred years old.

By those familiar with this style of architecture the word *adobe* is used without question as the only term that will exactly describe it. It is frequently used as a substantive, as "an old *adobe*."

Cañon.—No other word will express just what the word *cañon* does, so long as the mountains on the western half of the continent retain their present structure. It is indispensable, for the words gulch, valley, gorge, fail to convey the exact meaning. It is of universal use as applied to a channel with high walls formed by an upheaval or by the erosion of water, or probably by both. Its specific meaning is apparent to one familiar with western mountains. In common speech it is frequently applied indis-

criminally to a valley or gorge of any description whatever.

Tules.—This is a common expression for a rush or water-reed that grows along the bays and rivers of California. The word was in common use by the Spanish population and has continued to be about the only designation for this species of rush. Bret Harte, in his "An Apostle of the Tules," speaks of the "ague-haunted" *tules*.

Bonanza.—It is difficult to determine whether this much-used word will obtain a permanent place in our language. It found a ready use in mining times as an expression of good fortune in the discovery of a rich mine. Originally it meant "fair weather at sea," but now it is applied indiscriminately to a treasure of any sort. Its specific application to the great silver mines of Nevada has tended to give it a prominence in use.

Fandango.—This word has been long used in America. It is the name of a dance brought into the West Indies by the negroes of Guinea. It has been frequently used to designate any sort of a dance of a low order, but should be applied to a dance of the common people written in three-eighth time. The dance is practiced to such an extent by the Spanish-Americans that it has been nationalized.

As the Spanish and English-speaking people mingled at a time when the tending of flocks and herds was the chief occupation, many of the new words adopted refer to this industry. A few of this class will be mentioned (F. W. Blackmar, in *Modern Lan. Notes*).

[To be concluded.]

Spontaneous Combustion (Vol. vi, p. 140).—My opinion may not be worth much, but I consider such stories, when properly authenticated, worthy of credence. In the "Transactions of Copenhagen," 1692, there is an account of an intemperate woman's breath firing and consuming her whole body. Jacobeus, the author of the article, is good authority. In the "British Annual Register" for 1763, there is an account of the spontaneous combustion of the body of the Countess Cornelia Bandi. Vicq d'Azyr, in the "Encyclopædia Méthodique," relates an instance of great similarity. The

Journal de Médecine relates several instances of spontaneous human combustion which have occurred at the town of Caen alone. In the Chicago *Times* of Sunday, July 14, 1889, you will find a splendid two-column article on the same subject.

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Kinnickinnick (Vol. vi, p. 153).—From Judge Henry's "Campaign Against Quebec in 1775"—a small 12mo volume—I quote the following: "The red willow (*Salix purpurea*), which is a native of the United States, is spread throughout our climate. The outer bark is of a deep red color, peels off in a very thin scale, the inner is scraped off with a knife, and is dried, either in the sun or over a fire. The scent when burning is delightful. To increase the flavor, the Indians pluck the current year's branches of the "upland sumac," and dry it in bunches over the smoke of a fire. An equal part of the red willow bark, added to as much of the sumac, forms the *killekenic* of the Indians. One-third part of leaf tobacco added to the aforementioned ingredients, and the mass rubbed finely together in the palms of the hands, makes the delicious fume, so fascinating to the red and also to the white men.

Great care, however, must be taken, not to use the "swamp sumac" (*Rhus vernix*) instead of the "upland" (*Rhus glabrum*), as the former is most poisonous and resembles the latter in the bark and leaf so much that an inexperienced eye might be deceived. The difference may be distinctly marked by observing that the bunch of berries of the upland sumac is a cone closely attached to each other, and when ripe of a reddish color. The berries of the swamp sumac hang loosely pendent from a lengthy footstalk, and when ripe are greenish gray. On the authority of *Natanis* and *Corn-Planter*, distinguished Indian chiefs, it is stated, that the person who should smoke the swamp sumac would forfeit his eyesight. The vanilla of South America has been applied by the Spanish manufacturers of tobacco in various ways; it is strange that we have never assayed *killekenic*. S. S. R.

LANCASTER, PA.

Slang.—Two new and startling words are coming across the ocean for the use of that large and imposing body of Americans to whom the word "English" is a talisman of invincible value. No man has ever been able to tell exactly how slang gets a start in London, but it is certain that when it secures a good circulation in the small talk of the big English towns its appearance here within a short time is inevitable. Nearly two years ago everybody in London indulged in the expression "in the movement." Then came "in it." Nowadays there is no more scathing comment upon a man's general failure than the remark that he is "not in it." This has been surpassed of late by the poetical simile that the unfortunate man is like the label on a bottle. As the label is not in it, the aspersion is severe. The two new words of the year in London are "spoof" and "wide." To spoof a man means to trick him, to comment and to put up a wicked trick on him, and to generally cavort with the more tender and trustworthy elements of his nature. When you say that a man is "wide" in London, a flush of mingled pride and satisfaction overspreads his face. It is a great thing to be clever, smart, downey, knowing and wide-awake, but people who are all these things are as nothing compared to the man who is "wide."

Ex.

The Bottle Imp (Vol. vi, pp. 179, etc.).—The bottle-imp hoax was one of the most gigantic of the many hoaxes and impostures played on the English people during the eighteenth century. The Duke of Montague, in the year 1749, laid a wager with another nobleman that if an impostor advertising that he would jump into a quart bottle should come along, all London society would flock to see the wonder. In order to decide the bet, the following advertisement was put in all the papers:

"At the new theatre in the Haymarket, on Monday next, the 16th inst., to be seen a person who performs the several most surprising tricks following, viz.: First, he takes a common walking-cane from any of the spectators, and thereon plays the music of every instrument now in use. Secondly, he presents you with

a common wine bottle (which any of the spectators may first examine), he then places this bottle on a table in the middle of the stage, and he, without any equivocation, goes into it in sight of all the spectators. While in the bottle he will sing all the popular songs of the day. During his stay in the bottle any person may handle it and see that it does not exceed a common tavern bottle in size."

This advertisement excited the curiosity of the people, and on the evening mentioned a prodigious number of people gathered in and around the Haymarket. Royalty went in disguise and beggars in their every-day clothes. Not more than half the crowd, the account says, could find seats in the great building. Finally the supposed conjuror appeared on the stage. The majority of those present confidently expected to see him soon in the odd-shaped bottle setting on the table. Not until he brazenly told them that if they would pay double fare he would go into a pint bottle instead of a quart did it dawn upon them that they had been sold. A general row ensued, during which masks were removed by force and many aristocratic features exposed. This, in short, is the version of the bottle-imp story, which I have been acquainted with from childhood.

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Dark Days (Vol. vi, pp. 161, etc.).—In the diary of the Rev. Dr. Wight, of Bristol, R. I., under date of May 19, 1780, is a description of the famous "dark day:" "Some rain, smoky, and a very dense fog or vapor, which caused an uncommon phenomenon. As the sun advanced to his meridian altitude ye darkness increased till 12½ o'clock, when it was not as bright as good moonlight. We were obliged to eat by candle light, after which ye darkness dispelled by degrees 'till sunset, and in ye eve ye darkness came on again, which added to ye night was truly like Egyptian darkness. All nature seemed to be covered by a silent gloom and was amazed at ye phenomenon" (Wight's "The Wights," 63).

W. L. R.

ROCKFORD, ILL.

Johnny-cake (Vol. vi, p. 150).—In my very early youth, say about 1818, this name was very commonly applied to a cake made of corn-meal, and baked in a *skillet*. Its composition was very simple, consisting in its simplest form of only meal and water, with a pinch or so of salt. Those who could afford it, used milk instead of water, and added a quantum of lard, as a "shortening." The dough or batter was made very "stiff," then a quantity was taken into the hands, worked into a ball and laid on the bottom of the skillet, and flattened out into a cake, which when baked on the one side was turned and baked on the other side. Some Virginia negroes in the neighborhood called it a "hoe-cake." Twenty years later, in Kentucky and Indiana, I saw the same kind of dough made into balls—not flattened, nor turned—baked in an oven suspended over the fire with an iron lid, covered with coals, the most common name of which was a "corn-dodger," others called them "corn-biscuits." The *mouth* of an uncouth urchin, munching a Johnny-cake, was facetiously called his "*Johnny-cake-snapper*," especially if it was a *dirty* mouth. The "skillet" was a circular three-footed cast-iron pan with a handle horizontally standing out at top; some of them having a ring at the end, to hang them up by. The *origin* of "Johnny-cake" is most probably something akin to that suggested by W. S. B. A. I have merely tried to describe what it (locally) is, or was, and how it was made.

S. S. R.

LANCASTER, PA.

Tote (Vol. vi, p. 128).—"Tote" is in common use all through the State of Maine, where its meaning is "to carry." Roads to the lumber camps, and over which the supplies for the camps are carried, are always called "tote roads" and the teamsters are called "toters." To "tote" a thing from one place to another is in familiar use all through the State so far as I have traveled. Is this the Virginia word spoken of by F. W. in the article quoted from *The Critic*? I am much interested in the statement, which seems quite probable, that the word is properly "tolt" from "tollo."

C. H. A.

Pomegranate (Vol. vi, pp. 159, etc.).—The pomegranate was the emblem adopted by Katherine of Aragon, Henry VIII's first wife. It is a noted heraldic charge among the Spaniards. Four hundred pomegranates were among the decorations of Solomon's temple. In the architecture of Egypt and Assyria this fruit is often figured. It was vested with a mysterious religious significance in many of the ancient religious cults, especially in that of Phrygia, and it can be said that its dark blood-like juice, which has healing and refreshing properties, may be looked upon as a type of the sacrificial blood. And yet I find in a stupid book on "The Language of Flowers" that the pomegranate means "foolishness" (some people thought St. Paul's preaching was foolishness). The *real* significance of fruits and flowers is that which is derived from association and legend, from established symbolism, from poetry, and from obvious parallelism or natural mimetism.

M.

PROVIDENCE, R. I.

Anagrams (Vol. v, pp. 272, etc.).—When Galileo, in 1610, discovered that the planet Venus exhibited the same various phases as the moon, he announced the discovery in an anagram: "Hæc immatura a me jam frustra leguntur o. y.," which, being written in its proper form, is as follows: "Cynthiæ figuræ æmulatur mater amorum" (The mother of loves imitates the shapes of the moon").

C. T.

BANGOR, PA.

Hatteras (Vol. vi, p. 150).—Henric Seile's map, 1652, renders the word *Hatorash*, but fails to give any history of the origin of the name. This spelling differs from that mentioned by J. W. R., only in the substitution of an "o" in place of the second "a."

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Dutch Words.—Cannot your learned and honored correspondent Anchor give your readers a list of such Dutch words as are still current in the State of New York?

B. M.

Seiches (Vol. v, pp. 186, etc.).—An explanation of the phenomena from Elisée Reclus is as follows: "All long and narrow lakes, over which atmospheric variations often take effect in a sudden and violent manner, frequently exhibit abrupt oscillations of level; which can only be explained by a difference in the pressure of the air. Such are the *seiches* of Lake Geneva and the *Ruhssen* of Lake Constance, which are noticed sometimes at one point, sometimes at another. In these purely local swellings of the water, the latter may rise all at once some inches, or even a yard above the level of the surrounding surface. The outbreak of subterranean tributaries cannot be taken as an explanation of the cause of this sudden rise, for it takes place at the foot of mountains of a compact formation, which certainly do not conceal any considerable streams in the depths of their rocks. The same phenomena, too, have been observed around islets and mere rocks on the surface of many lakes and inland seas. The *seiches* of the Baltic, which are just like those of Lake Geneva, have been proved to be in direct connection with the height of the barometrical column. When the pressure of the air diminishes the water begins to swell, and when the barometer again rises the surface of the sea sinks, only the movements of the water are always a few minutes earlier than those of the instrument on account of the greater mobility of the aqueous particles. Now as the total variation between the different heights of the barometrical column at the level of the sea corresponds to about a yard in a column of water, it follows that the most considerable *seiches* cannot exceed this height.

"This has, in fact, been verified by observations in the Baltic, in Lake Geneva, and in the great lakes of North America" ("The Earth," Chap. lvii, p. 394, Woodward trans.).

"The occasional fluctuations in the level of the waters of Lake Superior certainly exceed three feet, so that an elevation of 600 feet is probably a correct estimate of the mean height of the waters of the 'Great Lake' of the Ojibways above the ocean" (Hind's "Red River Exploring Expedition," 1857-1858).

For changes in lake levels and variations

in levels of the great Canadian lakes, refer to Chap. i, Vol. i (17-20).

"The same change of level cannot be observed on the open sea during hurricanes, because the liquid mass is at full liberty and able to spread out freely all around the rising of the wave and not restricted as in narrow lakes" (Reclus).

MENONA.

Brazil (Vol. iv, p. 193; Vol. vi, pp. 164, etc.).—The common explanation of the name Brazil is that it was derived from the brazil-wood there found. The origin of the term "brazil-wood" is variously given. But the identification of Brazil with *Hy-Breasail* helps rather than hinders the old explanation. The ancients located "the fortunate islands" in the Atlantic (one map actually gives the name of *Brazil* to one of the Azores). Juba and Pliny call them the "Purple Islands." Brazil-wood was originally, it is said, some dye-wood (like sappan-wood, or cam-wood) from the Old World tropics. When people got hold of a purple dye-wood they naturally associated it with the Purple Islands, the country called *Breasail*, "the islands of the blest." Hence, the name Brazil-wood. It seems not unlikely, however, that the original "purple islands" were some group which yielded the purple Tyrian dye. Many islands of the Cape Verde and Azore range afford orchil, which gives a purple dye. M.

Greek Ports (Vol. vi, p. 162).—The Rev. Mr. Baring-Gould's remark that the Greeks knew better than to locate their ports at the mouths of rivers is hardly justified by the facts. *Ephesus* was at the mouth of the Cayster, now silted up. The four ports of *Miletus* were all spoiled by mud from the Mæander. *Istrus* stood in the Danube delta (Curtius remarks that "the broad mouths of rivers had always exercised an especial attraction on Ionian industry" ("Hist. Greece," i, p. 444). *Tyras* stood at the Dniester's mouth. *Enos* was at the mouth of the Hebrus, and is badly sanded up. *Ordessus* was at the mouth of the Teli-gul. *Olbia*, a Greek town, was near the mouths of the Bug and Dnieper. *Tanaïs* stood in the delta of the Don. *Phanagoria*

was in the delta of the Hypanis. *Phasis* (now Poti) was at the mouth of a river of its own name; its harbor was and is one of the worst in the world. The Greek *Naucratis* was at the Canobic mouth of the Nile. Of *Sybaris*, the port is silted up completely by the rivers which flowed into it. I have no doubt the other Greek river-mouth towns might be named; of the two, I think the Romans showed the better judgment in the selection of town sites. G.

Ever-burning Lamps (Vol. vi, pp. 77, etc.).—Platt's "Encyclopædia of Wonders and Curiosities," p. 805, gives two accounts of perpetual-burning lamps; one that was found at Edessa and one in an old monastery in England. The one at Edessa seems to have been a memorial set up by the early Christians soon after the Crucifixion of Jesus. It was enclosed in a stone wall, along with an image of Christ, and is said to have burned 500 years; until the place was raided by the soldiers of Cosroes, King of Persia. The oil was taken out of the lamp and thrown into an open fire, the fumes from it causing a plague which nearly annihilated the Persian forces. The account closes with the following: "The ancient Romans used in that manner to preserve lights in their sepulchres a long time, by the oil of gold, resolved into a liquid substance."

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Vibrating Rock (Vol. vi, p. 168).—Your correspondent tells us of a rock in the island of Cephalonia which oscillates perpetually from some unknown cause. The same island, according to three or four other correspondents (as on p. 236, of Vol. v) has at least two remarkable inland-flowing streams. Can we not connect or correlate these phenomena? Is not the vibration of this rock due to some seismic influence, a "perpetual earthquake tremor," such as others still of your correspondents have spoken of? If so, the evaporation by heat of the inflowing water may possibly cause such a perpetual earthquake vibration as to keep up the pendulum-like movement of the rock.

W. J. L.

LANCASTER, PA.

BOOKS AND PERIODICALS.

The Century for February has for its frontispiece a portrait of Tallerrand, in his youth. The instalment of Talleyrand's memoirs opens with his apology for taking office under the Directory. A most striking description is next given of Bonaparte in the first flush of his victories. These extracts are full of plots. The first described is that between Bonaparte and Talleyrand himself, just before Napoleon overthrew the Directory and made himself ruler of France. Then comes Talleyrand's apology for supporting Bonaparte, followed by a number of anecdotes of Bonaparte, and including an account of his meeting with Goethe and Wieland.

Miss Clare de Graffenried, of the U. S. Labor Bureau, opens the number with a paper on "The Georgia Cracker in the Cotton Mills," illustrated by studies from life by Mr. Kemble.

The California series reaches the discovery of gold, an account of which is given by John S. Hittell, Esq., the historian, accompanied by numerous illustrations, among them a *fac-simile* of an entry in the diary of H. W. Bigler (one of the party of discovery), which fixes beyond peradventure the date of the discovery as the 24th of January, 1848, instead of the 19th, as still celebrated by the pioneer societies.

The beginning of a new novel in a new field, by Dr. Edward Eggleston, is a feature of the February *Century*. The scene of "The Faith Doctor" is laid in New York city, and the subject is not only "Christian Science," "Faith Cure," but the social struggle in the city of New York. The first "heading" of this story is "The Origin of a Man of Fashion," and the second "The Evolution of a Society Man." Dr. Eggleston describes a "spontaneous Pedigree," and the "Bank of Manhoods."

Besides the "Faith Doctor," the fiction consists of the third and closing instalment of James Lane Allen's "Sister Dolorosa," an instalment of Hopkinson Smith's "Colonel Carter of Cartersville," a story by Miss Wilkins with a picture by Mrs. Mary Hallock Foote, a story, "Penelope's Swains," by Mrs. Burton Harrison, illustrated by Wiles, and a story by Joel Chandler Harris, called "Balaam and his Master," with pictures by Helmick.

A brief series is begun in this number by George R. Parkin on "The Anglo-Saxon in the Southern Hemisphere," this article referring to the "Working Man in Australia." Charles de Kay writes an article on Theodore Rousseau, which is accompanied by engravings of some of Rousseau's works by the late Mr. Elbridge Kingsley; there are also engravings of the monument to Rousseau and Millet in the "Forest of Fontainebleau, and of Rousseau's house in Barbizon.

Thomas Bailey Aldrich, Richard Henry Stoddard, James Whitcomb Riley, and others contribute the poetry to this number. In the series of pictures by American artists, there is a full-page portrait of "The Mirror" by the late D. M. Bunker.

The Topics of the Time discuss: "One Means of Regulating the Lobby," "The Salary Problem," "Early Education in Literature," and "Women." The latter article is *apropos* of a remarkable series of "Open Letters," "On the Opening of the Johns Hopkins Medical School to Women," by Cardinal Gibbons, Dr. Mary Putnam Jacobi, Mrs. Josephine Lowell, Dr. Osler (the physician in chief of the hospital), Dr. Folsom, of Boston, and Miss Thomas, Dean of Bryn Mawr.

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NOTES.

SAINTS AND THEIR FLOWERS.

To St. Agnes the hellebore and its near relative the Christmas rose belong; to St. Anne, the loved mother (*mater cara*) of the Blessed Virgin, the chamomile (*matricaria*) is held sacred; the European pig-nut and the butter-cup are dedicated to St. Anthony. The winter-ress is St. Barbara's plant. The *Centaurea solstitialis* is St. Barnaby's thistle. The avens, or herb-bennet, the hemlock and the valerian are St. Benedict's. St. Catherine the martyr is honored by the nigella. St. Cecilia was crowned with roses and lilies. The royal-fern, life-everlasting, fleabane, vetch and many other plants are St. Christopher's. St. Dabeoc gives name to a kind of heath (*Dabeocia*). St. David's emblem is the leek. St. Edward, the king, is honored by the crown-imperial. The laurustinus is St. Faine's flower. St.

George's beard is the house-leek, and to him the harebell was dedicated. The barren strawberry is St. Hilary's emblem. St. Ignatius is commemorated by a poisonous tropical bean. To St. James, a cross and a senecio were held sacred. St. John the Baptist, "a burning and a shining light," was symbolized by the scarlet lychnis, and by many other plants, as by the wormwood and St. John's wort, the latter apparently belonging to St. John the Divine also. The carob-tree furnishes the St. John's bread. The common English laurel was set apart to St. Lucian. St. Margaret's flowers are the marigold and daisy and the Virginian dragon's head. The white lily is Our Lady's own flower; the rosemary, rose-of-Jericho, Canterbury-bell, arborvitæ, marigold, bryony, ornithogalum, spearmint, foxglove, maiden-hair, flower-de-luce, broom, rose, and many other plants are hers too. Of these more hereafter. St. Michael's plants are the Michaelmas daisy and the archangelica. St. Mary Magdalen's is the costmary. The osmunda is St. Olaf's beard. St. Patrick's symbols are the shamrock and the London-pride. The Christmas rose was associated with St. Paul's name; the cowslip, samphire, wall-barley and others, with St. Peter. St. Philibert gave name to the filbert. The herb-robert and robin's plantain seem to have been named for St. Robert. The small marigold or calendula is St. Swithin's plant. St. Valentine's symbol is the yellow crocus. The Dead-nettle is sacred to St. Vincent. St. William gives name to two plants, each called Sweet William. A rather common American plant, the St. Andrew's cross, bears in its flowers the emblem of that apostle's martyrdom. By some the plants known as lady's-fingers, lady's-mantle, lady's-slipper, lady's smock, lady's tresses (or traces) and lady's bed-straw are considered to be sacred to St. Mary (as well as our lady's balsam, candle-stick, cushion, glove, hand, mantle, mint, seal, milkwort and wildwort). The sprekelia and jacobæa are St. James' lilies, the *Anthericum liliastrum* is St. Bruno's lily; the tuberoses is St. Joseph's rod; the mahaleb or weichsel is St. Lucy's cherry. St. Martin's herb is *Sauvagesia erecta*. The *Bauhinia tomentosa*, of Ceylon, is St. Thomas'

tree, and its yellow flowers are dabbled with the apostle's blood. The common garden Spiræa is St. Peter's wreath. Many of these plants (but not nearly all) seem to have been named from the fact of their blooming about the time of the saint's festival whom they commemorate. M. O.

NOTES ON WORDS.

(VOL. VI, PP. 71, ETC.)

Langoon.—This is an old name for a kind of wine. The "Century Dictionary" states that its origin is not ascertained. But this word is probably identical with *Langon*, the name of a town in France, still noted for its excellent wines.

Laspring.—This word, not a very common one, is a synonym of *smolt*, a young salmon. Does it not mean a *last spring* salmon?

Linaloa.—The "Century Dictionary" says this word is a "Mexican name," whereas it is good Spanish and equivalent to *lign-aloe* in English. The "Century" accents the penult; the Spanish dictionaries accent the ante-penult.

Lycium.—The "Cent. Dictionary" marks this plant name as Neo-Latin, but it is very old classical Latin, from the Greek name *λύκτιον*.

Metran.—The "Century Dictionary" defines this word as "The abuna, the head of the Abyssinian or Ethiopic Church." I do not *know* that this is not correct (all the same I believe it to be an error). But it is certain that in various branches of the Syrian or Jacobite Church *metran* is the prevalent form of the title *metropolitan*.

Miaouli.—This word, the name of a kind of cajuput oil, occurs in the "Century Dictionary," and other works. But I think the forms *Niaouli* and *Niaoulis* are to be preferred. M and N sounds are occasionally interchanged in barbaric languages, and there are sounds, consonantal ones especially, which are not to be represented by any of our letters. The "Century" doubtfully refers the word to a Malay origin. It seems, however, to be a New Caledonian word; at least, several authors speak of it as if it were so.

Miryachit.—The "Century Dictionary" gives and defines this term, but offers no

etymology. According to Billings' "Medical Dictionary," it is from the Russian *miriachitje*, to play the fool.

* * *

JOSHUA TREE.

Throughout a considerable part of our Southwestern country, where the yucca plant abounds, some of its larger representatives have the name of Joshua tree, or Joshua-wood. What is the origin of this designation? I should conjecture that it is either a corruption of some Indian or Spanish word, or that the Mormons, who seem to have a fondness for Scriptural terms, have affixed this strange name to a strange-looking plant. There has been some discussion in your columns about the habitat of the tree-yuccas. Prof. Sargent's report on "Forest Trees" states that one kind is found on the shores of Matagorda bay. Wood's "Botany," p. 709 (ed. of 1873), speaks of *Yucca aloefolia*, which occurs in Carolina, Georgia and Florida, as having a bole sometimes ten feet high. The yuccas, large and small, range across the continent from Virginia westward, and southward to the Gulf, and beyond it. M.

QUERIES.

River of Egypt.—What is meant by the River of Egypt? S. M. R.

BROOKLYN, N. Y.

In the English Scriptures (at least in King James' version, if not in the others) this term designates the torrent of the Wady El Arish, which is regarded as forming the boundary between Egypt and the Holy Land. But it would be easy to cite passages (not Biblical), in which the river Nile is spoken of as the River of Egypt.

Battle of the Ice.—When did this battle occur? MCPHAIL.

IOWA CITY.

It occurred in 1242 on the ice of Lake Peipus in Russia, when St. Alexander Nevsky defeated the German and Finnish invaders.

Bergamot.—In Marvell's grand ode to Cromwell occur these words:

"As if his highest plot
To plant the *bergamot*."

What plant is meant?

R.

"The bergamot" may mean a variety of the pear, of the quince, or of the lime or lemon. Besides this, there are one or two kinds of *mint* called bergamot. Probably the bergamot pear is intended.

Pent-up Utica.—Who wrote the line

"No pent-up Utica contracts your powers?"

C. B.

N. DAKOTA.

The verse in question occurs in an epilogue to Addison's "Cato." It was written in 1778 by Jonathan M. Sewell, an American.

Woman-hating Poet.—What poet was a noted woman-hater? S. D.

TRENTON, N. J.

"The republic of Athens, having lost many of its citizens by war and pestilence, allowed every man to marry two wives, in order the sooner to repair the waste made by these two calamities. The poet Euripides happened to be coupled to two noisy Vixens, who so plagued him with their jealousies and quarrels that he became ever after a professed *woman-hater*, and he is the only theatrical writer, perhaps the only poet, who ever entertained an aversion against the whole sex" (Hume's "Essays," "Of Polygamy and Divorce").

Chestnuts.—How came the word *chestnuts* to be applied to an old joke? I have already received several replies to this question, but they all differ so much that it makes it impossible for me to select the correct one. Will not you or some of the readers of your excellent journal help to put me on the right track? A SUBSCRIBER.

NEW YORK CITY.

A very good note on "Chestnuts" will be found in AMERICAN NOTES AND QUERIES, Vol. iii, p. 37.

Hero Stilton.—Please tell me who Hero Stilton was and what made him famous?

SARAH DOWD.

NEW ORLEANS, LA.

Hero Stilton was the nickname given to Cooper Thornhill, an innkeeper at Stilton, in Huntingdonshire. He was the inventor of the Stilton cheese (see *AMERICAN NOTES AND QUERIES*, Vol. ii, p. 126).

REPLIES.

Charley-horse (Vol. vi, p. 77).—This compound term is not in the dictionaries, but we do find *Charley-pitcher*, a low, cheating gambler (slang).

Charley-puscott, a vest ("Rogues' Lexicon").

Charley-ren, a watch-box (Grose).

Charley, a watchman (Grose, "Class. Dict.").

"*Charley*, a gold watch. Another American invention. The American rogue cuts his definition in half and makes the term mean gold watch (see "Notes on Thief Talk," "Amer. Folk-Lore," December, 1890).

"*Charley*, a name formerly given to a night watchman. The origin is unknown; some have conjectured it was given because Charles I, in 1640, extended and improved the patrol system of London" (Dr. Murray).

Charley-horse seems likely to be of *Charley's* kin, either near or remote. Is it an "American invention," or have the base-ball men borrowed a term from the vocabulary of the London police. There must have been some *Charley-horses* among the London constables of 1796, if we may rely upon the following account: "As to night watchmen—pecuniary inducements are so small that few candidates appear for such situations who are really, in point of character and age, fit for the situation. Managers have therefore no alternative but to accept of such aged and often superannuated men, living in their respective districts, as may offer their services; this they are frequently induced to do from motives of humanity, to assist old inhabitants to make a living. Under such circumstances, with

so little encouragement, what can be expected from such watchmen? Aged in general—often feeble—and almost on every occasion half starved from the limited allowance received" (from "Treatise on Police of London," by a magistrate).

Hood, in "Tale of a Trumpet," mentions "That other old woman, the parish Charley." Another reference to the inefficiency of this class of constables occurs in some "Christmas Verses" of 1823:

"Let Toms and Jerrys unmolested brawl,
(No *Charlies* have they now to floor withal)
And 'rogues and vagabonds' infest the town,
For cheaper 'tis to *save* than *crack* a crown."
(Hone's Every-day Book," 1828.)

MENONA.

Regio Baccalos (Vol. vi, p. 186).—In several European languages, *baccalao*, or some variant thereof, means a *cod-fish*. To the N. E. of the Avalon peninsula, in latitude 48° 9' N., longitude 52° 52' W., lies the little island of Baccaleu, Bacaliau, Bacalieu, or Bacalhao (three or four more spellings might be added). I judge, therefore, that the region for which your correspondent inquires must mean "the cod-fish country," or Newfoundland.

ISLANDER.

VERONA, ME.

REFERRED TO CORRESPONDENTS.

Visions.—Will some of the readers of *AMERICAN NOTES AND QUERIES*, interested in psychical research, cite some of the most notable and best authenticated visions (ancient and modern instances) mentioned in biographical history, particularly such as were experienced while physical animation was apparently suspended.

MYSTIC.

PHILADELPHIA, PA.

Bard of Amulree.—"That was written by the Bard of Amulree, your lordship, and a truer Scotchman does not breathe, though America has been his home nearly all his life" (W. Black, "Stand Fast, Craig-Royston," p. 4). Who was, or is, the Bard of Amulree?

N. T. V.

ROME, N. Y.

Charles Peace.—Would like to know something more of a murder committed near Manchester, Eng. (*circa* 1870), when a burglar named Charles Peace shot and killed Policeman Cox (?). Peace was set at liberty, but one Hobson or Habson was tried for the crime and sentenced to life imprisonment. Peace committed another murder and before executed confessed and established Hobson's innocence, taking guilt on himself. A history of the case, not forgetting the duration of Hobson's imprisonment, would be liked. ? ? ?

SAN FRANCISCO, CAL.

"Move Eastward, Happy Earth," etc.—Is this little poem of Tennyson's the only one in English literature in which the real motion of the earth is referred to instead of the apparent motion of the sun caused thereby?

What is the "silver sister-world" in the poem?

What would be a simple prose paraphrase of the lines:

"Till over thy dark shoulder glow
Thy silver sister-world, and rise
To glass herself in dewy eyes
That watch me from the glen below."

Teachers have disagreed as to the meaning and the situation here. R.

Moons of Mars.—The discovery in 1877, by Prof. Hall, of the satellites of Mars (happily named Deimos and Phobos, after the two chargers of the god Mars) is justly regarded as a great credit to American science. But I have read (I cannot now tell where) that in one of Dean Swift's works the two moons of Mars are spoken of with what seems like a tolerable precision of statement. Can any of your readers direct me to the passage in question in Swift's writings?

C. T.

"The Flower of Burgundie."—What flower is meant in the second line of the following passage from Aytoun's "The Heart of the Bruce:"

"Or bring ye Francis lilies here,
Or the flower of Burgundie."

R.

"The Four Marys."—What were the names of the four Marys who were maids of honor to Mary, Queen of Scots?
* * *

King's Cross.—The origin of the expression "King's X" (phonetically) employed by children in various games?

? ? ?

SAN FRANCISCO, CAL.

Say Nothing and Saw Wood.—During the past year or two the expression, "Say nothing and saw wood," has come into general use, the idea conveyed by it being to do a great deal of active work in a secret manner. It is used with regard to political work more than any other. What is the origin of the expression? D. W. N.

HARRISBURG, PA.

Captain Wilson.—Does any reader of AMERICAN NOTES AND QUERIES know of the circumstance of the landing at Liverpool of a Capt. Wilson (?) of the ship *Amelie St. Pierre* with the prize crew of Americans that was to have taken him and ship to New York? Can you give dates and a brief history?
? ? ?

SAN FRANCISCO, CAL.

Franklin's Epitaph (Vol. iii, p. 69).—There is in an old cemetery at Winslow, Me., an epitaph altered from that of Franklin, and written (it is said) for himself by the occupant of the grave, who was a cooper by trade. Cannot some of your correspondents send us this very curious epitaph?
M. R.

CHELSEA, MASS.

Marine Compound Engine.—What was the name and when and where built the first steamer that used the compound engine?
? ? ?

SAN FRANCISCO, CAL.

COMMUNICATIONS.

Pets of Distinguished People (Vol. vi, pp. 150, etc.).—*Horace Walpole's Dogs, Patapan and Rosette.*—Lord Oxford's letters to his cherished and life-long friends, Mar-

shall Conway and Sir Horace Mann, contain some very pleasant passages relating to the little white dog from Rome, and his successor, the tanned black spaniel.

Writing to the former friend, Florence, 25th of March, 1741, Conway being then in Paris, a young man of twenty years, Walpole says:

"Patapan is so handsome that he has been named the silver fleece; there is a new order of knighthood to be erected in his honor, in apposition to the golden. Precedents are searching, and plans drawing up for that purpose" (Vol. i, p. 67).

To Sir Horace Mann, English Ambassador at Florence, 14th of April, 1743, Walpole again refers to the beauty of the same pet:

"I think I have not said anything to you lately of Patapan. He is handsomer than ever and grows fat; his eyes are charming, they have that agreeable lustre which the vulgar moderns call sore eyes, but the judicious ancients golden eyes—*ocellos Patapanicos*" (Vol. i, p. 175).

To the same friend, whom, by the way, Walpole did not meet during their correspondence of forty-five years, the master says:

"To-morrow Patapan sits to Wootton for his picture. He is to have a triumphal arch at a distance to signify his Roman birth, and his having barked at thousands of Frenchmen, in the very heart of Paris. If you can think of a good Italian motto applicable to any part of his history, send it to me. If not, he shall have this antique one, for I reckon him a senator of Rome while Rome survives, 'O et Praesidium et dulce decus meum.' He is writing an ode on the future campaign of this summer; it is dated from his villa where he never was, and begins truly in the classic style, 'While you great patron of mankind sustain,'" (Vol. i, p. 242).

Wootton, the painter mentioned, was the Landseer of the period 1740-1760, and the portrait he obtained of Patapan brought four pounds at the final sale of Walpole's effects at Strawberry Hill. In another letter to Sir Horace, 29th of April, 1745, Walpole mentions the death of Patapan as having occurred ten days before. "I assure you,"

he says, "I am far from feeling it lightly" (Vol. i, p. 35).

To Sir Horace Mann, Strawberry Hill, 23d March, 1770: "You know I have always some favorite, some successor of Patapan; the present is a tanned black spaniel, Rosette. She saved my life last Saturday night, so I am sure you will love her, too. I was undressing for bed. She barked and was so restless that there was no quieting her. I fancied there was somebody under the bed, but there was not. At last, not being able to quiet her, I looked to see what she barked at, and perceiving sparks of fire falling from the chimney, and in searching further found it in flames. The fire was easily extinguished" (Vol. v, p. 232).

There is an amusing reference to the same pet in a letter to Rev. William Cole, 15th July, 1769, as follows:

"Your fellow-travelers, Rosette and I, got home safe and perfectly contented with our expedition, and wonderfully obliged to you. Pray receive our thanks and *barking*, pray say and *bark* a great deal for us to Mr. and Mrs. B." (Vol. v, p. 176).

Rosette reminds us of "Owd Roä," whose portrait Mr. Tennyson has limned in verse:

"Faithful and True—they words be in Scripture—and
Faithful and True
Will be found upon four short legs ten times for one
upon two."

F. T. C.

HARTFORD, CONN.

Spanish American Words (Vol. vi, p. 186).—*Corral*.—This word originally meant a circular yard formed by setting posts in the ground and fastening them together with thongs of raw-hide. The *corral* is essential to the herder as a place where his stock may be collected for the purpose of protection or for successful handling. If the *ranchero* wishes to capture a certain horse to ride, the whole band is driven into the *corral* and the *vacquero* lassoes the one desired with his *lariat*. The *corral* is one of the first structures built by the herder on his arrival in a new territory. The farmer of the far West never says "cow-pen," "barn-yard," or "farm-yard," he says *corral*. The word is applied indiscriminately to any small enclosure for stock.

Vaquero, according to its strict etymology, means "cow-herder," or in more common English, "cow-boy." However, this is not its better use, although it is frequently so applied. The *vaquero* is pre-eminently a horseman and a horse trainer. He is frequently employed to tend stock, but his chief business is to manage wild horses or to tame *brancos*. The horses of a *rancho* frequently run at will, unfettered by bit, bridle, or even halter, until they are desired for use. Here is the difficult work of the *vaquero*. He drives the band into a corral, captures the one to be ridden, succeeds in getting a bridle or *jácquima* on his head, blindfolds the animal, puts the saddle on, mounts for the ride, and then removes the blind. Then begins a series of antics on the part of the animal, and the rider is fortunate if he keeps his seat through them all. This process must be repeated from day to day until the animal is domesticated. Sometimes the *vaquero* finds steady employment at a single *rancho*, and sometimes he goes from one to the other plying his trade as there is need.

Ranch is from the word *rancho* and was first used in connection with the land-grants to the Spaniards in the Indies. It is of Spanish American origin. The word *ranch* needs no comment. It sounds a trifle inelegant in contrast with the long accustomed word "farm," but it has succeeded in entirely replacing this word in many sections of the West. It is doubtful if it will retain this prominence as the large ranches are broken up into small farms and a diversity of agriculture is introduced.

Rodeo.—It is in connection with the rearing of stock that this word is commonly used. In pastoral territories all stock runs somewhat at large, consequently the property of different individuals is widely scattered and commingled. To sort the stock and accredit each owner with his property, the annual or semi-annual *rodeo* or "round up" is held. Each owner sends one or more representatives to the *rodeo*. The cattle are "bunched" in the open field, and the *vaqueros* proceed to separate from the band each owner's stock. This requires great skill of the horsemen. In the olden time a judge (*huez de campo*) presided over

the field-assembly and judged of the rights of each according to customary law. The word *rodeo* comes from the Spanish *rodear*, "to surround, to compass." Its vulgar pronunciation is "rodeer."

Loco is a good old Spanish word meaning insane, crazy or crack-brained. It is specifically applied to horses and cattle afflicted with a strange disease accompanied with variations of insane and idiotic symptoms. It is a common belief that the disease is caused by eating a plant called "loco-weed," of the family *Leguminosae*, genus *Astragalus*. But this has not been proved, and there are many different theories concerning it, some attributing the cause to the use of bad water, some to poor food, and others to too much food, etc. The animal afflicted with the disease stops, trembles, staring all the while in an insane mood, snorts and springs suddenly to one side as if dodging a blow. It apparently sees things that are not, and is a victim to strange hallucinations. Becoming useless, it is turned out to take the chances of partial recovery or final death. The term has a wide application in common use. A person not quite sound in mind or rational in thought is said to be *locoed*, or is "loco," as the term is frequently applied. It is quite curious that the plant is also called "rattle-weed" from its peculiar properties, and that the term "rattled" is derived from the idea of its effect on animals. Consequently the word "rattled" designates a mild form of locoisim.

Bronco is the name applied to a wild or untamed animal, as a *bronco* colt or a *bronco* horse. Sometimes it is applied colloquially to an unruly boy.

To pass to the words of the second class, there are a multitude of those which are used by persons of certain sections or by special classes. I will mention a few: *sombrero*, "hat;" *lariat*, "raw-hide rope;" *jácquima*, "head-stall" or "halter;" *reata*, "raw-hide rope;" *hacienda*, "estate;" *compañero*, "companion;" *vara*, a Spanish yard-stick, etc.

There are many short phrases in common speech which are temporary in use, such as *mucho frio*, *mucho caliente*, *poco tiempo*, *muchas gracias*, *si Señor*, etc. Their chief influence is exercised in detracting from the use of good English. But to the student of

institutions nothing is more interesting than the names of places which so copiously illustrate the former domination of another race. As the Roman, Saxon, Dane and Norman have left their monuments in England, so we find in the names of the mountains, rivers, towns and political divisions of the land evidences of a preceding civilization. In most cases the names have been carefully selected and doubtless will remain unchanged. The country is still full of the names of the saints, patrons of early expeditions and enterprises. Santa Barbara, Santa Fé, San Diego, San Francisco, Los Angeles and Sacramento bring vividly before us the labors of the religious orders and of the *padres* who attempted to establish a civilization in a new land. Pioneers they were who broke the virgin soil and settled a new State. So, too, in *Alameda*, "the grove," *Fresno*, "the alder," *Alcatraz*, "the pelican," *Lobos*, "the wolves," and in a thousand other words, we have evidences of a Spanish nomenclature without a Spanish civilization. Likewise *Puebla* reminds of the village common, and *alcalde* of the chief officer of the town. We need not omit from this medley of words "Monte del Diablo," and the legend of the appearance of the wearer of the cloven hoof, with the tradition of strange sights accompanied by the noise of clanking chains (F. W. Blackmar, in *Modern Lan. Notes*).

Hypnagogue (Vol. vi, pp. 160, etc.).—Cholagogue, hydragogue, sialagogue, melanagogue, and lithagogue certainly mean (respectively) that which takes away bile, water, saliva, blackness, or calculi. The real meaning of *ἀγειν* (whence *ἀγωγός* comes) is to take away, not to drive away. Possibly our notion of driving is connected with the Latin *agere*, to drive. But even in Latin *agere* means to lead, to conduct, as much as to drive. Following the analogies of medical nomenclature, I think that without doubt the word *hypnagogue* ought to mean that which takes away, leads away, or drives away sleep. But a *mystagogue* is one who conducts or initiates into mysteries; a *pedagogue* was at first a slave who led boys to and from school; later, a guide or leader of boys (cf. Lat. *educare*, to teach, and *educere*, to

lead out); *παράγωγός* meant leading amiss, or led astray, dislocated, or displaced (here force is implied); a *demagogue* is a leader (later a misleader) of the people; *Hermes*, the *psychagogue*, was the leader away of souls; later, a *psychagogue* was a misleader of men's spirits; also an evoker of spirits. I think it is easy to see running through most of these examples the *partitive* idea, the meaning of *separation*. The professional word *emmenagogue* offers a confirmation of this view. *Ἐπαγωγός*, however, means bringing on, causing, enticing, alluring, and *hypnagogue* would be an irreproachable and unimpeachable name for a medicine which induces sleep. Meanwhile, so long as there is any doubt as to whether a hypnagogue is a medicine to expel or to induce sleep, it is a very good word to avoid the use of, since there are unequivocal and adequate terms in abundance which one may use to express his meaning.

Razor-strop Man (Vol. vi, pp. 176, etc.).—This noted personage, as I have been told, visited at various times nearly all the colleges in the country. The students all liked him, and he persuaded many a beardless youth to be wise in time, and provide against the coming of a hirsute growth upon his chin by buying one of his unequaled strops. I think it was at the University of Georgia that he was elected an honorary member of one of the principal literary societies. ILDERIM.

PHILADELPHIA, PA.

Smallest Church (Vol. iii, pp. 142, etc.).—I have read somewhere of a little churchlet in Europe so low that one can only enter it upon his knees, and it is otherwise small in proportion. I suppose it is some prehistoric or at least very ancient shrine, rather than a real church.

T. G.

BALTIMORE, MD.

Even His Beams Sing (Vol. vi, p. 175).—It is not a little curious that through carefully devised apparatus sounds can be transmitted for long distances by means of sunbeams.

J. L. W.

CAMDEN, N. J.

Almanacs Past and Present.—"The history of written almanacs dates back to the second century of the Christian era. The Alexandrian Greeks in the time of Ptolemy, A.D. 100-160, used almanacs. Prior to the written almanacs of the Greeks there were calendars or primitive almanacs. The Roman *fasti sacri* were similar to modern almanacs. Knowledge of the calendar was at first confined to the priests, whom the people had to consult, not only about the dates of the festivals, but also concerning the proper times for instituting various legal proceedings. But about 300 B.C., one Cneius Flavius, the Secretary of Appius Claudius, learned the secret, either by the stealthy use of the documents in his master's possession, or, according to Pliny, by repeatedly consulting the authorities and by collating the information he obtained. It was really publishing an almanac when, as Livy relates, he exhibited the *fasti* on white tablets round the forum. From this time tablets containing the calendar, the festivals, astronomical phenomena, and sometimes historical notices, seem to have been common. Research has brought to light numerous calendars cut on stone. One was found at Pompeii, cut upon a square block of marble, upon each side of which three months were registered in perpendicular columns, each headed by the proper sign of the zodiac.

"Whether the word 'almanac' be from *al* and *manah*, to count, or *al* and *men*, months, is not agreed; some authorities give it a Teutonic etymology, from the words *al* and *mona*, the moon. Each of these conjectures is plausible. Tables representing almanacs were used by the Arabs at an early date, mainly as astronomical guides, and it is highly probable that both the thing and the name originated with them.

"Manuscript almanacs, common in the middle ages, are presented in several English and Continental libraries. Of them the most remarkable are a calendar ascribed to Roger Bacon, 1292, and those of Peter of Dacia, about 1300. The first printed almanac is believed to have been that of the German astronomer, Purbach, published at Vienna in 1457. His pupil, Regiomontanus, published towards the end of the fifteenth century, under the auspices of Mathias Cor-

vinus, King of Hungary, several numbers of a *Kalendarium Novum* in German and Latin; these were in nearly the same form as that in which almanacs now appear, giving the regular calendar, the eclipses, motions of the planets, and so forth.

"The 'Shepherd's Calendar,' an English translation of a French work, was published in Paris in 1497. Every month is introduced with a fragment of doggerel verse. The following is a specimen of its contents:

"Saturne is hiest and coldest, being full old,
And Mars with his bluddy swerde, ever ready to kyll.
Sol and Luna is half good and half ill."

"New additions of this almanac were published in the early part of the sixteenth century. The chief attractions of these and subsequent annual publications were prognostications of the weather and fortune-telling, and they became highly popular. Under King James I, of England, almanacs were monopolized by the universities and the Stationers' Company, astrology and superstition being their principal ingredients.

"The 'Vox Stellarum,' of Francis Moore led the way in advertising quack medicines. Of a different but not better sort was 'Poor Robin's Almanack,' dating from 1663 to 1828, which abounded in humor, sometimes extremely coarse.

"The earliest ordinary American almanac is believed to have been issued from the press of William Bradford, in Philadelphia, in 1687. 'Franklin's Poor Richard's Almanac,' first published by him in 1732, and continued twenty-five years, became very popular in this country as well as in England and France, where its proverbial and sage utterances were translated and reprinted. It is said that there are now upward of one hundred different almanacs published in the United States, a number of them being illustrated, relating to almost all imaginable subjects of desirable information for all classes and occupations, and including comic almanacs, as well as versions in foreign languages, chiefly in German" (Fred Myron Colby, in *Golden Rule*).

Judas Tree (Vol. vi, p. 183).—Your Texas correspondent lives in the only State of

our Union in which both kinds of the North American Judas tree, or Red-bud, grow naturally. Sargent's Census Report represents the common red-bud as ranging westward and southward from Western Pennsylvania, as Gray states that it is found in New York. I may add that it is found occasionally in New Jersey, apparently native; but it is just possible that it may have been introduced from some more western or southern region. I think it would be a good thing if some of your nature-loving correspondents would send in facts which may supplement the received accounts of the range and biography of plants and animals.

T. S.

HADDONFIELD, N. J.

Turf and Twig (Vol. vi, pp. 166, etc.).—In Friend's "Flowers and Flower-Lore" (1883), p. 502, we read that in the manor of Winteringham, Lincolnshire, "a straw is always inserted, according to the custom of the manor, in every surrender of copyhold lands, and the absence of this straw would make the whole transaction void and illegal." Other similar facts are stated in the same connection.

J. M. C.

Morton (Vol. vi, p. 88; Vol. i, pp. 144, etc.).—As remarked by J. H., in Vol. i, Morton is an English rather than a Scottish name. There are several *Morton* and *Moreton* parishes. The name is held to mean "the *tun* (farm-stead, or enclosure) on the *moor*." *Dallas*: as a matter of fact and history, this name is Scotch rather than Welsh, but it may have had a Cymric origin.

O. N. N.

PENNSYLVANIA.

Musha (Vol. vi, p. 138).—I feel sure your correspondent did not intend to convey the idea that *musha* "means" *my*; the Irish possessive adjective *mo*, corresponding to our *my*, is too familiar to everybody; we have all heard it in *mo murnin* (my love), *mo bron* (my sorrow), *cuisle mo croidhe* (pulse of my heart), etc.

As to *musha*, due deduction being made for the elasticity of meaning allowed to popular exclamations, is not its primary sense that of *Even so!* *Even though it were*

so! *What harm if it be so!* etc.? And is it not a corruption of the Irish *ma is se* * = *if it be?* I have always looked upon it as such and cheerfully court criticism.

When traveling *en troisième classe* among the peasants of Picardy (France), I have noted a frequent exclamation singularly analogous to *musha*; it is *fusse!* It means *even so!* and is a corruption of *fût-ce = were it*. Nor is this the only instance in which I thought I recognized on the lips of the "sea-divided Kelts" absolutely identical expressions that are not to be found in any language but their respective ones. Am I wrong in this particular case?

A. ESTOCLET.

NEW YORK CITY.

Singing Sands (Vol. v, pp. 214, etc.).—The article "Sahara," in the "Encyc. Britannica," says: "At times the weird singing of the sands, waxing louder and louder, tells the scientific traveler that the motion is not confined to the superficial particles (see Lenz's chapter on this phenomenon)." The writer probably refers to Lenz's "Timbuktu," 1834, a work which I have not seen.

S. F. N.

NEW BEDFORD.

Perpetual Earthquake (Vol. vi, p. 32).—The city of San Salvador, capital of the Central American Republic of Salvador, is called "the swinging mat, or hammock," by reason of its very frequent experiences of seismic disturbance.

M.

Ireland's Eye (Vol. v, pp. 249, etc.).—A friend in Ireland enables me to supplement what I omitted in my note at the above reference.

Dr. P. W. Joyce (my informant says) states that the original name of the island was *Inis Ereann*, or the *island* of a woman called *Eria*.

Under Danish influence, *Inis Eréann* became *Ereann's ey*, and then the English translators, confounding the name of the fair owner with that of the country, took *Ereann's ey* to mean *Erin's ey* and changed it to *Ireland's eye*.

A. ESTOCLET.

NEW YORK CITY.

* *s* before or after *e* is pronounced *sh*.

Prince of Painters (Vol. vi, p. 38).—Another "prince of painters" was Rafael; at least, I lately read an article written by Clarence Cook, in which Rafael is so called, and there would seem to be special propriety in so calling him. F. M.

Patriarchs (Vol. vi, pp. 56, etc.).—Another extinct patriarchate, which does not appear to have been in existence for many years, is that of Mtzhketha, in Georgia, founded in the fifth century, at or near the time when the Georgian Church left the Armenian communion. About a century later, the Georgian Church entered into a union with the Greek or Russian Church. G.

Gulf of the Lion (Vol. vi, p. 162).—That the gulf in question was not named after the far-distant city of Lyons is a foregone conclusion.

That the locally accepted tradition (mentioned by Prof. Estoclet) is worth no more than the general run of popular traditions is quite possible.

But (with all due respect to S. Baring-Gould) who that ever heard the French pronunciation of *Lion* and *Lonnes* could believe in the existence of any etymological connection between the two words, without positive documentary evidence thereof?

G. S.

NEW YORK CITY.

Tyler (Vol. vi, pp. 178, etc.).—According to Fort's "Early History and Antiquities of Freemasonry," in which a chapter is devoted to the historical derivation of this word, its origin is clearly proven to be Norman-French and a corruption of *tailleur de peere*, or stone cutters, the operative ancestors of the modern Freemasons. In an appendix, the cited work gives the ordinance of Boileau, under the year 1254, where these craftsmen in Paris are thus designated and from the same regulation Mr. Fort has drawn curious facts which show that many of the old customs then in vogue among the *tailleurs de peere*, as they are written, were continued centuries after by their lineal descendants, the stone masons of Great Britain.

OBITER.

Woodruff (Vol. vi, pp. 175, etc.).—Woodruff garlands were worn by priests and clerks in England on St. Barnabas' day. Gerarde says that "Woodrooffe hath many square stalks full of joints, and at every knot or joint seaven or eight long narrow leaves, set round about like a starre, or the rowell of a spurre; the flowers grow at the top of the stemmes, of a white colour, and of a very sweete smell, as is the rest of the herbe, which being made up into garlands or bundles, and hanged up in houses in the heate of sommer, doth very well attemper the aire, coole, and make fresh the place, to the delight and comfort of such as are therein."

M.

Liman (Vol. vi, p. 158).—"Tyras, in the rich *liman* of the Dneister, near the modern Akkerman; Odessus, or Ordessus, in the *liman* of the Teligul (it is significant that it is precisely for these large bays of the Pontus that the Greek term λιμήν, *i. e.*, harbour, has preserved itself in the barbarous tongues of the country" (A. W. Ward's translation of Curtius' "History of Greece," Vol. i, p. 444). In the above instances, towns are said to have been built in a liman; that is, as I suppose, in an alluvial region, or in a partly filled-up estuary.

"The shore [of the Caspian, west side] is gashed with thousands of narrow channels, termed *limans*, from twelve to thirty miles in length" (W. B. Carpenter, in "Encyc. Brit.," Art. "Caspian Sea").

JAMES B. TRY.

HELENA, MON.

Trained Buffaloes.—A writer in a very late number of *The Nation*, in describing a visit made by himself in his boyhood (about 1820, it would appear) to Edwardsville, Illinois, says that teams of buffaloes (in some instances yoked with oxen) could be seen in the streets of the town. I have read before of cattle-men who had experimentally yoked and driven the buffalo, and I may have seen something of the kind myself at a circus, but I never knew before that farmers and teamsters had ever utilized the American bison to any noteworthy extent as a draught animal. The fact is one of extreme interest.

KYLOE.

Discoveries by Accident (Vol. v, pp. 179, etc.; Vol. vi, p. 59).—The composition of which printing rollers are made was accidentally discovered by a Salopian printer. Not being able to find the "pelt ball," he inked the type with a piece of soft glue which had fallen from a glue-pot. It was such an excellent substitute, that, after mixing molasses with the glue, to give the mass a proper consistency, the old "pelt ball" was entirely discarded.

The auger with the twisted shank, which makes it self-discharging, is also the result of an accidental discovery. The real screw auger is an American invention, dating back to the year 1774, when John White and Benjamin Brooke, of Hammer Hollow, Valley Forge, Penna., noticed some boys boring holes in the ground with some pieces of hoop-iron. One of these, which had become twisted, was seen to bring up the dirt each time as it made a complete revolution. Being men of an observing turn of mind, White and Brooke began to debate the possibility of constructing a tool for boring wood on the same principle. It was immediately tried, with the addition of a screw point for drawing the cutting edge into the wood. It is needless to add that the experiment was eminently successful.

J. W. W.

IOWA.

Fairy Rings (Vol. vi, pp. 184, etc.).—We had fairy-rings in New England, when I was a child. But they were not true fairy-rings. I think it was the fancy of my mother that first found out, for her children's pleasure, some fairy-rings in a field near the house where I was born. But according to my present recollection these rings were simply round patches of some kind of coarse grass, probably an *Andropogon*, growing year after year, like circular islands, amidst the richer grasses of a permanent "mowing," for we used to call a hay-field a "mowing" in those days.

OBED.

MASSACHUSETTS.

Venomous Serpents (Vol. vi, pp. 178, etc.).—It is often stated that the showily variegated little harlequin snake of the

Southern States is practically harmless, although it undoubtedly has poison glands and fangs. It is sometimes stated that it is impossible to irritate it enough to make it inflict a bite. But I lately met a gentleman, a professed naturalist, who told me that he once found a harlequin (*Elaps fulvus*) in Florida which showed fight from the start. He held a cane out towards the reptile, which bit at the stick with the greatest fury. He thought it probable that its pugnacity and perhaps its venom, too, belonged to it only at a certain time of the year.

M.

BOOKS AND PERIODICALS.

Book News (Philadelphia) for February appears promptly with reviews and illustrations of the more important of the month's books, and short descriptive notices of books of less note, giving as a whole, a clear view over the entire field of literature. Portraits and sketches of authors—Prof. Drummond, Charles Carleton Coffin and Ellen Olney Kirk—a newsy letter from Boston, Talcott Williams' scholarly criticisms, with other notes and items of happenings in the book world, keep this issue up to the standard: "The best literary magazine of the kind published." This number contains also a very good portrait of the late historian, George Bancroft.

The Atlantic for March contains the final installment of Miss Murfree's serial which ends tragically. There is an interesting paper about Richard Grant White, contributed by Francis P. Church, and in a bright autobiographic fragment, entitled "My Schooling," we are told of James Freeman Clarke's early educational training. "The State University in America," by George E. Howard, advocates the establishment of universities in each State, which shall be universities in something more than name, and the relegation of the many colleges of insufficient means to a grade intermediate between the school and the university. A paper on "The Speaker as Premier," by Albert Bushnell Hart, is a timely consideration of a question which has been much before the public of late. Mr. Lowell continues his articles on travel in Japan. Perhaps the most valuable contribution to the number is Francis Parkman's first paper on the "Capture of Louisbourg by the New England Militia," an historical study of much importance, and with an incidental sketch of the Wentworth House, at New Castle, Me., which is very charming. Miss Agnes Repplier, in an amusing and thoughtful paper, called "Pleasure: A Heresy," appeals not for mere cultivation in life, but for a recognized habit of enjoyment. The article is full of good-natured banter at the expense of the self-consciously cultivated persons, who demand from both literature and art, not pleasure, but some serious moral purpose. A review of Mr. Aldrich's new volume of poetry, of one or two French novels, and of Mr. Sargent's "Silva of North America," with the usual Comment on New Books and the Contributors' Club, conclude the number.

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FOR

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THE

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NOTES.

GOLFE DU LION.

(VOL. VI, PP. 203, ETC.)

In this morning's AMERICAN NOTES AND QUERIES, your correspondent G gives his estimate of S. Baring-Gould's comment on the old Greek ports; I cannot leave this same author's would-be derivation of Golfe du lion unnoticed.

As quoted by your respected correspondent Anchor, p. 162, he speaks of the Canal des Lonnes. Now what is the matter with investigating etymological questions as we do others, as practical men, by the light of history and of facts?

First of all, the Bras des *Lones* only came into existence by a mere accident at the beginning of *last* century. A singularly ill-chosen piece of evidence to trot forward, considering that any one who will take the

trouble, can see the designation *Golfe des lions* in excellent French in every one of the neat little local maps executed by the Sieur de Beaulieu a couple of generations before, and that as early as the *thirteenth* century, Gulielmus de Nangis wrote about the *Mare leonis* and explained the origin of the name as now popularly received.

This does not do away with the patois word *lone* itself; but this word *lone*, or *lona*, has the doubtless trifling misfortune of being feminine (how appropriate is *la lona* to the *golfe du lion*!), and, moreover, instead of being the old immediate derivative of "lyn or lon," it is known to be the very latest of the various forms *launa*, *laune*, etc., which it took ages to evolve out of the Latin *lacuna*, a pool; whereas, on the contrary, heaven knows how long the word *lyon* had already been in use, when in the early years of the fifteenth century, Alain Chartier sang:

"Batz pres du lyon le chien
Ainsi te dois contenir."

I make no comments and I pass on to the next wonderful witness.

Regarding Maquelonne (which in its own country is spelled Maguelonne, or better Maguelone), are we to lay aside the noted records of Maguelone, the once flourishing commercial city, the see of an important bishopric, and what not? Are we to ignore that not only the portion of the Languedoc shore now occupied by the pools, but a considerable tract inland were completely under the sea in the Gallic times, and that Magalo, Magalon, or Magalone was then an island right out in the gulf? And are we positively asked to conclude that because (thanks to the action of the volcano over which it stood, thanks to the ravages of religious warfare, of time and of the ocean) that city is but a heap of ruins by the side of a pool in the year of grace 1891, therefore the ancient island of Maguelone was named after that pool?

A derivation, in appearance far more acceptable, was once suggested: the Ligurians had perhaps given their name to the gulf (*Λιγύων* = *Ligyon* = *Lyon*). Alas, if we turn again to the pages of history, we find the designation *Ligusticus Sinus* given per-

sistently to the Gulf of Genoa and never to the *Golfe du lion*. A sad reward for such ingenuity!

With respect to *lyn*, the author was quite safe in stating that "our own London" owed a part of its name to "*lôn*, or *lyn*;" nor would he have gone into dangerous depths if he had named likewise *Dublin* in Ireland, *Dupplin* in Scotland, and *Aberglaslyn* in Wales; but in the name of the A B C of practical philology, what has "our own London" to do with proving that Celtic *lyn* = Mediterranean *lion*?

In my humble opinion, the interesting fact that there is, or was, a *Ria-lin* in Russia, an *Iserlohn* in Germany, a *Loon-op-zand* in Holland, or a *Lin-Tsi-Chow* on the Yun-Ho Canal in the Celestial Empire would have quite as much bearing upon the case; and before I can see the slightest degree of exaggeration in this statement of mine, I must ask to be shown the existence of the root *lyn* in the name of any single town, village, hamlet or castel, harbor or inlet, in any of the French or Spanish provinces bordering the gulf. Is this asking too much?

Had I any desire to push the traditional lion theory, I might adduce, as circumstantial evidence, that, for centuries the lion was the chief symbol on the coin used by the Marseilles traders and through them by those of the whole coast; that the smallest coasting vessel owned by Arelate merchants that ever plied the gulf of Massilia had a lion for its figure head and displayed the motto *ab ira leonis*; that to this very day the armorial device of the town of Arles is *ab ira leonis*; that the lion was so common in heraldry as to give rise to one of the oldest proverbs, "*Qui n'a armes prene lyon*;" that the remains of ancient architecture in those parts abound in lions (witness the two marble lions that have faced the gales of this very *Golfe du lion* for the last 800 years on the Church of Notre Dame in the island of Camargue). I might add, without wandering away to the lions wrongly displayed on the arms of the Spanish city of Leone, or to those of St. Mark's in Venice,* that *bonafide* lions will be found in local names right and left of this gulf; here two islets re-

* Which "Anchor," p. 162, recalls to my mind.

spectively named *Lion de terre* and *Lion de mer*, there the inland localities of *Maolcon*, *Monleoun*, *Castelleoun*, etc., but I have trespassed too far on your space already.

A. ESTOCLET.

NEW YORK CITY.

QUERIES.

A Question of Grimaces.—Why does the taste of anything extremely sour make us shut our eyes and "make faces?"

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

The gustatory nerve, the nerve of the sense of taste, is a branch of the fifth nerve (so called). It is an *afferent* or sensory branch, and takes to the brain an impression derived from any substance having the power of exciting the sense of taste. The brain responds by sending a *motor* impulse (non-volitional) along the fifth nerve to the muscles of the face, making use of the *efferent* or centrifugal fibres of that nerve, which are *motor* fibres. The grimaces are produced by this reflected (*reflex*) impression without any volition on the part of the person who tastes the austere substance.

Tempora mutantur, nos et mutamur in illis.—Who wrote the above line?

M. R.

It occurs in one of John Owen's epigrams (1606), but Owen borrowed it from an epigram, or motto, composed for Lothaire I, by Matthew Borbonius:

"Omnia mutantur, nos et mutamur in illis."

Wells.—Will correspondents kindly send notes of some celebrated wells, or of such noteworthy or historic wells as they may find accounts of?

S. B. D.

DAYTON, O.

The marvelous well of Ahmedabad in India, with its underground galleries; St. Joseph's well at Cairo; that of Orvieto in Italy; a great well at Scarpa, near Tivoli, 1700 feet deep, and cut down through solid rock; the ever memorable well of the patriarch Jacob; at Sychar; these are but a few

of the remarkable historic wells that might be enumerated.

King of Jerusalem.—Who is at present the titular King of Jerusalem?

S. T.

CALAIS, ME.

The Emperor of Austria has among his many minor titles that of King of Jerusalem. The ex-King of the Two Sicilies also bears the same distinction, and there may possibly be others who claim it.

REPLIES.

Patience (Vol. v, p. 150).—An extract from William Harrison's "Chronologie," for the year 1573, says of the newly introduced "Indian herbe called Tabaco," that it is "garnished with great leaves like the paciens." In a note, Dr. Furnivall, quoting from Prior's "Popular Names of British Plants," thus explains the name: "Passions or Patience, a dock so called, apparently from the Italian name under which it was introduced from the South, *Lapazio*, a corruption of *L. lapathum*, having been mistaken for *la Passio*, the Passion of Jesus Christ, *Rumex Patientia*, L." ("Elizabethan England," p. 269).

E. G. KEEN.

WARWICK, PA.

Moons of Mars (Vol. vi, p. 197).—The following extract from a recent number of *Current Literature* will doubtless answer C. T.'s query on the moons of Mars: "The astronomer of the National Observatory, Prof. Hall, who made the famous discovery of the moons of Mars not long ago, spoke of those two interesting satellites as being each about the size of a forty-acre lot. Revolving about the planet like two pretty little golden shuttles, one of them presents the phenomenon of traveling around more than three times as fast as Mars himself does. Thus is produced a very surprising appearance of things from the point of view of the Martian inhabitants, who see this rapidly moving moon seemingly rising in the west and setting in the east, while its companion, in reality circling in the same direction with it at a speed comparatively slow, rises in the

east and sets in the west. In this way both moons are seen in the heavens at once, one going one way and the other the other. They are doubtless dead spheres, like the one that pursues its endless journey around the earth, and are not supposed to be made of green cheese. It is an astonishing fact that these two moons of Mars, so recently discovered, were referred to with much accuracy of description by both Voltaire and Dean Swift in their satirical writings, thus anticipating astronomical science, at which their sarcasms were aimed, by a century. It was all guess on their part, but assuredly one of the most remarkable guesses ever made. Describing his voyage to Laputa, which was inhabited by a people given over to the science of astronomy, Gulliver says: 'They have likewise discovered two lesser stars or satellites which revolve about Mars, whereof the innermost is distant from the planet exactly three of its diameters, and the outermost five of its diameters of the planet; the former revolves in the space of ten hours, and the latter in twenty-one and a half hours.' Now, the fact is, as discovered only the other day, that Mars really has two moons, an inner and an outer one. The diameter of Mars being a little over 4000 miles, Gulliver's estimate for the distance of the inner moon from the planet was about 12,000 miles, whereas it is actually 10,000 miles away. For the outer moon Gulliver gives 20,000 miles as the distance, which is really only 15,000 miles. So he was only 2000 miles off the fact as to one moon, and 5000 miles as to the other. Gulliver mentions the time of revolution for the inner moon as seven and a half hours; it is actually ten hours. The time for the outer moon is set down by the imaginary traveler at twenty and a half hours; in fact, it is a little over thirty hours. Pretty good for a guess at moons that never offered to human observers until a century later the slightest evidence of their existence. Voltaire described the journey of Micromegas, an inhabitant of Sirius, who left the great Dog Star for a visit to the solar system. 'He traveled,' wrote the satirist, 'about 100,000,000 of leagues after leaving Jupiter. Coasting by Mars, he saw two moons circling about the planet, which have hitherto

escaped the observation of astronomers on the earth.' Prof. Hall has named his moons Deimos and Phobos, after the attendants of Mars, who are spoken of in Book xv, of Homer's 'Iliad,' as helping to accoutre the god of war for conflict."

E. BRADLEY SIMS.

NEW YORK CITY.

Bottles in Drug Store Windows (Vol. vi, p. 186).—Where in the world should there be bottles if not in the windows of drug stores? And since the bottles are there for display, they are made large and their contents are colored so as to attract attention. I cannot see any mystery or any special wonderment in the practice in question. It is quite the parallel of the custom of putting up a gilded mortar as the sign of an apothecary's shop.

L.

Visions (Vol. vi, p. 196).—The following clipping from the New York *World*, of February 21, may be of interest to your correspondent "Mystic:" "Michael Conley died in Dubuque, Ia., about ten days ago. His body was taken to the Morgue and the clothes he had on were thrown aside.

"When his daughter in Chickasaw county heard of his death she fell into a swoon. She dreamed she saw the clothes he wore when dying and received from him a message, saying that he had sewed up a roll of bills in his shirt. On recovering consciousness she demanded that some one go to Dubuque and get the clothes.

"In order to quiet her mind her brother visited that city, received the clothes from the coroner and found the money sewed in the shirt with a piece of his sister's red dress, exactly as she had described, though she had known nothing about the patch or the money."

W. W. R.

PHILADELPHIA, PA.

William Tennent (1705-1777), when a student, had a wonderful trance-vision, for which see his published biographies.

Thomas Lord Lyttelton (1744-1799) had a vision, and in consequence of what was seen by him, he predicted the hour of his own death, three days before it occurred, he being in perfect health to the last. M.

"*The Four Marys*" (Vol. vi, p. 197).—When the unfortunate Queen Mary left Scotland to become the wife of the Dauphin of France, she was accompanied by four young ladies of the highest families of her native land, all of the name of Marie—namely, Marie Livingston, Marie Fleming, Marie Seaton and Marie Beaton. The corps of young virgins was kept up, but naturally in the course of time underwent modification. After the queen's return and her marriage with Darnley, the names of the Marys were Seaton, Beaton, Carmichael and Hamilton. The last fell into deadly sin (the ballad says with Darnley) and to conceal her shame destroyed the fruit of her amour, for which she was executed. The most popular ballad on the subject is put into the mouth of the culprit at the foot of the gallows tree:

"When she cam to the Netherbow-port,
She laughed loud laughters three,
But when she cam to the gallow's foot
The tears blinded her e'e.

"Yestreen the queen had four Marys,
This night she'll ha'e but three;
There was Marie Seaton, and Marie Beaton,
And Marie Carmichael and me."

The queen's Marys are mentioned in many ballads, and the name—Marie—seems to have passed into a general denomination for female attendants:

"Now bear a hand my Marys a'
And busk me braw and make me fine."

J. H.

WASHINGTON, D. C.

The four maids of honor to Mary Stuart were Mary Beaton, Mary Seyton, Mary Carmichael, and Mary Hamilton. Swinburne introduces them in his grand Trilogy, *Chastelard*, Bothwell and Mary Stuart. Act i, Scene 1, of "*Chastelard*" is "*The Upper Chamber in Holyrood*"—"The Four Marys," "*Mary Beaton Sings*," and the last speech in "*Mary Stuart*" is also given to her:

"I heard that very cry, go up
Far off long since to God who answers here."

M. R. S.

SENECA FALLS, N. Y.

The four maids of honor to Mary Queen of Scots are pleasantly described in a novel by Whyte Melville, called the "*Queen's Marys*," in which may be found this verse, part of an old song:

"There was Mary Seatoun and Mary Beaton
And Mary Carmichael and me."

"Me" being Mary Hamilton, who is, I think, Melville's heroine. J. H. C.

NEW YORK CITY.

Edward Youl (Vol. vi, p. 174).—Mary Howitt's "*Autobiography*" has some account of this gifted swindler (Vol. ii, pp. 51-55). Some of Youl's "*Stories*" and "*Poems*" may be found in *Howitt's Journal*, to which he became a contributor in 1847.

Among his numerous political contributions to that periodical is "*King Gin*," beginning,

"A palace, and a king within;
Hail, potent monarch! Hail, King Gin!"

Youl was a contributor, also, to the *Standard of Freedom* (1847-1849) under management of John Cassell.

An engagement with the *Eclectic Review* was pending at the time of the disclosures of his forgeries. F. T. C.

HARTFORD, CONN.

Origin of the Curfew (Vol. vi, p. 160).—The historian of the "*Conquest*," E. A. Freeman, has the following account of the institution of the Curfew ordinance:

"In the year after King Henry's death (which was the year 1061), in a Synod held at Caen by the authority of William Duke of Normandy, and attended by Bishops, Abbots and Barons, it was ordered that a bell should be rung every evening, at hearing of which prayer should be offered, and all people should get within their houses and shut their doors. This odd mixture of piety and police seems to be the origin of the famous and misrepresented curfew.

"Whatever was its object, it was at least not ordained as any special hardship on William's English subjects."

Freeman refers to the "*Concilia Rotomagensis Provincial*" of Guillaume Bessin;

a Benedictine monk (1654-1736), and a high authority in matters ecclesiastical ("Hist. Norman Conquest," Vol. iii, p. 185).

That William ordered the ringing of the curfew to prevent his subjects in England from assembling in secret, to plan schemes of rebellion against himself, I read elsewhere is only traditional and lacks the basis of historic proof.

Francis Gross, in the "Antiquarian Repository," gives a description of the curfew, or *couvre-feu*, and accompanies it with a drawing of the same utensil.

He says: "Probably curfews were used in the time of the Conqueror for the more ready obedience to the laws of that king, who in the first year of his reign directed that on the ringing of a certain bell, then called the curfew bell, all persons should put out their fires and candles. Whether a bell was ordered to ring expressly for the purpose, or whether the signal was to be taken from the vesper-bells of the convents, is a matter on which antiquarians are not entirely agreed" ("Antiquarian Repository," 1807, Vol. i, pp. 3, 4).

All are quite familiar with the line in Gray's famous "Elegy:"

"The curfew tolls the knell of parting day."

It would be interesting to obtain poetical references of an earlier date.

MENÓNA.

Organ Mountains (Vol. vi, p. 160).—The Organ Mountains, or Serra dos Orgões as they are called in Brazil, are a range of mountains about forty miles from Rio Janeiro, of a granite formation. In the distance they resemble the pipes of an organ, and are from 5700 to 8000 feet in height, and form in part the Brazilian Andes range.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Flower of Burgundy (Vol. vi, p. 197).—Years ago, there was a small-flowered variety of the rose which was much grown in this country under the name of the Burgundy rose. Is this the plant inquired for?

S. M. N.

SALEM, N. J.

Derne (Vol. vi, p. 186).—See Festus Foster's "Life of General Eaton;" also, Sparkes' "American Biographies."

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Silver Sister-world (Vol. vi, p. 197).—I would offer, not as a finality, but merely as a tentative suggestion, the following paraphrase of the passage in question:

"Till the moon rises above the eastern mountains, and glasses herself in the tears of my betrothed, who watches me as I ride away across the hills which overlook the valley where she dwells."

R. E. C.

ALEXANDRIA, VA.

Cromwell's Poet-Laureate (Vol. vi, p. 150).—Although I cannot find in the many authorities which I have examined any statement that Milton was Cromwell's Poet-Laureate, still I am of the opinion that he filled that position under the "Protector." He (Milton) was made Latin Secretary of State of the Commonwealth, and later was the Latin Secretary of Cromwell. He also published a defense of the execution of Charles I.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

REFERRED TO CORRESPONDENTS.

Candleberry.—Allusion has been made several times in your columns to the candleberry shrub, bayberry, or wax-myrtle, *Myrica cerifera*. The books describe a wax-bearing African species of the same genus. I have often heard old people tell about the former use of "bayberry tallow," or wax, for candle-making. I wish to inquire whether this old-time material is still in use as an illuminant in any part of this country?

Z. B. X.

CALIFON, N. J.

Prince of Wales.—Does this heir apparent to the British throne have anything to do with the governing of the principality of Wales, or is his title simply an honorary one?

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Authorship Wanted.—

"The grandeur that was Rome,
The glory that was Greece."

? ? ?

SAN FRANCISCO, CAL.

Origin of the Name "Glenullin."—

In Campbell's "Lochiel's Warning," does "Glenullin" (in the line, "'Tis thine, O Glenullin, whose bride shall await") refer to Lochiel? And, if so, what is the origin of the name?
R.

Lamb Tree.—In what traveler's writings can I find an account of the fabulous "lamb-tree?"

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Irish Brigade at Fontenoy.—What was the strength of the Irish "brigade" in the battle of Fontenoy? Against whom particularly was it pitted and what was the strength numerically of its opponents?

? ? ?

SAN FRANCISCO, CAL.

Seeing Stars in Day-time.—Is it a fact that one can see stars in broad daylight if he descends a well or mining-shaft over one hundred feet deep, and looks out at the opening above?

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Wenona.—I have seen or heard something about a species of serpent of California called the Wenona. Where can I find an account of that serpent, and whence is the name derived?

CAMENES.

WAYNE, PA.

Wearing Cap on all Occasions.—What is the authority for a sailor, a soldier, a cook, and the Earl of Piersy and his descendants wearing a cap on all occasions?

? ? ?

SAN FRANCISCO, CAL.

Bastard Heron.—Who was "the Bastard Heron," mentioned in Scott's account of the battle of Flodden as fighting on the English side?
R.

By the Street of Bye and Bye.—Who is the author or what is the derivation of phrase, "By the street of Bye and Bye we arrive at the house of Never?"

? ? ?

SAN FRANCISCO, CAL.

COMMUNICATIONS.

Chinese Flowers of Speech (Vol. v, p. 219).—The following example is quite in the line of the curious Chinese quotations given by Prof. Estoclet at the above place. When the Chinese express the wish, "May all your descendants become famous," they say, *Lan kuei t' êng fang*, "May the *Epidendrum* and the *Cassia* put forth extraordinary fragrance." Instead of our "Every dog has his day," they say, "In the second month the peach tree blooms, but the Chrysanthemums not till the ninth."

A. M. B.

FARGO, N. DAK.

E Pluribus Unum (Vol. vi, pp. 160, etc.).—In the interesting little poem "Moretum," thrown into comparative obscurity by its bigger brothers, Virgil describes the early rising of a poor country farmer and the preparation by himself of his morning meal.

The grinding of the corn between two stones, the kneading of the dough, etc., are minutely detailed; then, while the cake is baking, we see the poor fellow setting about the master-piece of his banquet, a toothsome salmagundi of (please send this to Ward McAllister) four cloves of garlic, some parsley, coriander, rue and a lump of hard salt cheese. Sneezing, weeping with the pungency of his mixture, he triturates the whole into a homogeneous mass, and now we come to the point:

"It manus in gyrum; paulatim singula vires
Deperdunt proprias; color est e pluribus unus."

This seems to have suggested Sylvanus Urban with an appropriate motto for the first volume (January–December, 1731) of the *Gentleman's Magazine*; on the front page appeared a hand holding a bouquet of miscellaneous flowers with the motto *E pluribus unum*.

The latter in its turn may have been in the mind of the English *litterateur* who suggested our national coat of arms and motto to John Adams during his stay in London in 1779.

I remember seeing, somewhere, *E pluribus unum* referred to a line in Horace; how utterly careless the suggestion was, may be seen by the most superficial reader of the passage alluded to:

"Non es avarus; abi, Quid? Cætera jam simul isto
Cum vitio fugere? Caret tibi pectus inani
Ambitione? Caret mortis formidine et ira?"

* * * * *
Quid te exemta juvat spinis de pluribus una?"

(Epistles ii, 2.)

A. ESTOCLET.

NEW YORK CITY.

The phrase, *e pluribus unus*, occurs in line 103 of the "Moretum," a short and pleasant idyllic poem, commonly attributed to Virgil. The passage is:

"It manus in gyrum; paullatim singula vires
Deperdunt proprias; color est e pluribus unus;
Nie totus viridis, quia lactea frusta repugnant."

The "Moretum" is the concluding work in "Publii Virgilii Maronis quæ extant Omnia Opera," in the collection, "Bibliotheca Classica Latina."

Some scholars have thought the "Moretum" a translation or imitation of another poem by Parthenius, Virgil's instructor in Greek (Teuffel).

Not *e pluribus una*, but *de pluribus una*, is the phrase found in Horace, as may be seen:

"Quid te exemta juvat spinis de pluribus una."
(Epist. ii, Lib. ii, 212.)

"E Pluribus Unum" may be found at the close of the preface of the *Gentleman's Magazine* from 1840 down to 1861 inclusive. Of more recent volumes I cannot speak. But the title-page originally bore the double motto, *Prodesse et Delectare—E Pluribus Unum*, which was in use, excepting for occasional intervals, down to 1840. One of these intervals was 1790-1797, about the period, it is said, the motto was adopted by the United States government, when both vignette and motto had disappeared from the famous periodical.

MENONA.

Bulls.—Maria Edgeworth, in her "Essay on Irish Bulls," remarks that "the difficulty of selecting from the common herd a bull that shall be entitled to the prize, from the united merits of preëminent absurdity and indisputable originality, is greater than hasty judges may imagine." She also says, further, that "many bulls, reputed to be bred and born in Ireland, are of foreign extraction; and many more, supposed to be unrivaled in their kind, may be matched in all their capital points." To prove this, she cites numerous examples of well-known bulls, with their foreign prototypes, not only English and Continental, but even Oriental and ancient. Among the parallels of familiar bulls to be found nearer our American home since the skillful defender of Erin's naïveté wrote her essay, one of the best is an economical method of erecting a new jail:

The following resolutions were passed by the Board of Councilmen in Canton, Mississippi:

1. *Resolved*, By this Council, that we build a new Jail.
2. *Resolved*, That the new Jail be built out of the material of the old Jail.
3. *Resolved*, That the old Jail be used until the new Jail is finished.

It was a *Frenchman* who, in making a classified catalogue of books, placed Miss Edgeworth's essay in the list of works on "Natural History;" and it was a *Scotchman* who, having purchased a copy of it, pronounced her "a pur silly body, to write a book on bulls, and no ane word o' horned cattle in it a', forbye the bit beastie [the vignette] at the beginning." Examples from the common walks of life and from periodical literature may readily be multiplied to show that these phraseological peculiarities are not to be exclusively attributed to Ireland. But if we adopt Coleridge's definition, which is, that a bull "consists in a mental juxtaposition of incongruous ideas, with the sensation, but without the sense of connection," we shall find frequent instances of its occurrence among standard authors.

Swift, being an Irishman, of course abounds in blunders, some of them of the most ludicrous character; but we should

hardly expect to find in the elegant Addison, the model of classical English, such a singular inaccuracy as the following :

"So the *pure limpid* stream, when *soul with stains*
Of rushing torrents and descending rains" (Cato).

"He must have *seen* in a blaze of *blinding* light (this is '*ipsis Hibernis Hibernior*') the vanity and evil, the folly and madness, of the worldly or selfish, and the grandeur and truth of the disinterested and Christian life" (Gilfillan's "*Bards of the Bible*").

"The real and peculiar magnificence of St. Petersburg consists in *thus sailing apparently upon the bosom of the ocean, into a city of palaces*" (Sedgwick's "*Letters from the Baltic*").

"The astonished Yahoo, smoking, as well as he could, a cigar, *with which he had filled all his pockets*" (Warren's "*Ten Thousand a Year*").

The following specimens are from the works of Dr. Johnson :

"Every monumental inscription should be in Latin ; for that being a *dead* language, it will always *live*."

"Nor yet perceived the vital spirit fled,
But still fought on, *nor knew that he was dead*."

Shakespeare has not only *shown* human nature as it is, but as it would be found in *situations to which it cannot be exposed*.

"Turn from the glittering bribe your scornful eye,
Nor sell for gold *what gold can never buy*."

"These observations were made *by favor of a contrary wind*."

The next two are from Pope :

"Eight callow *infants* filled the mossy nest,
Herself the ninth."

"When first young Maro, in his noble mind,
A work *it* outlast immortal Rome designed."

Shakespeare says :

"I will strive with things impossible,
Yea, *get the better of them*."

("Julius Cæsar," ii, i.)

"A *horrid silence* first *invades the ear*" (Dryden).

"And *inaccessible* by *shepherds trod*."

(Home; Douglas.)

In the Irish bank-bill passed by Parliament in June, 1808, is a clause providing

that the profits shall be *equally* divided and the *residue* go to the Governor.

Sir Richard Steele being asked why his countrymen were so addicted to making bulls, said he believed there must be something in the air of Ireland, adding, "I dare say *if an Englishman were born there* he would do the same."

Mr. Cunningham, to whom we are indebted for the interesting notes to Johnson's "*Lives of the Poets*," pronounces his author *the most distinguished of his contemporaries*.

Sir Walter Scott perpetrates a curious blunder in one of his novels, in making certain of his characters behold a sunset over the waters of a seaport on the *eastern* coast of Scotland.

The following occurs in Dr. Latham's "*English Language*." Speaking of the genitive or possessive case, he says :

"In the plural number, however, it is rare ; so rare, indeed, that whenever the plural ends in *s* (as it always does) there is no genitive."

Byron says :

"I stood in Venice on the Bridge of Sighs,
A palace and a prison *on each hand*."

(He meant a palace on one hand, and a prison on the other.)

Dr. Johnson, in his Dictionary, defines a *garret* as "room on the highest floor in the house," and a *cock-loft* as "the room over the garret."

For the sake of comparison, we recur to the favorite pasture of the genuine thorough bred animal.

The manager of a provincial theatre, finding upon one occasion but three persons in attendance, made the following address : "Ladies and gentlemen—as there is nobody here, I'll dismiss you all. The performances of this night will not be performed ; but *they will be repeated* to-morrow evening."

A Hibernian gentleman, when told by his nephew that he had just entered college with a view to the church, said, "I hope that I may live to hear you preach my funeral sermon."

An Irishman, quarreling with an Englishman, told him if he didn't hold his tongue, he would break his impenetrable head, and let the brains out of his empty skull.

"My dear, come in and go to bed," said the wife of a jolly son of Erin, who had just returned from the fair in a decidedly how-come-you-so-state; "you must be dreadful tired, sure, with your long walk of six miles." "Arrah! get away with your nonsense," said Pat, "it wasn't the *length* of the way, at all, that fatigued me; 'twas the *breadth* of it."

A poor Irishman offered an old saucepan for sale. His children gathered around him and inquired why he parted with it. "Ah, me honeys," he answered, "I would not be after parting with it but for a little money to buy something to put in it."

A young Irishman who had married when about nineteen years of age, complaining of the difficulties to which his early marriage subjected him, said he would never marry so young again if he lived to be as old as Methuselah.

In an Irish provincial paper was the following notice: "Whereas Patrick O'Connor lately left his lodgings, this is to give notice that if he does not return immediately and pay for the same, he will be advertised."

"Has your sister got a son or daughter?" asked an Irishman of a friend. "Upon my life," was the reply, "I don't know whether I'm an *uncle* or *aunt*."

"I was going," said an Irishman, "over Westminster bridge the other day, and I met Pat Hewins. 'Hewins,' says I, 'How are you?' 'Pretty well,' says he, 'thank you, Donnelly.' 'Donnelly,' says I, 'that's not *my* name.' 'Faith, no more is mine Hewins,' says he. So we looked at each other again, and sure it turned out to be nayther of us; and where's the bull of *that*, now?"

"India, my boy," said an Irish officer to a friend on his arrival at Calcutta, "is the finest climate under the sun, but a lot of young fellows come out here and they drink and they eat, and they drink and they die; and then they write home to their parents a pack of lies, and say it's the climate that has killed them."

In the perusal of a very solid book on the progress of the ecclesiastical differences of Ireland written by a native of that country, after a good deal of tedious and vexatious matter, the reader's complacency is restored

by an artless statement how an eminent person "abandoned the errors of the church of Rome, and adopted those of the church of England."

Here is an American Hibernicism, which is entitled to full recognition: Among the things that Wells & Fargo's Express is not responsible for as carriers was one concluded in the following language in their regulations: "Not for any loss or damage by fire, *the acts of God*, or of Indians, *or any other public enemies of the government*."

George Selwyn once declared in company that a lady could not write a letter without adding a *postscript*. A lady present replied, "The next letter that you receive from me, Mr. Selwyn, will prove that you are wrong." Accordingly he received one from her the next day, in which, after her signature, was the following:

"P. S. Who is right, now, you or I?"

Ex.

Lake Drained (Vol. v, pp. 114, etc.).

—The large lake in the rear of the city of Manzanillo, Mexico, burst its confines in the year 1881, and within three days drained every drop of its waters into the sea. The lake was full of alligators and the harbor was full of sharks. When the monsters met, a water battle immediately began and was waged during the entire three days in the presence of most of the people of the city.

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Pomegranates (Vol. vi, pp. 190, etc.).

—According to Swedenborg's interpretation the pomegranate, at least in some instances, signifies natural or external truths held in the memory. I suppose the idea is this: Some persons apprehend truths correctly enough, according to the plain or literal every-day meaning, without understanding or caring for the spiritual or heavenly significance which lies back of the outward seeming. Truths held merely in the memory do not transform the life nor affect the real and inward character. Such truth as is held in this outward manner is figured by the pomegranate.

R. G. N.

Crane and Stone (Vol. vi, pp. 143, etc.).—"Aristotle thinketh that in greate windes, the bees carry little stones in their mouthes to peyse their bodyes, least they be carryed away, or kepte from their hives, vnto which they desire to returne with the frutes of their labour. The crane is said to rest vpon one leg, and holding vp the other, keepe a Pebble in her clawe, which as sone as the senses are bound by approach of sleepe, falles to the ground, and with the noise of the knock against the Earth, makes her awake, whereby shee is euer redy to preuent her enemies. Geese are foolish birdes, yet when they flye ouer the mount *Taurus*, they shew greate wisdom in their own defense: for they stop their pipes full of grauel to auoide gagling, and so by silence escape the Eagles" (Gosson, "The Schoole of Abuse," 1579). M.

Rock City (Vol. v, p. 305; Vol. vi, p. 35).—A curious group of rocks near Milan, Italy, recently described by the French Academy of Sciences, is known all over Lombardy as "Nature's City," called by the Italians, *Montpellier-le-Vieux*. It is an irregular mass of rocks from ten to two hundred feet in height, and resembles a ruined city in a most striking manner. The "citadel" is an immense pile of stones surrounded by fine depressions 300 to 400 feet deep, one of which appears like a ruined amphitheatre, a second a necropolis, a third a parade, the fourth a regularly laid-out city quarter, with monuments, gates, straight streets and intersections, suggesting at once such places as Pompeii, Carnac and Persepolis. The whole "city" covers an extent of some 200 acres, and is surrounded by a natural wall some 300 feet high. The French explorers dub it "a most wonderful freak of nature."

J. WELLINGTON WRIGHT.

KKOOXVILLE, IA.

Symmes' Hole (Vol. vi, pp. 184, etc.).—*Apropos* of this subject, I beg leave to submit the following passage, clipped from an advertisement of the present year: "Koreshan Astronomy; the 'Hollow Globe Theory' a fact demonstrated! A revolution

in astronomical science! Modern astronomy demonstrated to be false in the interpretation of its facts and figures. The sun, moon and stars less than 4000 miles distant, and all inside the shell of the earth. By Prof. Royal O. Spear. Price, 50 cents. The Guiding Star Publishing House, 2 and 4 College Place, Chicago, Ill., publish these monographs, and they will be sent on receipt of the respective prices. 'The Guiding Star' is the exponent of Koreshan Science, and is published at \$2.00 a year."

L. N. R.

Morton—Dallas (Vol. vi, pp. 202, etc.).—In corroboration of O. N. N.'s statement that the name Dallas is Scotch rather than Welsh, let me refer to the parish of Dallas near the town of Forres, Morayshire, Scotland. The connection between place and family names is too well known to require illustration. If the name Dallas is Cwmric at all, it is Pictish Cwmric. J. H.

WASHINGTON, D. C.

Remarkable Predictions (Vol. vi, p. 55).—When Babbia of Nisibis, a Nestorian saint, was living at Kephars-Uzzel, a woman brought to him her crippled son for a blessing, saying, "He is only half a man." "Nay," said the good and holy monk; "this shall be no half-man; he will become the father of fathers and the teacher of teachers; his fame and his noble words shall be known over all the east." The lame boy became one of the wonders of the eighth Christian century, and Abraham the Lame is still honored by the Nestorians as one of their great lights.

R. E. C.

Snake Cave.—The mention of the Grotta dei Serpi (Vol. vi, p. 127) recalls the name of the Snake Cave (so-called) in the Cuttack District, Orissa, British India. It seem to be artificial, and like many other grottoes in its vicinity was in all probability at one time the seat of a Buddhistic shrine.

THOMAS DALE.

WYNCOTE, PA.

Musha (Vol. vi, pp. 202, etc.).—I know the Irish language through speech only, and

dare not attempt to write it. However, I would change *Musha* to *Mushe*. It is somewhat difficult to translate the word, as it has various meanings. Of course it is not "the Irish possessive objective *mo*" (or *mu*, as I hear it), but it comes very near to the English, *Oh my!* or, *Oh dear me!* Sometimes it conveys the idea of condescension and pity. Again it may express dissent, and even disgust. Any one pretending to be what he is not, or presuming, without reason, to be better than his neighbor, is greeted with the question, "Mushe what did you ever do?" or, "Mushe where did you come from?" I have often heard the expression, "Oh Mushe! will you stop your fooling?" But *mushe* in the sense of "even so" I never heard. It may, however, in many cases have the opposite meaning.

J. T. L.

WASHINGTON, D. C.

Cañon (Vol. vi, p. 187).—I lately came across an instance in a book where a certain river is said to *cañon* through a range of mountains. This is an example of that "depravation of words" (Vol. vi, p. 104), which, in the opinion of well-informed critics, is much more prevalent just at present in Great Britain than in this country.

M.

Rattled (Vol. vi, p. 199).—I wonder whether the derivation of this slang word from "rattle-weed" is based upon positive knowledge, or whether it is a mere guess. It is well known that our North American species of *loco* (rattle-weed, or milk-vetch) are very numerous. But so far as I am informed, our people in the Atlantic States do not look upon them as poisonous; they have scarcely a common name for them. Various species, like *Astragalus Mexicanus*, have large plum-like fruits, which are said in Wood's "Botany" to be "eaten unripe by travelers, raw or cooked." They are called ground plums. There are over 500 species of *Astragalus*, according to the received classification. I do not think that they are all to be regarded as poisonous plants. In Europe the seeds of some kinds are used as a substitute for coffee. Various Asiatic species afford gum tragacanth, which is by no

means to be regarded as a poisonous article. A genus of plants pretty closely allied to the above is the *Crotalaria*, various species of which are known as *rattle-box*, or *rattle-pod*.

* * *

Lucky Hook.—The notice, by E. Prioleau, of the legacy of a fish-hook (Vol. vi, pp. 162) put me in remembrance of days long gone by. One of our neighbors (we will call him Billy Porter) was a thriftless, or "shiftless" fellow, an excellent neighbor in many respects, but much fonder of rum than of hard work. A good part of his living was made by fishing and hunting. He had what he called a "lucky hook," and occasionally—very rarely—he would lend it to some one of his boy friends. Billy Porter's "lucky hook" was well known to all the boys in that "neck of woods," and I think that most of us believed it to possess a mysterious excellence as a taker of cat-fish, eels and other "pan fish."

S. F.

Alison (Vol. vi, pp. 174, etc.).—I have memorandum of the word *Alison* in a third sense. Mr. Friend records it as a popular form of the plant name *alyssum*. According to the received opinion this plant was named from the Greek *a* privative and *λύσσα*, rabies, or anger; hence it is called *madwort*. Others say it was so named because it cures the hiccup (Cf. Gr. *λόγειν*, to sob, or hiccup). * * *

Adobe (Vol. vi, p. 187).—Another use of the word *adobe*, not unknown in some parts of California, is that which makes it the name of a kind of clay. So distinguished a writer as Prof. E. W. Hilgard often speaks of *adobe* soils.

M.

Corrigenda.—*Charley-horse* (Vol. vi, p. 196).—For "Charley-puscott" read "Charley-prescott." For "Charley-ren" read "Charley-ken."

In *Pets of Distinguished People* (Vol. vi, p. 197), "Lord Oxford" should be "Lord Orford."

Ed.

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NOTES.

MEDIAEVAL SERMON BOOKS.

Few students there are that have any idea of the multitude of Sermon Books which circulated among priests and people in an age with and without printing. The monks made collections of sermons and stories of eloquent preachers, and their MSS. are now hid away in the great libraries of Europe. These sermons were immensely popular among the unlearned people, among the folk. As soon as there was a press, collections of sermons designed for the use of preachers, or collections of stories to instruct the people, were issued in edition after edition. For example, the "Sermones Quadragesimales" of Gritsch, a Franciscan, were written shortly before 1440, and yet

Hain registers twenty-six editions before the year 1500.

Now, these monkish collections of sermons and stories form a most curious chapter in our literary history. Strange to say, sermon books quickly passed out of popular favor and memory. Their place was taken by *Volksbücher*, which contained principally stories, fables and jests. The only collection that could be called popular was the "Gesta Romanorum."

It is quite of late years that anything like a complete and scholarly account of the subject has been accessible to English students of comparative folk-tales and readers generally. In this respect, French and German scholars were ahead of us. With the exception of brief references in Dunlop's "History of Fiction," Cæsterley's notes to the "Gesta," and a few other notices, the history of mediæval culture and fiction was a blank to the average English reader. In French, there was M. Lecoy de la Marche's account of "La Chaire française au moyen âge," first published in 1868. The same learned writer added to our scanty store of knowledge in his edition of the "Liber de Donis" of Etienne de Bourbon. M. Bourgain, in his "La Chaire française au XII^e Siècle," also contributed not a little to this subject. In German there was Cruel's "Geschichte der deutschen Predigt im Mittelalter," issued in 1879, and also Linsenmeyer's more elaborate history of the same period.

But it has remained for an American scholar to cover the vast and little-explored field of mediæval sermons and stories in a most scholarly manner. Thanks to the learning and assiduity of Prof. T. F. Crane, of Cornell University, we are at last able to give a satisfactory account of a most important and most interesting chapter in comparative literature. The value of Prof. Crane's two studies would not be easy to overrate. His first study was a paper on "Mediæval Sermon Books and Stories." His second study is his edition of "The Exempla of Jacques de Vitry," recently issued by the English Folk-Lore Society. "The object of this book," in the language of the learned editor, "is to show the importance of a single preacher, by exhibiting as fully as possible in the notes the diffusion

of his stories; first, among other preachers, and, secondly, among the public at large by means of their sermons." To his task Prof. Crane has brought the trained mind, the *flair* or scent of the acute folk-lore, and the wealth of illustration which is shown in the introduction, the analysis and the notes to "The Exempla of Jacques de Vitry." He made two visits to Europe for the purpose of examining the extensive collections of Jacques de Vitry's *exempla*, which are contained in MS. most complete in the British Museum MS. Harl. 463, in the Vatican MS. 9352, and in the Bib. Nat. MS. Lat. 15,661. And if any of De Vitry's *exempla* have escaped Prof. Crane's patient researches, it has not been for lack of attention or resources on his part. The result is that his book (which has been, in truth, a labor of love) is the most important contribution to the study of storiology and comparative literature that has been since the masterly edition of that great storehouse of Indian fable and fiction—the *Pantschatantra*. The student who would understand the manner in which Eastern folk-lore and fiction were diffused will have to avail himself of Prof. Crane's scholarly work before him.

Some account of the use of apologues, or, as they are usually termed, *exempla*, may here be given. According to Prof. Crane, the first systematic use of *exempla* is to be found in the homilies "in Evangelia" of Gregory, before 604. About the end of the twelfth or the beginning of the thirteenth century the practice of using *exempla* in sermons became common. The reason is concisely stated as follows: "The popular character of the audiences modified essentially the style of preaching, and it became necessary to interest and even amuse the common people who had gradually become accustomed to an entertaining literature more and more secular in its character, and who possessed, moreover, an innate love for tales." Then came the eminent and eloquent prelate, Jacques de Vitry, who made stories an important part of his preaching to the people. He was born at Argenteuil, near Paris, about 1180. He led a most busy and active life up to the time of his death at Rome, in the year 1240. He was elected Bishop of Acre, in 1214, took part

in the crusades, was sent by the pope to preach the crusade against the Albigenses sometime during 1228, and in that year he was created cardinal and Bishop of Tusculum. Jacques de Vitry's writings can be divided into two classes—historical and conclamationary. We are here concerned with his sermons, which consist of four collections. But it is in his "*Sermones Vulgares*" (seventy-four in number) that the *exempla* are found so plentifully larded. The full title is "*Sermones vulgares, ad status, or ad omne hominum genus*," and the sermons were arranged to meet the wants of both the clergy and laity. Soon after De Vitry's death the demand for some convenient edition of the *exempla* alone led to numerous collections of his stories for the use of other preachers who wanted to retail them in their sermons.

I cannot begin to mention even the names of mediæval preachers who made a systematic use of *exempla*. Some idea of the enormous popularity of such collections of sermons may be gained from the following: The "*Sermones de tempore et de sanctis*" of John Herolt, a Dominican monk of the fifteenth century, went through twenty-nine editions before 1500. The "*Promptuarium*," often appended to the "*Sermones*," contained "an extra supply of *exempla*." The "*Sermones de sanctis*" of Meffreth, first used in 1443, passed through ten editions before 1500. The anonymous collection known as "*Paratus de tempore et de sanctis*" registers seventeen editions before 1500. John of Werden's "*Sermones Dormi Secure*" was reprinted twenty-five times before 1500. The "*Thesaurus novus sive Sermones de tempore*," etc., passed through a dozen different editions before 1500. We have already alluded to the twenty-six editions before 1500 of Gritsch's "*Quadragesimale*."

A few words may be said of the enormous number of collections of *exempla* without the sermons. These collections were used as magazines, from which less imaginative and less original preachers drew, or, as Prof. Crane puts it, they afforded preachers in general a magazine of illustrations. Many of these collections still remain in MS. and the printed collections, which were ofte

fresh compilations, enjoyed immense popularity. Collections of *exempla* for the use of preachers may be divided into three classes.

1. We have those which are designated "*Alphabetum Exemplorum*." They are arranged in alphabetical order by topics. The "*Promptuarium*" of Herolt, already mentioned, passed through thirty-four editions before 1500. The "*Exempla virtutum et vitiorum*," etc., edited by John Herold of Basel, is in three ponderous volumes. The "*Fleurs des Exemples ou Catechisme historique*" of d'Averonet fills 1405 pages. And so on.

2. We have a class of *exempla* in which the story has appended to it a moral conclusion. Sometimes it is an explanation of the hidden or allegorical meaning of the story. To this class belongs the "*Gesta Romanorum*." In some of these collections of moralized stories, as in the "*Scala Celi*" (Ladder to Heaven), the moralization is brief or perfunctory. The *exempla* in the "*Scala*" are taken from a variety of sources, and told in an interesting way. In other collections of moralized stories, the allegory is the main point, while the stories are introduced by way of illustration. They usually deal with natural history. The "*Summa Magistri*" of Johannes de Sancto Geminiano is "encyclopædiac in its character;" it is in ten books, and passed through six editions before 1500. The "*De proprietatibus rerum*" of Bartholomew Glanville is divided into nineteen books, and is devoted chiefly to natural history, vegetables and plants, heaven and the elements. It registers twenty-six editions before 1500.

3. We have systematic treatises for the use of preachers, which contain large numbers of *exempla*. One of the earliest and most interesting is the "*Liber de septem donis*," etc., of Etienne de Bourbon, a friend and fellow-preacher of Jacques de Vitry. The real title is long and begins, "*Tractatus de diversis materiis predicabilibus ordinatus*," etc. It was intended to be in seven parts, but extends only to the fifth division, probably arrested by the death of the author about the year 1261. The "*Liber de septem donis*" is the great storehouse from which succeeding collectors have drawn *ex-*

empla for other collections. Another popular treatise was Robert Holkot's commentary on the "Wisdom of Solomon" ("Opus super sapientiam Solomonis"). It passed through eight editions before 1500. The "Summa Prædicantium" of John Bromyard consists of 971 folio pages, and is a wonderful mass of *exempla* "culled from every imaginable source, profane and sacred, and belong to every class of fiction from fables to jests." The author was an English Dominican, and his compilation was first issued about 1485 at Basel.

Prof. Crane also gives an account of *exempla* not in Latin, but based upon Latin collections and intended for the edification of the general reader. Contrary to general impression, the learned editor shows that the most extensive of these collections are found in Spain, "a land early distinguished for its fondness for moral stories and the important rôle it played in introducing Oriental fiction into Europe." The collections of Italian *esempi* are not noteworthy or valuable, except that they possess a certain literary interest. The use of *exempla* originated in France, but that country does not afford such extensive collections as Prof. Crane finds in Spain. Very recently M. Paul Meyer discovered a collection with moralizations in Anglo-Norman French made in the fourteenth century by Nicholas Bozon, an English Franciscan. Another popular collection containing *exempla* is the "Fleur des commandemens de Dieu." This treatise on the Decalogue was translated into English by Andrew Chertsey, and is one of the rarest productions of Wynkyn de Worde's press. The English edition is dated MCCCCCXX. Another French treatise upon the Decalogue, by William of Wadington, was extremely popular, an English translation being made in 1303 by Robert of Brunne. There is no collection of *exempla* in English, except the translations of Etienne de Besançon's "Alphabetum narrationum" now in MS. in the British Museum.

But to conclude: It was through the pulpit that Oriental tales were first disseminated among the people of European lands. Many of the *exempla* told by mediæval preachers were rather broad and coarse, and the improper use of illustrative stories was

checked by decrees of ecclesiastical councils. Finally, with the invention of printing, the *exempla* of Jacques de Vitry suddenly "turn up," as Prof. Crane has shown, in the finished tales of the Decameron, in the *facetie* or jest-books of the sixteenth and seventeenth centuries, in poetry of Chaucer, in the tragedies of Shakespeare, and naturally in the celebrated fables of La Fontaine.

L. J. VANCE.

NEW YORK CITY.

POT-HERBS.

Using the term *pot-herbs* in the sense of *greens*, and excluding such market-garden plants as the spinach, orach and cabbage from the list, there is considerable interest to be found in a survey of the subject of pot-herbs, as an element of folk-knowledge, and as a branch of the domestic economy of rural life. The pot-herbs we are to consider as a rule are uncultivated plants, but the first one on our list, the common *dandelion*, is in some places grown by the kitchen-gardeners on a large scale. Country people as a rule prefer it to any other herb. The dandelion has a fashion of closing its flowers during the heat. Many superstitions are connected with this plant. Children puff at its crown of seed-hairs to tell the time of day. Country girls manufacture curious ringlets of its hollow stems, and boys make faintly-sounding trumpets of them. It has real virtues as a medicine, when skillfully employed. Why it is called *dandelion* (lion's tooth) is more than I can tell.

The next pot-herb on my list is the *Caltha palustris*, or marsh-marigold, which grows in all the cooler parts of the Northern hemisphere. As Tennyson's "May Queen" says: "The wild marsh-marigold shines like fire in swamps and hollows gray" (here is an English example of the word *swamp*). Its growth in swamps makes it necessary to have men gather it, which they do in large quantities, wherever it grows abundantly. The poet Prior tells us that one of the questions that King Solomon discussed was this: "Wanting the sun, why does the *Caltha* fade?" But I have known it to grow with great luxuriance in a wet forest-swale, with but little sun-light. This plant is now becoming rare in the older-settled parts of this

country, partly if not chiefly because it is gathered in the spring in its flowering time, and few plants are left to perfect the seed. The buds are pickled like capers. Many American ruralists call this plant *cowslips*; others *cowslips*, which is almost exactly the Anglo-Saxon form of the word. In England it is called drunkard, horse buttercup, bull's eye (for pool's eye), pool-flower, bull-flower. The "May Queen's" reference to it, cited above, is due to the fact that May-day garlands are made of this same *Caltha*, as well as of "the May," or Hawthorn bloom (this is a point for your Tennysonian students). As a pot-herb, it takes a very high rank, notwithstanding the faint suspicion of poisonousness that attaches to it. But I never knew of any one being harmed by eating "cowslip-greens."

In gathering "cowslips" we always made it a point to gather all the leaves we could find of the *Saxifraga pennsylvanica* (swamp saxifrage, or meadow plantain). This is highly esteemed as "greens," but the supply is seldom large. It is therefore cooked with other herbs.

The common plantain (*Plantago major*) is also a good pot-herb, especially when young and tender. The Indians are said to call this plant "the white man's foot." Civilization has spread it almost all over the world, as a common door-yard plant. In England it has many names, as soldiers, hard-head, fighting cocks, way-bread, cuckoo, lamb's tongue, etc., but some of these names really belong to other plants of the same genus. The plantain was once used in divination. In domestic medicine it is held to possess singular virtues. Of the dock plants (*Rumex*), the yellow dock (*R. crispus*) is most esteemed. Our native American docks are mostly quite unpalatable. When the "patience" grows (*R. patientia*, a plant very imperfectly naturalized in this country), its large, abundant and tender leaves make barely tolerable greens when young; later, the rank taste becomes unendurable. Dock leaves are held to be a cure for nettle-stings ("In dock, out nettle; don't let the blood settle," is an English charm, as old as Chaucer's time, at least). The yellow dock has a yellow root; consequently, by the doctrine of signatures, it

must be good for yellow jaundice. The *patience* dock was in some esoteric way associated with the mysteries of the Christian religion (Vol. vi, p. 207).

"Out dock, in nettle." The *nettle* is prized as a kitchen-herb in Europe, and by Germans and English people here, but on my dinner-table it has thus far somehow proved coarse and unpalatable. Nettle-rash is treated by nettle-tea, and the homœopathic doctors use the tincture of it in a similar way. They call it *Urtica* (not *Ur'tica*, mind). In Scotland, nettle linen was once highly esteemed. The poet Campbell said: "I have slept in nettle sheets and dined off a nettle table-cloth." In Australia there are lofty trees which are genuine nettles, and their sting is not only very painful, but really dangerous.

Time fails me to mention some of the other old-fashioned pot-herbs, such as mustard leaves, young currant leaves, horse-radish leaves. I have tried them all, and they are all good. I have also tried some that nobody else ever thought of. I must say that some of these last are *not* good.

The garden weed, *lamb's quarters*, makes excellent greens. The plant called *purslane* (or pusley) is liked by many when boiled, but boiled or unboiled, I do not like it. Milk-weed (*Asclepias cornuti*) when young is excellent. The *Phytolacca decandra* (skoke or poke) is gathered and boiled when young, and is very good, but there is some danger in it. "There is death in the pot" when the plant approaches maturity. I have known several persons to be taken seriously ill after using it. The common evening primrose (the farmers call it *scabish*, *Oenothera biennis*) is highly commended as a cooking-herb, but I never could find enough of it at a time to give it a fair trial.

Many people like "beet greens," or the leaves and roots of young garden beets, but they are not wild plants. The poet Herrick praises his "beloved beet;" no doubt in the early season he had them cooked as pot-herbs. It would not be hard to lengthen this list, but most of the plants really suitable for this use are hereinbefore indicated. Spring is coming, and the mess of greens properly cooked and served will prove a

salutary and uncostly spring medicine to many a country family. But unskilled persons should not gather pot-herbs; jimson-weed, veratrum viride, and many other very poisonous plants grow in this country, and no one should run any needless risks in this direction.

OBED.

BLOOD-RITE.

If the well-known Swedish author, Trolle, may be believed, as late as the Finnish-Russo-Swedish war of 1808, a species of blood-rite was practiced on the reception of volunteers offering their services in the defense of Finland. Blood was taken from the soldier's arm and held in a wooden bowl. When a small quantity was collected, the bowl with the blood it contained was thrown in the fire, which consumed it and then it was that the new warrior was received by his companions with open arms ("Krona och Törna," p. 198). The same writer gives incidentally some very curious customs, as of the present age, which are a faint survival among the Finns of old Norse mythology, notably at pp. 21-25 of the work quoted.

G. F. FORT.

CAMDEN, N. J.

QUERIES.

Wind Howling.—Why does the wind "howl" and "whistle" in cold weather and not in warm, though blowing with equal velocity?

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

In winter, on account of the limbs of the trees being bare, the wind may make more noise than in summer. Given the *same velocity* and the *same surroundings*, the wind will probably not "howl and whistle" more in one season of the year than in another.

REPLIES.

Irish Brigade at Fontenoy (Vol. vi, p. 211).—An interesting reply to one portion of this query will be found in the report on the Irish Brigade, presented to the French National

Assembly of 1792, by General Arthur Dillon. Honest J. P. Leonard (a '48 exile who died in 1889) translated it a few years ago and had it published by James Duffy, of Dublin, as a small pamphlet. My copy is at the disposal of your correspondent, should he wish it to be mailed to him, although I value it considerably above its market price (six-pence!) as a gift of the esteemed translator himself.

A. ESTOCLET.

NEW YORK CITY.

Rippowams and Mianas (Vol. vi, p. 186).—"The small tribute of the Mianas waved over by the woods of Rippowams." Both were names of rivers in Stamford, the native place of Abraham Davenport, and a flourishing town thirty-six miles from New York, lying on Long Island Sound, S. W. corner of Connecticut.

The name *Rippowams* also belonged to the territory on both sides of the river. It is found altered to *Nippowams* in some early records. Now the same stream is called Mill river.

Mianas river is between Stamford and Greenwich. *Mianas* is also the name of a post-village at the junction of the river with Coscob Cove.

Both river and village are called after the Indian proprietor, *Mayano*, *Mayane*, or *Mehenno*, who resided in the same locality, and who was killed in 1643 by Capt. Patrick according to one writer. The Sachem Mayn Mayano was killed by a Dutchman in self-defense, and the killing of Capt. Daniel Patrick, at the house of Thomas Underhill, was indirectly caused by the affair of Mayano with the Dutchman (Winthrop's "Hist. New England," Vol. ii, p. 151).

MENONA.

Marine Compound Engine (Vol. vi, p. 197).—Admiral Preble, in his "Notes for a History of Steam Navigation," mentions two early marine compound engines; one built by Hallette, of Arras, France, and used in the *Union*, a steamer launched in June, 1829, and the other built in 1837 by Fol, Sr., of Bordeaux, and used in 1842 on *Le Corsaire Noir*. His authority is "a little known work," by C. A. Trementsuk, published at Bordeaux, in 1842, when these

steamers were plying upon the Gironde and the Garonne.

H. L. B.

MEDIA, PA.

Memoirs of Louis XVIII (Vol. vi, p. 151).—"Mémoires (apocryphes) de Louis XVIII" were published anonymously, 1832, at Paris. They were written by Baron Etienne Léon de Lamothe-Langon, a distinguished *littérateur*, born (1786) at Montpellier (see "Littérature Française Contemporaine," par Quérard and Louandre.

Refer also, "Les Supercheries Littéraires Devoilées," Tome ii, 2^{me} partie (Quérard Brunet, etc.), for the following: "Mémoires de Louis XVIII, recueillis et mis en ordre," par M. Le duc de D***, Paris, *Mame-Delaunay, Thoissnier—Desplaces*, 1832-33.

Quérard says: "Ces Mémoires offrent une lecture interessante. Les auteurs ont su reproduire, d'une manière assez fidèle, le style de Louis XVIII. Nous ignorons les noms des littérateurs qui ont refait le livre du baron de Lamothe-Langon, comme cela est arrivé pour maintes publications de ce trop fécond écrivain."

MENONA.

REFERRED TO CORRESPONDENTS.

Devil Literature.—What do readers of AMERICAN NOTES AND QUERIES know concerning devil literature? I have a volume entitled, "The Devil and His Angels," and a friend has MacGowan's "Dialogue of Devils." J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Royle.—In "Edward Webbe, his Trauailles" (1590), near the end, we read: "I haue omitted * * * my service at the taking of Tunnis, and what I did in the Royle vnder Duke Iohn of Austria." What place or event is meant by "the Royle?" V.

Straif.—In an anonymous work entitled "Heroic Life" (Philadelphia, undated, 12mo, apparently a reprint from an English book), on p. 101, are the words "waif or strait," quoted. The word *strait* apparently means an *astray*. Is there any other authority for this word? W. V.

ENFIELD, N. C.

Caduceus.—This word, the Latin name of Mercury's wand, is generally considered a variant of the Greek *κηρύκετον*, a herald's wand. Others connect it with the Hebrew *kadosh*, holy. Which derivation is correct?

N. T.

Tom Thumb.—Who wrote a book entitled, "The Travels of Tom Thumb?"

R. P.

GRANBY, MASS.

Name Wanted.—"In Jamaica, indeed, they talk of one negroe as a man of parts and learning; but 'tis likely he is admired for very slender accomplishments" (Hume's "Essays," 1742, "Of National Characters," note). What was the name of this negro? C. B.

NEW YORK CITY.

Mahbe Bosor, Mahbe Rimo, etc.—When I was a boy there was a young Prussian Jew, who went to school where I did. He used to repeat what he called his *Mahbes*, beginning somewhat as follows (I write from memory, after many years, and without any knowledge whatever of Hebrew spelling): "Mahbe bosor, mahbe rimo; mahbe avodim, mahbe gosul," etc., which he explained to mean, "He who makes himself fat makes food for worms; he who begets children makes sorrows for himself," etc. What is the true spelling of this passage, and whence is it derived? SYLVAN WEST.

DENVER, COLO.

Tennessee Pygmies.—In C. E. Craddock's "In the Stranger People's Country," some account is given "of the strange burial grounds of the far-famed pygmy-dwellers of Tennessee" (*Harper's Magazine*, January, 1891, p. 202). Are we to understand that there really are pygmy graves in East Tennessee? Can there be found a good description of them? Santee.

SCRANTON, PA.

The North American Indian Doctor.—Who was the author of the above-named work, where was it printed and what date does it bear?

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

COMMUNICATIONS.

Caves of Classical Lands.—Cave of Endymion, on Mount Latmos.

Cave of Trophonius, at Lebadea.

Cave of Corycia, on Mount Parnassus.

Cave of Corycus, in Cilicia.

Cave of Antiparos, or Oliarus.

Cave of Mount Ægæon.

Cave of Mount Dicte.

Cave of Hecote, at Zerynthus.

Cave of Cacus, in Italy.

Cave of Marsyas, in Phrygia.

Cave of Epimenides, in Crete.

Cave of the Seven Sleepers, Mount Cœlion.

Cave of Pan, at Athens.

Cave of Lupercus, at Rome.

Caves of Cythera, or Cerigo.

Cave of the Sibyl, at Cumæ.

Cave of the Oracle, at Delphi.

C.

Remarkable Feats of Memory.—

"History furnishes us with a large number of examples of wonderful memory.

"Scaliger, an Italian, in twenty-one days committed to memory the 'Iliad,' which comprises 15,210 verses, and the 'Odyssey,' which also comprises a large number; Lipsius, a professor at the University of Leyden, offered to recite Tacitus' history in its entirety in the presence of a person armed with a poignard, who should stab him with it at the first error; Louis XIII, after a year's time, could draw from memory the plan of a country with all its details; and the actor Lassaussiclere, after reading advertising sheets for an hour, could repeat them textually, and this, it may be said, by way of parenthesis, must have been pretty wearisome. It is stated also that an Englishman who had an extraordinary memory was introduced to Frederick at Potsdam, and on the same day Voltaire having brought some verses to the king, the latter had the Englishman concealed and requested Voltaire to read his work. 'But these verses are not yours,' said the king, 'they were recited to me this morning.' He then produced the Englishman, who, to the great astonishment of Voltaire, recited them without error.

"It is especially in the legendary stories

of antiquity that we find numerous examples of extraordinary memory. Let us recall the fact that to Adrian the successor of Trajan, to Mithridates, to Themistocles, to Scipio, to Cyrus, and to many others, is attributed the faculty of remembering the names of all their soldiers; that it is claimed that Hortensius the orator attended a public sale lasting a whole day and recalled, in order, all the objects sold and the names of the purchasers; and that the ambassador, Cineas, having been received in the senate, saluted by name, on the following day, all the senators, whom he had seen but once. These numerous examples from antiquity are easily explained. In fact, before the dissemination of the art of writing, the development of the memory was indispensable. In our day, this faculty is less cultivated, at least for ordinary requirements, since, by means of notes, we can almost dispense with it. Yet there is a memory that every one possesses and that many persons are ignorant of, and that is the memory of the eye, the memory of things seen, that of the artist and the draughtsman—the faculty that permits the latter to reproduce an ornament, for example, that they have seen but once. This memory is possessed by every one in a greater or less state of development, for every one sees, and to a greater or less extent classifies in his brain the things seen, and that too without being conscious of it. It is this memory of the eye that forms an excellent mnemotechnical method. The following are a few examples. Many soldiers, in order to recall theory, endeavor to figure to themselves the page *recto-verso* and then the place on the page where the article that they wish to recall is found. Certain prestidigitators employ the same method for indicating in a book the page and line containing a citation that is made to them. Others, after having had repeated to them any forty common names, at once repeat them in order, either by commencing at the beginning or the end, or at random, in assigning to each of them the number of the order in which it has been given. An author of the sixteenth century named Muret tells that he once saw a Corsican to whom he dictated two thousand Latin, Greek and barbarous words having no affinity with

each other, and who repeated them to him in order. This appears to us doubtful, for it is pretty difficult to memorize and repeat forty words only, and requires a well-drilled memory. Yet with the memory of the eye we can quickly reach the same result, not with forty, but with twenty names, for the difficulty increases in proportion to the number of words added. It is necessary to proceed as follows: Let us suppose that the first name given is 'mouse;' do not attempt to recall the word, but consider your memory as a sensitized photographic plate—in a word, make a negative of the object, see before your eyes the animal itself walking slowly and carrying a placard marked No. 1. Let us take 'hat' for the second name. Imagine a hat with the number 2 fixed above, as upon the hat of a conscript. For No. 3 let us suppose 'chair.' Imagine a chair provided with a number showing its price as marked by the dealer, etc. You will then easily recall the succession of the objects and the number of their order and will be able to name them in every way possible. Proceed in this manner up to ten, and then the next day up to twelve, and so on, gradually increasing the number. After a few repetitions of this exercise, you will be astonished at the ease with which you will succeed in retaining twenty or more words, absolutely classified in your mind as if on drawing paper, so that when you are asked the number the name will come to your mind, and reciprocally" (M. Alber, prestidigitator, in *La Nature*.

Saints and Their Flowers (Vol. vi, p. 193).—Bauhin published a treatise on this subject ("De plantis a divinis sanctisve nomen habentibus," Bale, 1591). His list of plants named from or associated with the Madonna is very long, and contains many names which your correspondent "M." has not mentioned. M. O.

Greek Ports (Vol. vi, pp. 191, etc.).—*Tius*, in Bithynia, was at a river's mouth; so were *Attalia*, in Pamphylia, and *Abdera*, in Thrace. *Amphipolis* was near a river's mouth; also *Heraclea* in Lucania, and another of the same name in Sicily.

C.

Pullen Family (Vol. iii, p. 116).—In "Edward Webbe, his Trauailles" (1590), Edward Pullens is given as the name of one of the Englishmen released with Webbe from Turkish slavery. I am sorry to have to add that Webbe's story is not one which commends itself to me as being very trustworthy. Prof. Arber and other critics commend Webbe as an honest and plain-spoken Englishman, but some of his recorded experiences are clearly fabulous.

V.

Kinnickinnick (Vol. vi, p. 188, etc.).—Using this term in its correct sense of an *admixture* to tobacco, there are at least two or three noteworthy substances not yet named by your correspondents. In Texas, New Mexico, and Mexico proper a substance is used called *mata*, said to be the leaves of a fragrant species of *Eupatorium*. This is said to be an admirable material for purposes of admixture with smoking tobacco. The *Liatris odoratissima*, deer's tongue, is also used for this purpose. Its leaves are gathered and sold as *Florida Vanilla*, but this name is objectionable, since Florida has a species of true vanilla. *Canella*, a bark which is brought from the Bahamas, and which grows to some extent in Florida, is mixed with tobacco by some smokers, but its use is condemned by experts as injurious.

G. P.

Insane Herbs (Vol. vi, pp. 216, etc.).—The reference to loco-weeds (of which, by the way, there are several kinds, of at least three genera) and to "rattle"-weeds, recalls to my mind the fact that in England the common buttercup is known as "crazy" among rustic folk, and it is vulgarly believed that a person who smells of its flowers is liable to go mad.

E. RAYMOND.

SYRACUSE, N. Y.

Melon-shrub (Vol. vi, p. 158).—One South African shrub producing excellent melons (although Mr. Galton did not like them) is the *narras*, *acanthosicyos horrida*, a very thorny desert shrub. It ought to do well in Southern California.

C. H. REED.

Dark Day (Vol. vi, pp. 189, etc.).—The earliest account of what Whittier has styled "A horror of great darkness," I have met with, is in verse and was written in the month immediately succeeding the memorable event. And if Sir Philip Sidney spake truly when he said, "Of all writers under the sunne the poet is the least liar," then the following quaint lines of a contemporary rhymester serve all practical needs:

"Attend, I pray, unto my lay,
While your poor bard rehearses
Things strange and true, as e'er you knew,
In serio-comic verses.

"Of month of May the nineteenth day,
In seventeen hundred eighty,
Day turned to night—a doleful sight!
And caused transactions weighty.

"The whippoorwill sung notes most shrill,
Doves to their cotes retreated,
And all the fowls, excepting owls,
Upon their roosts were seated.

"The herds and flocks stood still as stocks,
Or to their folds were hieing,
Men, young and old, dared not to scold
At wives and children crying.

"The day of doom, most thought, was come,
Throughout New England's borders;
The people, scared, felt unprepar'd
To obey the dreadful orders.

"Misers grew sad, and some stark mad,
Not knowing what safe measures
They now could take, secure to make,
Their dear, ill-gotten treasures.

"Those on the lists of Calvinists,
Were held in awful durance,
Thought on their ways, in by-gone days,
And lost their 'full assurance.'

"Arminians, too, securely, who
On good works were depending,
Quite conscious grew, upon review,
Their best works needed mending.

"The Catholics played autie tricks,
Confessing they were sinners;
Themselves they cross'd and fairly lost
Their appetites and dinners.

"The thought, in hell that some must dwell,
Those who long time had scouted,
Now stood aghast at actions past,
And Murray's doctrine doubted.

"The self-deceiv'd, who ne'er believed,
Save in the scoffer's lore,
Were sore afraid, and many pray'd
Who never prayed before.

"Philosophy, with curious eye,
While viewing this phenomenon,
Like all the rest, freely confest,
It was a most uncommon one.

"Soon it came out, to ease all doubt,
In space of half a minute,
Though dark the day, full of dismay,
No miracle was in it.

"In New Hampshire, the woods on fire,
Sent smoke up, dense and smothering,
Spread round the sky a canopy
O'er all the Yankee brethren.

"With one consent did they repent,
And promise reformation;
But, danger o'er, just as before,
Their sins regain'd possession.

"Now to conclude my ditty rude,
The exhorter I'll assume—Oh,
Be all prepared—lest you be scar'd
At what may end *in fumo*."

The foregoing was written in June, 1780, but appeared in print for the first time more than fifty years later, in the *New England Magazine*, of May, 1833. The new compilation of Stedman and Hutchinson's "Library of American Literature" does not contain the ballad, or any other, as far as I know.

For scientific treatment of the "Dark Day," see Dr. Samuel Tenney's "Letter," December, 1785, "Hist. Coll. Mass.;" also, paper in "Memoirs American Academy of Arts and Sciences" (1785), by Prof. Williams, of Cambridge University. Still another early source of information on the same subject is "History of Pestilential Diseases," Hartford, 1799. MENONA.

E Pluribus Unum (Vol. vi, p. 211).—A similar idea underlies the motto of the Basque Provinces of Spain, "Iurac bat," the three are one. The phrase, "we are one," appears on a Continental (United States) coin struck in 1776, six years before the adoption of the national seal and motto, and again upon the "Fugio" or "Franklin" cent of 1787, where it is circumscribed by the words "United States." These expressions seem to be the natural product of the times and circumstances. Perhaps, after all, our motto is only the vernacular in classic dress. H. L. B.

MEDIA, PA.

Hulder (Vol. vi, pp. 125, etc.).—I do not think the word *hulder* can mean *elder*, since Ascham ("Toxophilus, B.," pp. 124, 125, Arber's edition) mentions twice both the *hulder* and the *elder* as having the same qualities with the beech, asp, and various other woods. I would therefore suggest that *hulder* may be a variant spelling of *alder*. Possibly *hulder* may be a localism, or dialectal variant. If so, it may (not improbably) survive in that part of Yorkshire where Ascham was born and bred. But Murray does not give *hulder* as a spelling of *alder*.
V.

Musha (Vol. vi, pp. 215, etc.).—A. Estoclet is quite right in saying that I did not intend to have it understood that "musha" (*misha*) really means "my" as a possessive case, but I did intend to have it understood that, *used as an exclamation* (which was the original question), it is synonymous with the English "Oh my!" Thus, *Oh Musha! Musha!* would be best translated into English by the expression, "Oh, my! Oh, my!"

As to the *literal* meaning of the word (when not used as an exclamation), it is safest to say that it means simply "I;" this, at least, is its commonest signification, although some authorities say it means "myself." For example, *keed misha*, means simply "Who am I?" (I spell the Irish words as they are pronounced). *Kish misha gowlath* means "I will bet with you;" *Hanic an far lay a wuil misha cosawil* means "the man whom I am like to come." These examples could be multiplied *ad infinitum*, but I think what I have given will serve to show the literal meaning of *misha* (vulgarly *musha*). Another example, however, that occurs to me now, is that form of expression used by the peasantry of Ireland in gossiping with each other, *arsa misha*, "says I," *agus arsa thissa*, "and says you."

With regard to the question of A. Estoclet's, "Is it not a corruption of the Irish *ma is se* (= if it be)," I think I would answer in the negative, for the best authorities give it as a combination of *me* and *se*. The word is spelled *mise*, but pronounced *misha*.
J. A. L.

NIAGARA FALLS, N. Y.

I have for the most part heard *musha* used as an exclamation of surprise, much as Prof. Estoclet explains it. I had once an honest friend, a laboring man of great natural intelligence, who used the expression very often. He was from the County Clare; I have a fancy that Clare, Kerry and Limerick people use this explanation much more than some others of their fellow-Irishmen.

K. G. R.

Brazil, Fortunate Islands and Arabia Felix (Vol. vi, pp. 191, etc.).—I would not be understood as saying that Brandon's Isle was the *original* Hy-Bresail, or "land of the blessed." Almost every primitive people that believes in a hereafter, or future state of life, has a Blessed Country, a Kingdom of Ponemah, or Happy Hunting-grounds. And it is entirely certain that the old Celts, in ante-Patrician times, had their "blessed island" located somewhere in this world. The ancient Hindu sages seem to have thought that the island of *Socotra* was the place of departed spirits; they are said to have named it *Dvīpa-Sakhādhāra*, "the island of the abode of bliss;" and the name *Socotra* seems to be identical with this word *Sakhādhāra*. This originally Sanskrit name appears to have been translated by Agatharchides into *Νῆσοι εὐδαίμονες*, or "happy islands," a term which probably included *Aden*, *Perim*, *Kuria-muria* and other near-by islands. Indeed, the name *Aden* means "Eden," and that is another "abode of the blest." The Greeks also called *Socotra* *Dioscorides*, which many believe to be a corrupt form of the Sanskrit name I have already given. These Fortunate Islands (*εὐδαίμονες*) lie off the coast of Arabia Felix (*εὐδαίμων*); and this appears to confirm the statement of your correspondent "Islander" (Vol. v, p. 184), that Arabia Felix is really Arabia the Fortunate. Nevertheless, the view expressed in Vol. vi, p. 26, is one that has the support of strong names among men of learning. The land of the Hesperidæ, with its golden apples, was in the far West (the Irish legends place "the land of apples" in the West. See "Avalon," Vol. v, p. 153). The late identification of the Hesperid Isles with the Cape

Verde islands, or with the Bissago group, is not important to our present purpose. Some antiquarians think that the Fortunate Islands of the Atlantic were distinct from the Hesperidan country; but they are only another phase or example of the same class of beliefs. Iambulus is said to have written a book about the Fortunate Islands; but it would appear to have been a mere romance.

M.

Source of the Mississippi.—The Minnesota Historical Society has settled the question raised by one Glazier, finding that neither Itasca, Elk, nor Whipple lake is the true source, but rather two small lakes west of Itasca and 100 feet above it. A State law has declared that the official name of the so-called Lake Glazier is Elk lake, and forbids the use in public school of books or maps which call it Lake Glazier. V.

BOOKS AND PERIODICALS.

The Century for March has a third installment of the famous Talleyrand Memoirs. This installment deals with Napoleon Bonaparte, Josephine, and the Emperor Alexander.

The California series this month takes up the Frémont explorations, first with a brief paper giving a *résumé* of the five explorations; second, with a paper by Mrs. Frémont on the "Origin of the Frémont Explorations;" and third, with a posthumous narrative of the terrible experiences of the fourth expedition under the title of "Rough Times in Rough Places," it being a personal record of Micajah McGehee of Mississippi. Included are portraits of Thomas H. Benton, the late George Bancroft, from a daguerreotype, Mrs. Frémont from a miniature, and a drawing of Frémont's address to the Indians at Fort Laramie, also portraits of Jim Bridger, Alexis Godey and Charles Preuss, besides other illustrative material. Mrs. Frémont tells how she disobeyed orders of the War Department sent to her husband, and the McGehee narrative gives a graphic account of starvation experiences of the ill-fated fourth expedition.

To the department of "Californiana" Prof. Royce of Harvard College contributes some new documents on the "Bear Flag" affair taken from the private papers of Commander John B. Montgomery of the *Portsmouth*, stationed at San Francisco during the conquest of California. General J. F. B. Marshall makes record of three Gold Dust stories; first, "How California Gold was sent to Boston in 1841;" second, "The First California Gold in Australia," and third, "The First California Gold in Wall Street," the last being a story of P. T. Barnum's relations to the gold excitement.

The frontispiece of the number is a new portrait of Bryant without the familiar beard. This is from an old daguerreotype, and is printed in connection with a historical and illustrated article on the old and well-known Century Club of New York City, which has among its illustrations pictures of the recent home of the Club in Fifteenth street, and portraits of Gulian C. Verplanck, the first President of the Club, and Daniel Huntington, the present President, Bishop Potter, first Vice-President, and several other officers. There are pictures also of the new building of the Club on Forty-third street.

"General Crook in the Indian Country," by Captain John G. Bourke, is a paper that has been in preparation for several months, and derives a special and timely interest from the present Indian troubles. It has been profusely illustrated by Frederic Remington with pictures typical of soldier life in the Indian country.

Lieutenant Horace Carpenter, of New Orleans, in his entertaining article on "Plain Living at Johnson's Island," describes the hardships, from the point of view of a Confederate prisoner, of a sojourn in the war prison on Lake Erie, near Sandusky. Only officers were confined on Johnson's island; and according to Lieutenant Carpenter they were for months at the mercy of hunger and freezing weather.

The second article on "The Anglo-Saxon in the Southern Hemisphere" is devoted to Australian cities, their advantages, and their unusual problems.

A feature of this number is a curious story by Edith Robinson called "Pen-hallow," with two full-page pictures by Will H. Low. Dr. Eggleston's serial, "The Faith Doctor," is continued, as well as "Colonel Carter of Cartersville," and there is a strictly true story, "The Mystery of the Sea," by Prof. Buttolph, and a humorous skit, "The Utopian Pointer," by David Dodge. Mr. Rockhill gives the last installment of his account of journeyings through Eastern Tibet and Central China.

Among the poets of this number are Celia Thaxter, Edgar Fawcett, Rose Hawthorne Lathrop, and the late Charles Henry Lüders.

In "Topics of the Time" and "Open Letters" there are, among other things, discussions of Finance, Municipal Reform, Journalism, Civil Service Reform, Working Girls' Clubs, the American Desert, etc.; also, an account of "Two Interviews with Robert E. Lee," and something concerning the relations between Washington and Talleyrand.

IN our days, the selling prices of books are subject to the most surprising changes; it is, therefore, of the highest import to booksellers and book lovers to be kept faithfully informed of such differences, almost incredible, which, however, are sufficiently accounted for by some new fashionable taste, the efforts of speculation, the hasty impulses of competition during a sale, or merely the fickle fancy of fastidious *bibliophiles*. Thus it happens that, within a few months, the same work—sometimes the very same copy—will rise or fall in value beyond all possible expectation. One great advantage, then, among others, to be derived from our *Bibliographie instructive*, is to see at once, whenever needed, the present and actual worth of any fine and rare book, in all branches of literature whatsoever. The subscription (16 francs, or 12s. 6d., twenty-four parts a year), far from being expensive, will be amply repaid by the large quantity of interesting and valuable information contained in every number of the *Manuel du Bibliophile et du Libraire*. (Office: Ed. Rouveyre, 76, rue de Seine, Paris.)

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NOTES.

VAGARIES OF FASHION.

Hadrian was the first Roman emperor who wore a beard, and he did so to hide some warts on his throat; with him the Roman type of face begins to disappear. Mr. Merivale says that Trajan's was the last face to show that type—aquiline nose, broad and low forehead, angular chin and firmly compressed lips. All French courtiers wore beards in honor of Francis I, who let his grow to conceal a scar; all shaved when Louis XIII came to the throne at the age of nine to compliment his beardlessness. Francis I also set fashions for the hair; he was wounded in the head and had to cut off his flowing locks; all his court did likewise. Louis XIII allowed his hair to grow; all then adopted perruques to imitate the

natural abundance of his "chevelure." They also wore a barbiche or barbichon, a tuft on the chin, called a "*royale*" at that time because introduced by Louis XIII in opposition to the Huguenot beard of his father, Henri IV. Fashion in beards has always followed majesty—a certain way of wearing the beard was called a *royale*, and the little tuft beneath the lower lip was known by the term *imperiale*. Napoleon III wore such a tuft, hence the name. Philip of Anjou, King of Spain, and fifth of that name, had no beard, and though beards and mustaches had always been highly treasured in Spain, his natural infirmity was affected by his courtiers, but the shaven Dons were wont to say with a sigh, "Since we have lost our beards, we have lost our souls." Servan, in his "*Guerres des Français en Italie*," tells us that the warrior-pope, Julius II, was the first who wore a beard, "thinking by that singularity to inspire the people with greater respect for him." The Italian nobility imitated him, and from that time beards became generally worn at the European courts. Louis VII of France, to obey the priests, shaved his beard and cut his hair short. His high-spirited consort, Eleonora, found this ridiculous, stigmatized him as a monk rather than a monarch, revenged herself as she saw proper, and the poor shaved king got a divorce. She had for dower the great territories of Guienne and Poitou, and carried them to her second husband, Henry II, King of England, hence the wars which devastated France for 300 years and cost the lives of three millions of men. Marie Antoinette's hair fell out in consequence of a confinement, and her ladies wore theirs *à l'enfant* in compliment. Madame de Fontange, favorite of Louis XIV, one day while hunting so deranged her hair that it fell on her shoulders; she hastily tied it up with her blue ribbon garter, hence the head-dress greatly in vogue called the "*Fontange*." The ladies of Provence were so infatuated with the "*Fontange*" that many requested that their hair might be so arranged in their coffins. The Round-heads adopted periwigs in 1660 to conceal their cropped heads and the fashion was followed by the cavaliers. Full-bottomed wigs were invented by a barber, one Duvillier, to

hide an elevation on the shoulder of the Dauphin, and Louis XIV wore a long curling wig to cover his high shoulders. Henri IV is said to have invented hair powder to conceal his gray hair. Anne of Austria was a "Spanish blonde." Marie Thérèse, queen to her son, Louis XIV; Madame de Longueville; the heroine of the Fronde, Mademoiselle de la Valière and Madame de Fontange were all fair, hence the fashion of dyeing the hair golden, to imitate the reigning beauties of the day. Foulques, Earl of Anjou, had ill-formed feet, disfigured with corns and bunions; he invented the immense, horned shoes to hide the defect and the fashion was followed by many or all whose feet were perfect. Henry VIII of England had swelled feet and all the courtiers wore their shoes six inches wide across the toes. They also padded out their clothes to look as big as the king; the sleeves were sometimes so tight that they had to be sewed on every day. He was six feet four inches in height, and of immense strength and weight. Charles VII of France was an insignificant little fellow, with short legs and loaded with imperfections of form. To conceal these defects, he adopted a long costume to make him seem tall, and wore false shoulders, called *mahoîtres*, probably the origin of *épaulettes*. We are told that the Emperor Frederick III of Germany wore a long robe of cloth of gold bordered with pearls in the Turkish fashion at the meeting he had with Charles the Bold of Burgundy; he wore it long to hide his distorted foot, which was the consequence of his bad habit of kicking open every door through which he passed, and this awkward trick was ultimately the cause of his death. Isabeau of Bavaria, queen to Charles VI of France, remarkable for her beauty and the fairness of her skin, introduced the fashion of low-necked dresses. Great scandal was excited, because she wore, in spite of the troubles in France, a linen shift and a cap with two high peaks. Her extravagance in owning two linen shifts was considered outrageous; the court-belles wore serge. She was so proud of her underwear that she had her dresses open at the neck and sleeves to display it, hence undersleeves and chemisettes. The "*Cid*," at his wedding, wore a slashed leather jacket or jerkin in

memory of the many slashes he had given and received in the field. The wife of the Archduke Albert, Governor of the Netherlands, Isabella, daughter of the mighty Philip II of Spain, vowed that she would not change her linen until Ostend was taken and had to wait three years for the event, hence the "Couleur Isabelle." At the court of Henri II of France, a curious fashion was followed. His favorite Diane de Poitiers was a widow (and furthermore, twenty years his senior). Mourning colors, black and silver or white, were the universal wear; watches in the form of skulls were worn, jewels and pendants like coffins and rings with skulls and skeletons. Henri wore her colors to the day of the fatal tournament in 1559, when he was killed by the Comte de Montgomméri. His son, Henri III, after the death of Marie de Cleves, Princesse de Condé, whom he had greatly loved, wore death's heads on his aiguillettes. There were numberless singular names for fashionable colors in Henri's day; some of them were the "sick ape," the "dying Spaniard" and the "Seven capital sins." Before the days of Anne of Brittany, queen to Charles VIII of France, a royal widow had always worn white mourning and was called "La Reine blanche." A portrait of Marie Stuart while thus mourning for her first husband, Francis II of France, appeared in the *Century Magazine* for February, 1889. When Charles died Anne ordered that black should be worn instead, its unchangeable color being suited to the outward expression of lasting grief. She wore black herself instead of the customary white to show her deep grief for the loss of her husband, yet within nine months of his death, Anne exchanged her sable robes, symbolic of the constancy of sorrow, for the rich and elegant costume of blue and gold damask in which for the second time she became a king's bride, the wife of Louis XII of France, her first husband's cousin and successor. Philip IV of Spain invented a kind of collar called a golilea, a stiff linen affair projecting at right angles from the neck. Madame d'Aulnoy, in her "Voyage d'Espagne," tells us that one king was so proud of it that he celebrated its invention by a festival, followed by a procession to church to thank God for it. In regard to the wonderful

structure of Philip's mustaches, which he wore curled up to his eyes, it is said that to prevent their losing shape, they were encased during the night in perfumed leather covers called "bigoteras." The ruff was introduced to hide the yellow neck of the Queen of Navarre, and Henri II wore it to conceal a scar on his neck. Patches were invented in England by a foreign lady in the reign of Edward IV to hide a wen on her neck. Ruffs were left off by Henri III, who fancied that the person whose business it was to pin it had been bribed by his brother, François d'Alençon, to scratch him on the nape of his neck with a poisoned pin. The "bolster cravat" was introduced by George IV, to conceal a wen on his neck. Anne Boleyn had a large mole on her throat like a strawberry, which she covered with an ornamental collar-band, a fashion followed by the other maids of honor, though needless in their cases. Her daughter, Elizabeth, who had a yellow throat, wore the highest and stiffest ruffs in Europe, except those of the Queen of Navarre. They were made of the finest cut work, enriched with gold and silver and precious stones, while she used up endless yards of purl (bone-lace) pearls, bugles and spangles in the manufacture of her "three-piled ruff." Starch was introduced into England in Elizabeth's day, but the use of colored starch, especially yellow, for stiffening ruffs and bands was brought from France by Mrs. Anne Turner (see AMERICAN NOTES AND QUERIES, Vol. v, p. 170). The high military collar, so much in vogue for the past few years, is ascribed to the Princess of Wales, who thus conceals some defect in her throat. Another contemporary royal lady, Margherita of Savoy, Queen of Italy, is very fond of pearls, and wears them round her neck in rows upon rows. Her husband often adds more to her possessions, so that her neck-lace now reaches below her waist. It is hinted that she wears so many to hide a tendency to goitre common among Savoyards. Bernardin de St. Pierre's story of "Paul and Virginia" quite turned the heads of the Parisians in their frenzy for simplicity and nature. He attired his heroine in white muslin with a hat of plain straw. Silks and satins, powder and pomatum vanished as if by magic, while the whole world from queen

to waiting-maid appeared in white muslin and straw hats. In 1759, Silhouette was minister of State in France, and made an effort to introduce economical measures into the administration of the government which was overwhelmed in debt. Every one joined in ridiculing the idea; short coats were worn without sleeves, wooden snuff-boxes were carried, and portraits were only profiles of the face traced on white paper in black, hence *Silhouette*. He was driven into retirement, leaving nothing to perpetuate his name, but this melancholy style of picture. During the civil wars of the Fronde, hat strings, bread, hats, gloves, handkerchiefs and fans were all made in the form of slings. The Frondeurs were so called from the gamins of Paris, who fought each other in the streets with slings (frondes) and stones. The enemies of Mazarin adopted hat bands in the forms of slings, hence, "frondeurs." The "Palatine" was a fichu of muslin or other diaphanous stuff, christened after the Princess Palatine, Elizabeth Charlotte of Bavaria, second wife to Philip Duc d'Orleans, brother to the great Louis XIV. She was a sturdy, sensible, German princess, who was shocked at the exposed bosoms of the French ladies. The Empress Josephine, though graceful and lovely, had dark and ugly teeth; before her days, a handkerchief was entirely a private article of use, not ornament, and never seen or used in public. She introduced small squares of cambric, edged with rich lace, which she held in her hand and lifted to her lips as she talked, thus concealing the defects of her teeth. After Napoleon's fall, the Legitimists used the color of his liveries [which was green] for their shoes, that the imperial color might be trampled under foot, thus testifying their hatred of the fallen adventurer. Madame Hugo, mother of Victor Hugo, is chronicled as one of the ladies who wore only the green shoes. In 1848, the year of revolution was first disused the fashion of wearing lace ruffles on the court-dress, thus signifying the entire passing away of the "old régime," so elegantly portrayed for us by W. Taine. One summer's day, in 1775, Marie Antoinette came before the court in a robe of brown sarcenet. "It is the color of fleas," remarked the king.

This word made the fortune of it; all the world wore flea color; among the shades were "old flea" and "young flea," "flea's back," "flea's belly," and "flea's thigh," hence *puce* color. Agnès Sorel, Dame de la Beauté, favorite of Charles VII of France, wore the first set of cut and polished diamonds, introduced by Jacques Cœur, the princely merchant. To show the extreme fairness of her skin, and the beautiful contour of her bust, Agnès had her dresses cut "décolletés," thus introducing that fashion into France. An opal figures in Sir Walter Scott's novel of "Anne of Geierstein," and its possession was fatal to the family of the heroine. The idea that they were unlucky obtained such currency that after the publication of the novel they went out of fashion. When Miss Grant married Mr. Sartoris, she had among her presents a set of opals. Much was said about the ill omen, and if report is to be believed, her marriage has been a wretched one. It is even asserted that they are especially unlucky when given to a bride. E. P.

BATON ROUGE, LA.

QUERIES.

Estotiland.—Your correspondents have written much about Norumbega; can they tell us about Milton's "cold Estotiland?" V.

Bohun's "Geographical Dictionary," 1695, says: "Estotilandia, a great tract of land, in the North of America, towards the Arctic circle and Hudson's Bay, having New France on the south, and Jame's Bay on the west, the first of American shores discovered, being found by some Friesland Fishers that were driven hither by a tempest almost two hundred years before Columbus." It would seem to have been the same as the peninsula of Labrador, taken in its geographical sense.

Colleges.—What is the northernmost college in the United States?

ENO B. SWORDS.

A correspondent to whom this question was referred replies that Gonzaga College at Spokane Falls is probably the most northern

in this country, and the Roman Catholic College at Van Buren, Me., is the easternmost. He adds that there is or was a similar institution at Brownsville, Tex., the most southern of all. These three are Roman Catholic. He thinks that Philomath College in Oregon is the westernmost in this country.

Two-headed Snake.—Cotton Mather, J. G. Whittier and several other New England authors, allude to the two-headed snake of Newbury. Can any of your correspondents give me any information about this creature, or about any other two-headed snakes? W. T. W.

CAIRO, ILL.

The ancients believed that there were two-headed snakes called *Amphisbæna*, that would crawl in either direction. We were informed not long since by a missionary from Ganjam, in India, that he had *seen* two-headed snakes, but naturalists say that the two-headed snakes of India are artificial; a serpent's tail is cut off, and a head-like stump is formed. The creature is then exhibited by snake charmers as a natural wonder. We are under the impression that the story of the two-headed snake of Newbury is now only a dim tradition.

Rachel and Rahel.—Are these names applied to one and the same person?

S. F. C.

GALION, O.

No, *Rachel* was a celebrated actress, of whose career any cyclopædia will give you the particulars. *Rahel* (Rahel Levin), a Jewess by birth, was the gifted and brilliant centre of a circle of admirers in Berlin. She married Varnhagen von Ense, an author and public man of Germany.

Nabalus.—What is the origin of this word? C.

NEW YORK CITY.

It is the name of a genus (or subgenus) of plants. The "Century Dictionary" refers its origin to Cassini (1826), and states that Asa Gray derives it from the Greek *ναβλα*, a harp; whilst others say it is a North

American native name. But if I remember aright, the old edition of Wood's "Botany" (perhaps incorrectly) cites from Linnæus a remark concerning this name: *Nomen omnino sensus expers, forte mutandum*. If this quotation be properly ascribed to Linnæus, and if it had reference originally to the word in question, the latter must be much older than 1826. Wood's latest editions, however, ascribe the name to Cassini.

REPLIES.

Seeing Stars in Day-time (Vol. vi, p. 211).—Stars can be seen in the day-time from the bottom of a well or shaft. The long dark tube shuts out all side rays of sunlight and the eye, accustomed to the gloom, can see stars indistinguishable by "broad daylight." E. P.

BATON ROUGE, LA.

Prince of Wales (Vol. vi, p. 210).—This title is born by the eldest son of the sovereign of Great Britain. When Wales was conquered it was created into a principality, and Henry III created his son Prince of Wales. It is a title of honor, and was given as a salve to the Welsh when they were conquered by the English. It is said that Edward I promised the Welsh people that the Prince who should bear the title should hereafter be born upon Welsh soil and instructed in the Welsh language. He complied with a portion of his promise, as his son Edward was born at Carnarvon Castle, but he was the first and last Welsh-born prince. THOS. LOUIS OGIER.

WEST CHESTER, PA.

Lamb Tree (Vol. vi, p. 211).—Mr. Wright will find in "The Ambassadors from the Duke of Holstein's Travels into Muscovy and Persia" (1636), a description of a gourd growing (not on a tree, however) in the neighborhood of the city of Samara, in Russia, which closely resembles a lamb "in all its members," and is so called by the natives. "It changes place in growing, as far as the stalk will reach, and wherever it turns the grass withers, which the Muscovites call feeding; they further say, that when it

ripens the stalk withers, and the outward rind is covered with a kind of hair, which they use instead of fur. They shew'd us some of these skins, which were covered with a soft frizzling wool, not unlike that of a lamb newly wean'd, and swore that they came from that fruit." According to the work from which I have quoted, Scaliger speaks of them, and says that they grow until the grass fails them, when they die for want of nourishment. He also says that the wolf is the only animal that feeds upon it, and that it is used as a bait to catch him, which statement the ambassadors say agrees with what the Muscovites affirmed to them.

E. G. KEEN.

WARWICK, PA.

Devil Literature (Vol. vi, p. 223).—I will cite a few books that may be assigned to this class: 1. "The Political History of the Devil," by Daniel Defoe (1706). 2. Le Sage's "Le Diable Boiteux" (1707). 3. Guevara's "Diablo Cojuelo." 4. James I of Great Britain, "Demonologie" (1597). 5. Sir W. Scott, "Letters on Demonology and Witchcraft" (1829). 6. Wierus, "De Præstigiis Dæmonum" (1563). In Burton's "Anat. of Melancholy," p. 1, Sec. 2, Mem. 1, Subs. 2, there is "A Digression of the Nature of Spirits, Bad Angels, or Devils." Bodin, in 1580, published a "Demonomania des Sorciers." N. S. S.

Following are some notable contributions to devil-lore:

"Devil is an Ass," a drama by Ben Jonson (1574-1637).

"Devil's Law Case," a drama by John Webster (1582-1638).

"The Political History of the Devil and a System of Magic," by Daniel Defoe (1661-1731).

"The Devil's Progress," a satirical poem, by Thomas Kibble Hervey (1779-1859).

"Le Diable Boiteux" ("The Lame Devil," known in English as "The Devil on Two Sticks"), a romance by Alain René Le Sage (1668-1747).

"The Devil Upon Two Sticks in England," a continuation of Le Sage's "Le Diable Boiteux," by William Combe (1741-1823).

"The Devil Upon Two Sticks," a comic drama by Samuel Foote (1721-1777).

"Address to the Deil," a poem by Robert Burns (1759-1796).

"The Devil's Dream on Mt. Aksbeck," a poem by Thomas Aird (1802-1876).

"The Devil's Thoughts," a humorous poem by Samuel Taylor Coleridge (1772-1834), the first, second, third, ninth and sixteenth stanzas of which were dictated by Robert Southey.

"The Devil's Walk," a poem by Robert Southey (1774-1843).

CONVERSE CLEAVES.

GERMANTOWN, PA.

The Bastard Heron (Vol. vi, pp. 211, etc.).—John Heron, the Bastard, was an older brother of Sir William Heron,

"Baron of Twisell and of Ford,
And Castellan of the Hold,"

who died in 1535, reign of Henry VIII. In "Marmion," Sir William is called "Sir Hugh the Heron" only by poetical license.

The Bastard was one of the Borderers who murdered Sir Robert Kerr of Cessford, chief cup-bearer of James IV, and warden of the Middle Marches. He made his escape with Starhead, one of his accomplices, but as Sir William Heron, high sheriff of Northumberland and warden of the English border, was believed accessory to the crime, he was, in accordance with the order of Henry VII, imprisoned in the tower of Fastcastle, Berwickshire.

Sir Richard Heron, the family genealogist, gives the following account of the Bastard, after the crime was committed, November, 1500, in his very rare and curious book:

"Henry VII summoned him to answer for killing Ker. He professed to obey, but at a village near Newark his servants gave out that he was dead of the plague, and pretended to bury him. He returned into Newark, and lay for some time concealed in the Cheviot hills, where, being outlawed in both kingdoms, he collected and trained a troop of horse, with which he ranged the borders.

"When the right wing of the English army was defeated in Flodden Field, and Sir Edmund Howard, who commanded it, was

left alone on the ground, the bastard, at the head of his troops, threw himself between the two armies. Some accounts join Lord Dacre with him, but Hall says that Heron the Bastard, though much wounded, rescued Sir Edmund, and that 'Lord Dacre with hys companys stode styl all daye unfoughten withal.'"

It will be remembered that Scott makes no allusion to this incident in "Marmion." Holinshed's account of the closing scene of the bastard's career seems to have escaped the notice of Sir Richard, the genealogist: "On the 22d May, 1524, being Trinity Sunday, five hundred Scots had made an inroad into England, and had plundered the market folks on their way that day to the great fair at Berwick.

"The V. of Julye next ensuing, Sir Raufea-Fenwicke, Leonarde Musgrave and bastarde Heron, with diverse other Englishe cap-taynes, having with them nine hundredth men of warre, entered the Mers, minding to fetch out of the same some bootie, and encountring with the Scottes, being in number two thousand, after sore and long fight, caused them to leave their ground, and to flie, so that in the chase were taken two hundredth Scottes, and many slaine, and amongst them were diverse gentlemen; but Fenwicke, Musgrave, and the bastarde Heron, with thirty other Englishmen, well-horsed, followed so far in the chase, that they were past rescue of their companie, and thereof the Scottes being advised, sodainely returned and set on the Englishe, which, oppressed with the multitude of their enemies, were soone overcome, and there was taken Sir Raufea-Fenwicke, Leonarde Musgrave and sixe other; bastarde Heron, with seven other, was slayne. The rest by chaunce escaped" ("Holinshed's Chronicles," Vol. ii, p. 694).

The date usually assigned in histories for the Cessford murder is 1511, but in "Scottish Peerage" it is conclusively shown that early in November, 1500, was about the time Heron the Bastard stabbed the gallant Kerr in the back.

Sir William Heron, who was, by the way, the husband of the "Wily Lady Heron" of the "Poem," was not released prior to Flodden battle, according to Sir Richard

Heron's genealogy. Histories and antiquities of Northumberland county make no allusion to this "Blot on th' Escutcheon" of the ancient baronial family of Heron of Ford.

MENONA.

The person referred to was a brother of William Heron of Ford. The Bastard, with two other borderers, killed Sir Robert Kerr, of Cessford, who was the warden of the Middle Marches. The Bastard escaped capture, but his brother Sir William was surrendered to James of Scotland, by Henry VIII of England, and imprisoned in Fastcastle with Lilburn, who was one of the murderers.

Pinkerton's "History of Scotland and the Border" and the genealogy of the Heron family may be examined for fuller particulars.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

By the Street of Bye and Bye (Vol. vi, p. 211).—"By the street of Bye and Bye we arrived at the house of Never" is given in most collections of proverbs as a Spanish popular saying. It is thus of unknown origin, except that we know it is derived from the great store of wisdom treasured up by the common people. A proverb is the "wit of one man and the wisdom of many," and the Spanish proverbs are especially acute and full of pregnancy and meaning.

E. P.

BATON ROUGE, LA.

Ille hic est Raphael, etc. (Vol. vi, p. 174).—The ensuing epitaph, published by AMERICAN NOTES AND QUERIES, Vol. vi, p. 174, is the inscription carved on the tomb of the great painter, Raphael. It was composed by a friend, Bembo, an eminent cardinal of the church, and seems to have direct allusion to this artist's last but incomplete painting, the Transfiguration of Christ. What gives greater probability to this inference is the fact related by Vasari ("Vie dei Pittori e Architetti," p. 570), of Raphael's body being laid in state alongside or better directly in front of the unfinished painting and that the effect of this *mise en scène* on the assembled mourners was so profound that they with one voice broke forth into the most inconsolable lamentations.

I reproduce the epitaph from Vasari, *op. cit.*, p. 571, for translation:

"Ille hic est Raphael timuit quo sospite vinci
Rerum magnam parens, et morenti mori,"

a literal translation of which would read as follows:

"This is that Raphael, who living,
Nature feared to be vanquished by,
And (he) dying (likewise) to die."

G. F. FORT.

Wearing Cap on all Occasions (Vol. vi, p. 211).—The Earl of Kinsale can wear his hat in the presence of the king, as the poet says:

"For when all heads are unbonnetted,
He walks in cap and plume."

E. P.

BATON ROUGE, LA.

REFERRED TO CORRESPONDENTS.

Cotnar.—In Browning's poem, "The Flight of the Duchess," the wine called Cotnar is several times spoken of. Once it is described as "our green moldavia, the streaky syrup, Cotnar as old as the time of the Druids." Is there a place called Cotnar whence this wine is named?

A. B. D.

PHILADELPHIA, PA.

Overflow of the Gall.—Many years since, the writer used to hear rustic people talk about "an overflow of the gall," or bile. So far as I can remember, this term designates a severe or fatal attack of jaundice, or other disease accompanied by great yellowness of the skin. Is this term a familiar one to any of your readers?

E. M. MAYBERRY.

XENIA, O.

First Romance Published in United States.—Will you kindly inform me of the title of the first romance or fiction published in the United States, also the name of the author and publisher and date (year) of publication?

W. C. B.

PHILADELPHIA, PA.

Masonic Poets-Laureate.—In a late number of *Harper's Magazine* Burns and Hogg are spoken of as having been poets-laureate of the Kilwinning Lodge of Freemasons. Will the learned historian of masonry, your accomplished correspondent, G. F. F., tell us something more about the Masonic poets-laureate?

O. W. W.

RAHWAY, N. J.

Whom Biserta Sent From Afric Shore.—Milton ("P. L.," i, 585) speaks of one (or more)

"Whom Biserta sent from Afric shore,
When Charlemain with all his peerage fell
By Fontarabia."

Who is the one whom Biserta sent? Bizerta is the ancient Hippo Zarytus now in Tunis.

J. T.

PHILADELPHIA, PA.

Seven Wonders of Wales.—What are these?

O. W. W.

RAHWAY, N. J.

COMMUNICATIONS.

Visions (Vol. vi, pp. 208, etc.).—"Mystic" is no doubt acquainted with the several cases mentioned in the chapter on "Telepathy" in Camille Flammarion's "Uranie" (published last year by Cassell Publishing Co., this city).

A. ESTOCLET.

NEW YORK CITY.

George Henry Lewes relates the following as he had it from the lips of Charles Dickens very shortly before the death of the novelist: "One night after one of his public readings, he dreamt that he was in a room where every one was dressed in scarlet (the probable origin of this was the mass of scarlet opera cloaks worn by the ladies among the audience having left an *after-glow* on his retina). He stumbled against a lady standing with her back towards him. As he apologized she turned her head and said, quite unprovoked, "My name is Napier." The face was perfectly unknown to him,

nor did he know any one named Napier. Two days after he had another reading in the same town. Before it began a lady friend came into the waiting room accompanied by an unknown lady in a scarlet opera-cloak, "Who," said his friend, "is very desirous of being introduced." "Not Miss Napier?" Dickens jokingly inquired. "Yes, Miss Napier." Although the face of his dream-lady was not the face of the real Miss Napier, the coincidence of the scarlet cloak and the name was too striking to fail of interesting the psychologists.

George Foster quotes from a letter written by Dickens, September 30, 1844, shortly after he took up his abode at the Palazzo Peschiere, Genoa: "In an indistinct place, quite sublime in its indistinctness, I was visited by a spirit. It wore blue drapery, as a Madonna might in a picture of Raphael." "I wonder whether I should call it a dream, or an actual vision," he says, in referring to his "Dialogue on the True Religion," holden with the dream visitant.

Mr. Thayer, biographer of Beethoven, contributes the following psychological phenomenon from the English Note-Books of Haydn:

"At Mr. Barthelemon's concert, on the 26th of March, 1792, an English priest was present, who, when he heard the celebrated Andante (G dur), sank at once into the profoundest melancholy, because the night before he had dreamed of this Andante, with the circumstance that the piece was a presage of his approaching death. He at once left the company, and retired to rest.

"To-day, the 25th of April, I learned from Mr. Barthelemon that this evangelical preacher is dead."

Mr. Barthelemon, at this time one of the most distinguished violinists in London, entertained the strongest friendship for Papa Haydn, who was accustomed to conduct his concerts during his stay (1791-1795) in the metropolis.

James IV, old Scottish historians tell us, was accosted by a spectre or vision, in St. Katharine's Chapel, Linlithgow, while at vespers, just on the eve of his fatal march to Flodden, and warned of the impending disaster. Further, if he must persist in war, was he admonished to beware of the "witch-

ing wiles and wanton snare of woman fair." The incident is too familiar through the lines of "Marmion" to need further allusion.

MENONA.

Rivers Flowing Inland (Vol. v, pp. 236, etc.).—"There is an interesting instance of water flowing inland from the sea. It is found on the island of Cephalonia in the Ionian Sea, west of Greece. The phenomenon occurs on the south-west side of the island, near the small town and port of Argostoli. Two streams flow at a short distance from one another, straight from the sea, for a few yards, and then follow different courses. One turns at right angles and runs for some ways parallel with the shore and close to it. Then it turns again towards the sea, and running, of course, deeper and deeper, doubles completely under itself, thus forming a loop, and finally passes out of sight deep down in a landward direction. In its course it turns two flour mills, which will give an idea of the strength of the current.

"There is no tide in the sea here, and the flow of the salt-water brook is perfectly steady and continuous. The other stream disappears in the ground in a similar way. This curious phenomenon has not attracted much attention because Argostoli is not on one of the regular tourist routes. No one knows what becomes of this water, but it probably flows to some subterranean reservoir, and it may have something to do with the earthquakes that occur in that neighborhood once in a long while; or, possibly, it feeds some distant volcano, for, as is well known, the most generally accepted theory of the cause of volcanic eruptions is that they are due to steam generated from water, admitted through cracks in the earth's crust, or in some other way" (*Goldthwaite's Magazine*).

King of Jerusalem (Vol. vi, p. 207).—The titular King of Jerusalem is Humbert, King of Italy, one of whose ancestors married Anne of Cyprus, daughter of Lusignan, the last descendant of the kings of Jerusalem.

E. P.

BATON ROUGE, LA.

Bulls (Vol. vi, p. 212).—Your correspondent "Ex" has collected an interesting and amusing variety of "bulls," but some that he gives do not properly belong in that category, being good examples of poetical or rhetorical license. Addison's "pure limpid stream" is really better than "once limpid stream" would have been, though not so logical. The poet's imagination looks not only at the present, but "before and after," and expresses what it sees by elliptical language which on its face is illogical. Is Shakespeare guilty of a "bull" when he says, "Ere human statute purged the gentle weal" ("Macbeth," iii, 4, 76), that is, which it thus *made* gentle? See another example of the same anticipatory or "proleptic" use of the same word in i, 6, 3, of the play, "Nor sell for gold what gold can never buy," is only a vigorous way of saying, "what gold can never pay for." If "by favor of a contrary wind" means, as it probably does, in spite of the contrary wind, or so far as the contrary wind would permit, no fault can be found with it. "A work to outlast immortal Rome designed" is admirable in its way, the *immortal* being an ironical ellipsis for "boasting herself immortal," or "flattering herself that she was immortal." The passage from "Julius Cæsar," ii, 1, is equally fine from a rhetorical point of view. And what, prithee, is the fault with Dryden's "horrid silence that invades the ear?" How is the silence recognized if not by the ear? "Inaccessible by shepherds trod" is a not overbold ellipsis for "ordinarily inaccessible," or accessible to none but the shepherds. "A palace and a prison on each hand" is certainly admissible in poetry, like Shakespeare's hounds,

"Match'd in mouth like bells,
Each under each."

Of course, each one could not be under each one throughout the chime-like series, but it isn't a "bull" for all that. All these cases are clearly distinguishable from blunders like "the most distinguished of his contemporaries," or Milton's "fairest of her daughters, Eve," which no poetical license can cover. R.

CAMBRIDGE, MASS.

Razor-strop Man (Vol. vi, pp. 200, etc.).—Seeing references in the *AMERICAN NOTES AND QUERIES* to this character, leads me to observe, that I believe it must have been one Chapman, who for some years, perhaps from 1840 to 1861, used to sell razor strops on the streets in Eastern and Middle States cities. He had almost a national reputation, at one time, for his versatility, wit and energy. I first heard him in the Bowery, New York city, perhaps in 1847. He was an entertaining fakir, and always amused a crowd. I remember one of his stories. It was a rhyme about a man who had mislaid his razor, and wishing to shave, took an *oyster knife*, which he dressed on the famous Chapman razor-strop so well that he could shave himself. Chapman's doggerel recitation wound up with the couplet:

"And so he went on to the end of his life,
Shaving himself with an oyster knife."

"A few more left of the same sort, gentlemen," was always his *finale* to his amusing stories. Chapman enlisted in a New York regiment when the Rebellion broke out in 1861, and fought through most of the conflict, although he was then an old man. He returned to his old haunts after the war, and resumed his street sales. But things had changed. Men did not buy razor strops as they once did. After a time he became disheartened, and ceased his vending in public. He disappeared from sight, over twenty years ago, and most probably died about that time. J. FLETCHER WILLIAMS.

ST. PAUL, MINN.

Parallel Passages (Vol. v, pp. 312, etc.).—I was much amused lately at a young friend who is quite a dabster in the parallel-passage business, often finding some sense of humor to lighten up what otherwise were a dull kind of employment. For Bunthorne's "Hollow, hollow, hollow!" she has found a parallel in Jean Ingelow's words, "Quit your stalks of parsley *hollow, hollow, hollow.*" R. E. C.

ALEXANDRIA, VA.

Arcadia (Vol. vi, p. 37).—If I am not greatly in error, there was also at one time a literary *Arcadia* movement in Sweden.

R. J. T.

Bottle Imp (Vol. vi, pp. 189, etc.).—The following story, illustrative of the facility with which crowds are attracted in large cities, which I read many long years ago, has been suggested to me by Mr. Wright's interesting note on the above subject. I question whether it will be thought worthy of publication, but such as it is I reproduce it as accurately as I can remember. A gentleman in the course of conversation remarked on the readiness with which a crowd gathered in London on the most trivial occasions. One of his hearers thought he was somewhat overstating matters, and from argument the thing proceeded to a wager, the first gentleman undertaking to collect a crowd by simply standing still and looking straight before him. He took up his position before Northumberland House in Trafalgar Square, on top of whose front wall there stands a carved figure of a lion. He stood gazing intently at the "animile." At length a person who had observed him stepped up and inquired what he was watching so earnestly. "Well," replied the other, "I am probably deceiving myself, but do you know I thought I saw the lion's tail wag." This gentleman also planted himself before the object and stared eagerly. Now every one knows that if you gaze long and intently at an object your eyes begin to dazzle and it seems to move; so after a few minutes' earnest watching, the new-comer exclaimed excitedly, "By Heavens! it wags." The two gazers soon attracted a third with the same result; the three, a fourth, and so on in geometrical progression, shouts of "By Heavens! it wags," ever bursting forth from the growing crowd, till not only the street became impassable, but the whole area of the square became a dense mass of human beings. J. H.

Eccentric Burials (Vol. iv, pp. 143, etc.; Vol. vi, p. 287).—May 1, without being charged with a bull, add to the above "burials" an eccentric funeral ceremony which took place in New York harbor on the first of this month?

"Puck" Meyer, a *bon vivant* and saloon-keeper in Port Richmond, S. I., fell ill a few weeks ago and left definite instructions that, in the event of his dying, his body

should be cremated and his ashes scattered to the winds from the top of the Statue of Liberty on Bedlow's island, the conductor of the ceremony exclaiming at the same time: "Here goes the last of Puck Meyer! Happy days!" After which, his friends should indulge in copious libations in his honor.

All this was done, accordingly, last Sunday, with the only restriction that a sister of his begged and kept for herself one-half of his ashes, "about two pounds in weight," the newspapers say, and they add the remark that "in life Puck Meyer weighed 200 pounds."

A. ESTOCLET.

NEW YORK CITY.

Jewish Abbreviated Names.—It is well known that the Jews have a set of abbreviated pet names for their great rabbins. Among these are *Rab*, for Rabbi Abba Arikha; *Rabbi*, for Rabbi Yehudah Han-nase; *Rabbenu*, a title given to each of the foregoing men; *Raba*, for Rabbi Aba ben Yoseph ben Hama; *Rabad*, a title given to five scholars of the twelfth century, four of whom were named Rabbi Abraham ben David; *Raban*, for Rabbenu Eliezer ben Nathan; *Rabbah*, for Rab Abbah bar Nahmani; *Rambam*, for Maimonides (Rabbenu Mosheh ben Maimun); *Ramban*, Rabbi Mosheh ben Nahman; *Rashba*, for Rabbi Shelomoh ben Abraham (and for two others); *Rashbam*, for Rabbenu Shemuel ben Meir; *Rashi*, for Rabbenu Shelomoh Yishaki; *Riph*, for Rabbenu Yishak ben Yaakol Hakkohen Alphasi; *Rosh*, for Rabbenu Asher; *Tam*, or *Tham*, a title of two twelfth-century scholars, one of whom was a brother of the more celebrated Rashbam, and *Ribam*, who was also a brother of Rashbam. Will correspondents send others of these curious names?

S. S. W.

BERLIN, CONN.

Flower of Burgundy (Vol. vi, pp. 210, etc.).—I do not believe that the Burgundy rose of our day has anything to do with the "Flower of Burgundy" which Aytoun implies is a *national* flower, like the lily of France.

R.

CAMBRIDGE, MASS.

Symmes' Hole (Vol. vi, pp. 215, etc.).—The wife of Gen. William Henry Harrison, President of the United States, and hero of Tippecanoe, and grandfather of the present incumbent of the Presidential chair, was Anna Symmes, daughter of John Cleves Symmes, the originator of the theory of "concentric spheres," so much talked of in late numbers of AMERICAN NOTES AND QUERIES. E. P.

BATON ROUGE, LA.

Compound Marine Engine (Vol. vi, pp. 222, etc.).—In 1825, James P. Allaire, of New York, built a compound engine for the *Henry Eckford* and subsequently constructed similar engines for several other boats, of which the *Sun* made the trip from New York to Albany in twelve hours and eighteen minutes.

Writers as far back as the year 1872 speak of seeing two boats in Normandy built with double expansion engines, which had already been in continual use for fifty years, but they do not give the names of the boats or the builders; they must antedate the American example.

The Hollanders, according to Mallet ("Etude sur Machines Compound"), were foremost among Europeans in introducing the double cylinder, M. Roetgen, of Rotterdam, having built marine engines on this principle since 1842, from a patent taken out by Zander, another Dutchman, in that year.

In 1848, the Rhine boat, *Kron-Prinz von Preussen*, was built with one of these so-called "Woelf Engines."

I have not learned whether the English brain had to undergo a surgical operation before the new double-cylinder idea could gain admission, but England seems a little behind in appreciating its utility.

The invention was English, originating with Jonathan Hornblower, 1781, but three-quarters of a century had to elapse before England made any important application of it.

In 1854, John Elder, an enterprising engineer of Glasgow, built his first boat, the *Brandon*, with a compound engine. But in 1851, the steamer *Buckeye State* was running between Buffalo and Detroit, and giving much satisfaction for its

high rate of speed and its economical use of fuel, all because it was fitted with the new double expansion engine.

Apropos of this subject, the new yacht which Mr. E. D. Morgan is having built at Herreschoff's yard, Bristol, R. I., is to have triple expansion engines, and is expected to make twenty-three miles an hour.

MENONA.

Silver Sister-world (Vol. vi, pp. 210, etc.).—The explanation of Tennyson's "silver sister-world," etc., by R. E. C., does not seem to me satisfactory. The time is morning, not evening, as he appears to suppose. In my opinion, the "silver sister-world" is the planet Venus as morning-star. The betrothed one in the valley is up early on the "marriage morn," and the star is reflected in her eyes as she turns them upward to the home of her lover on the hill. I never knew any person to give this interpretation when first questioned as to the meaning of the poem, nor did I ever know any one not to accept it when it was suggested. R.

CAMBRIDGE, MASS.

Chambers of Rhetoric.—The chief towns of the Low Countries in the fifteenth and sixteenth centuries had each its *Kamer van Rhetorica*, and the total effect of these guilds upon the national intelligence was very great. Splendid tournaments were held, and vast sums of money were spent in prizes. The outcome was largely dramatic. From the writings of Mr. Goose, I compile the following incomplete list of these chambers: *The Alpha and Omega*, at Ypres; *The Violet*, Antwerp; *The Book*, at Brussels; *The Barberry*, at Courtrai; *The Holy Ghost*, Bruges; *The Floweret Jesse*, Middelburg; *The Oak Tree*, Vlaardingen; *The Marigold*, Gouda; *The Eglantine*, Amsterdam; *The Fountain*, Dort; *The Corn Flower*, The Hague; *The White Columbine*, Leyden; *The Blue Columbine*, Rotterdam; *The Red Rose*, Schiedam; *The Thistle*, Zierikzee; *Jesus with the Balsam*, Ghent; *The Garland of Mary*, Brussels; *The Pax Vobiscum*, Oudenarde; *The White Lavender*, Amsterdam. Will your correspondents add to this list?

M. D. D.

CAMDEN, N. J.

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NOTES.

TUN, TON, TOUN, TOWN.

The humble parent of our pretentious *town* was a little twig, the etymon of which has clung to our nomenclature under various forms with unusual tenacity.

Do we not, even now, designate as *tines*, in botany, slender plants which enclose others (chief among them the popular Caprifoliaceæ), and are not the *tines* of a fork or a harrow the slenderest parts of the implement? The *tines* of a deer are the "twigs" or branches of its antlers, and it seems but yesterday when *tinet* was excellent English for brushwood, and when "to *tine* a gap" in a hedge meant filling the gap with thorny brambles.

Our familiar adjective "tiny" is forcibly called to mind by all these diminutive *tines*,

the more so as the older editions of Shakespeare spell it *tine* or *tyne*, but this will be the subject of a query further on (see p. 243).

The radical of our *tine* is well-nigh ubiquitous in Aryan languages; its immediate blood relatives will be found to this day in German (where *Zaün*, *Zäunen*, *Zäunkraut* [*kresse*], *Zäunblume*, etc., represent our old *tyne*, *tynan*, *tuncresse*, etc.), and its enormous preponderance as well as its lastingness in English were doubtless influenced by the fact that it existed both in Anglo-Saxon and in Latin.

Ovid (Metam.) describes a hill on which there grew

"Et bicolor myrtus et baccis coerula tinus,"

and Clarke (A.D. 1790) translates the line:

"The two-colored myrtle and the *tines* with their green berries."

Pliny mentions a *tinus* which, he says, "sylvestrem laurum aliqui intelligunt, nonnulli sui generis arborem," and he explains how best to sow the berries and grow the shrub.

And in this connection, the *tinettum* of our old law records should be mentioned too, were it but as a sample of the Latin that gave birth to "brochettum," a small skewer; "flaskettum," a little flask, etc.

Now, one need not be acquainted with pioneer life to appreciate the easy evolution by which an enclosure may first be called after the material it is made of and subsequently give its own name to the land it encloses. The correlation between the local names *Hagen*, *Hague*, *Hayes*, *Haws*, the A.-S. *haga* (a hedge) and the Icelandic *heggr* (a tree used for hedging) supplies an instance quite in point.

And so it came to pass that the Anglo-Saxons having naturally imported their Germanic* ways and habits into Britain, they at once began to use *tines*, to *tynan*.

King Ine (688-726) enacted that a ceorl's close should be *betynd* winter and summer and that if it was *untyned* there should be no redress against trespass; whereas, elsewhere,

he provided compensation for the case in which several ceorls might have one meadow in common to *tynnanne*, and it should happen that "haebben sune *getyned* hiora dael" and that the lazy ones had not.

And of course "a householder planted a vineyard and *hedged* it round about" (Matt. xxi, 33) appears in the A.-S. version as "and *betynde** hyne."

The result of *tyning* was called a *tun*, at first a simple enclosure.

A meadow was a *gaers-tun*, a garden was a *wyrt-tun*; "He went forth over the brook Cedron where (says the A.-S. version of John xviii, 1) daer waes an *wyrt-tun*."

"The fox is hated by the husbandman," says an old Bestiary of the thirteenth century,† "because

"The coc and te capun
Ge feccehth ofte in the tun."

The appellation was soon transferred to the "tout ensemble" contained within the enclosure, the cottage, farm or villa, as the case might be, in a word to a man's possessions.

Under Æthelbert's rule (860-866), if a man slew another in the *cyninges tun* he had to make "bot" with fifty shillings, but he could indulge in the same pastime in an *eorles tun* for twelve shillings. Again if any one was the first to make an inroad into a *mannes tun* he should make "bot" with six shillings, the next intruder with three, and each, after, with one.

"They went their ways, one to his farm (εἰς τὸν ἴδιον ἀγρὸν), another to his merchandise" (Matt. xxii, 5), is rendered in A.-S. "sum to hys *tun*, sum to hys manggunge."

To *tun* in this sense are to be traced the name in *ton* of many a solitary English farm which has preserved to our own times its original isolated character and perpetuates the name either of its first owner or of some peculiar feature of the primitive settlement (just as we might say Brown's Farm, Smith's Corners, or Sleepy Hollow).

Gradually the name given to one separate estate was extended to several if grouped together, to the hamlet, to the village, to the district in general.

* The Germans, says Tacitus, dislike "inter se junctas sedes.—Colunt discreti ac diversi.—Suam quisque domum spatio circumdat."

* The German has: "und führte einen *Zaün* darum."

† Edited by Morris.

The thirteenth century poem, "The Passion of our Lord,"* describing the riding of Christ into Jerusalem, says:

"As he com into the buhr so rydynde
The children of the *tune* comen syngynde,"

and further we are told how:

"Of one wrase of thorns he wrythen him one crone
Of than alre kennuste that grewen in the *tune*."

The passage in which Matthew (xxvi, 36) says that "He went into a place (*εἰς χωρίον*) called Gethsemane" appears in A.-S. as "on done *tun* de is genemned Gethsemani."

It is interesting to note the development of the *tun* idea, at this stage, by the various ways in which the word is translated in the old Latin MSS.

Here we find *tun* = villa, *tunman* = villanus, *tungerefa†* = villae prepositus, *tunweg* = privata via (as dist. from *ealles hereweg* = publica via); there we have *tun* = cohors, *tunas* = oppida; and again *tunstede* (as we would say "farmsteads") = pagi, territorii, etc., while *buhr* is translated urbs, municipium, etc.

The day came, however, when the *tun* overgrew the *buhr* and became our modern "town."

Was there any need for it, the phonetic transition from *tun* to *town* might be illustrated at will:

An old popular rhyme relates how William the Conqueror gave unto his hunter

"The hoppe and hoptoun
And all the bounds up and down,"‡

which formed the nucleus of the present Hopton in Salop:

"For one bow and one broad arrow
When I come to hunt upon Yarrow."

The modern Scotch still has *toun* in the sense of a farm. In his elegy on his pet sheep, Mailie, Bobby Burns says how:

"Through a' the toun she trotted by him."

* Edited by Morris.

† Compare Scyr-gerefa (Sheriff), port-gerefa (port-reeve), buhr-gerefa (borough-reeve).

‡ His majesty, by the way, is made to add:

"To witness that this is sooth
I bite this white wax with my tooth."

But illustrations of so simple a change seem superfluous; more to the point is the progressive application of the original idea; and in this case the student of etymology finds all the elements he could wish for, the tine, the hedge, the hedged-in farm, the collection of farms or village, the overgrown village or town, an unbroken chain complete in its every link.

A. ESTOCLET.

NEW YORK CITY.

P. S.—Needless to add that, despite the enormous preponderance of "ton" as a local suffix, many names so ending may have a different origin: Alton was once *Æthelinga denu*, Brixton was *Brixi-stan*, Aston stands for *Ashdown*, etc. Some years since, when "rooting up" a locality in Surrey named in certain old documents *Woodmanston*, I found it styled in Domesday Book "*Odemerestor*," in Nicholai Taxatio Ecclesiastica "*Wodemethorne*," about 1700 "*Woodmanston*," in modern ordnance maps "*Woodmanstone*," and in the then (1881) latest official List of Unions, etc., "*Woodmansterne*!"

A. E.

TINY.

The half-hearted way in which the dictionaries suggest the possible origin of this word is hardly satisfactory.

Now, in his "Constitutiones de Foresta," old King Cnut ordains the hierarchy of his forest officers and distinguishes them as *primarii*, *mediocres* and *minuti*.

The *primarii* are naturally the Superior Board; under them he appoints four "*mediocres homines qui curam et onus tum viridis tum veneris suscipiant*," and under these again he orders that "*sint duo minutorum hominum quos Tineman Angli dicunt*," to have the care of vert and venison by night and perform other servile duties.

Might not this *minutus* homo or *Tineman*, this *small* official or *petty* officer as we might say, supply some evidence of the derivation of *tiny* (tine or tyne in Shakespeare) from the same root as *tine*? (see p. 241).

I know that the frequent apposition of "tiny" to "little" ("little tiny kick-shaws") has suggested that it should be intended to convey a different meaning; but

is not this a class of ideas that we are particularly fond of emphasizing by repetition? Have we never used or heard such familiar tautologies as "a wee little baby," "un tout petit peu" in French, "ein kleines winziges Ding" in German, etc.?

I am aware also that the Lancashire "teeny lad" (a peevish youngster) comes from A.-S. *teona* (vexation); but is the resemblance between "teeny" and "tiny" sufficient for their being attributed to the same root? An analogous case is that of "pettish" and "petty." The very same association of ideas which would serve as a connecting link between "teeny" (peevish) and "tiny" (small) would bridge over from "pettish" to "petty," yet no one assigns these to the same source.

These are *bona-fide* queries, tendered with all the respect so eminently due to the recognized authorities in such matters.

A. ESTOCLET.

NEW YORK CITY.

REPLIES.

Tempora Mutantur (Vol. vi, p. 207).—The "*Deliciæ Poetarum Germanorum*" of Matthias [? Nicolaus] Borbonius, where the phrase in question occurs, is assigned to the date 1612, later, instead of earlier, than John Owen's Epigrams; but, if my memorandum is correct, the sentence *Tempora mutantur et nos mutamur in illis* is in Andreas Gartner's "*Proverbilia Dictoria*," 1566.

M. C. L.

NEW YORK CITY.

Royle (Vol. vi, p. 223).—The expression, "Royle vnder Duke Iohn of Austria," refers to his vessel, *i. e.*, the Royal galley in which he sailed in the many sea fights in which he took part under the Republic of Venice.

While referring to this celebrated prince, I examined an old work in my possession, bearing the date of 1654, being "The History of the Warrs of Flanders by that Learned and Famous Cardinall Bentivoglio. Englished by the Right Honourable Henry Earl of Monmouth."

Its title-page is in red and black and

bears the following imprint: "London, printed for Humphrey Mosley at the Sign of the Prince's-Arms in St. Paul's church-yard, 1654."

The modern biographers of Duke John of Austria state that his father was the Emperor Charles V, and some say that his mother was unknown, and others say that she was Barbara Blomberg of Germany. In this work, which was written within a quarter of a century after his death, is the following statement relative to his parentage:

"The Emperor Charles the Fifth was his Father, and Madam de Plombes, a lady of noble birth in Germany, was his Mother. He had in him very excellent gifts of both body and mind. * * * He was so greedy of Glory, as many judged it to be an aspiring after Empire, which made him at last to be envied, and so far suspected, as made his service to the king (of Spain) doubtful; as if from being governour, he had aspired to be Prince of Flanders, and that to this purpose, he had held private correspondence with the Queen of England (Elizabeth), and proceeded more secretly to express negotiations of Marriage, which was cause why his death was thought to be rather procured, than natural."

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Charles Peace (Vol. vi, p. 197).—Charles Peace, *alias* John Ward, was an English burglar. On November 19, 1876, he attempted to kill a policeman; on November 29, 1876, he murdered Arthur Dyson at Bannercross, near Sheffield. He escaped arrest at the time, and William Habron was arrested, convicted and imprisoned. Peace was arrested, confessed to the murder, exonerating Habron. He threw himself from a train and was nearly killed while being taken to Sheffield, January 22, 1879. He was hanged at Leeds, February 25, 1879. Habron was released March 18, 1879.

R. G. B.

NEW YORK CITY.

Wood's Holl (Vol. vi, p. 160).—The name Wood's Hole was changed to Wood's Holl out of deference to that spirit of overrefinement which some years ago changed Skunk

Hollow, N. Y., to Rosedale; Hart's Corners, N. Y., to Hartsdale, and later changed Chatham street, N. Y. city, to Park Row.

R. G. B.

NEW YORK CITY.

Quotation Wanted (Vol. vi, p. 211).—

"To the glory that was Greece
And the grandeur that was Rome,"

is a couplet in Poe's "To Helen." There are two poems so entitled. The quotation is from the earlier one, classed under "Poems written in Early Youth," or a similar title.

M. C. L.

NEW YORK CITY.

Mount Abora (Vol. v, p. 139).—The Mount Abora of Coleridge, that of which the Abyssinian maid sings, and about which "Islander" inquires, is the same one of which Milton sings ("P. L.," iv, 280):

"Nor where Abassin kings their issue guard,
Mount Amara, though this by some supposed
True Paradise, under the Æthiop line
By Nilus' head, enclosed with shining rock,
A whole day's journey high," etc.

Mount Amara, or Abora, is the "happy valley" of Johnson's "Rasselas." Of it Massey says: "This was a ridge in Ethiopia under the equator. Between two of these hills there is a plain abounding with the rich and beautiful productions of nature, and highly ornamented with the various operations of art. In this place the kings of Abyssinia kept their children continually confined, and when a king dies, he that is to succeed him is brought thence, and set upon the throne." I have no doubt that some of your correspondents could tell us much more about the literature of the happy valley.

W. J. L.

LANCASTER, PA.

Lamb Tree (Vol. vi, p. 233, etc.).—John Struys, a Dutch traveler of the seventeenth century, gives the following account of the *Dicksonia Baromez*, commonly called Scythian or Tartarian Lamb:

"On the western side of the Volga there is an elevated salt-plain of vast extent, but wholly uncultivated and uninhabited. Here grows the fern *Boranez* or *Bornitsch*. This

wonderful plant has the shape and appearance of a lamb, with feet, head and tail distinctly formed. *Boranez* is Muscovite for little lamb, and a similar name is given to this plant. Its skin is covered with very white down, as soft as silk. The Tartars and Muscovites esteem it highly, and preserve it with great care in their houses, where I have seen many such lambs. The sailor who gave me one of these precious plants, found it in a wood, and had its skin made into an under-waistcoat.

"I learned at Astrachan from those who were best acquainted with the subject, that the lamb grows upon a stalk about three feet high, and that the part by which it is sustained is a kind of navel, and that it turns itself round, and bends down to the herbage which serves for its food. They also said it dries up and pines away when the grass fails" ("Voyages and Travels through Muscovia, Tartary, India, and most of the Eastern World;" John Morrison, trans.).

Linnaeus says the wool is yellow in color and that this species of fern is a native of China. The people of India use the down externally for stopping hemorrhages, and call it *golden moss*.

Doctor Erasmus Darwin, in *The Botanic Garden* (1791), has the following:

"Cradled in snow, and fann'd by Arctic air,
Shines, gentle Baronetz, thy golden hair;
Rooted in earth, each cloven foot descends,
And round and round her flexile neck she bends;
Crops the gray coral-moss, and hoary thyme,
Or laps with rosy tongue the melting rime,
Eyes with mute tenderness her distant dam,
Or seems to bleat, a vegetable Lamb."

(Pt. ii, "Loves of the Plants," Canto i, l. 281.)

Baromez is erroneous for Russian *Baranetsü*, or *Baranietz* (dimin. of *baran*, rain).

Dr. Murray gives the following reference to Maundeville (1322): "In the kingdom of Caldilhe grows a kind of fruit like gourds, which, when they are ripe, men cut in two, and find a little beast, in flesh, bone and blood, as though it were a little lamb without wool. And men eat both the fruit and the beast, and that is a great marvel" (Chap. xxvi.).

When the *Rhizoma*, or prostrate stem, is cut into, it is found to have a soft inside with a reddish, flesh-colored appearance, a

fact which may account for some of the fables regarding its animal nature.

Erman's "Travels in Siberia" is another source of information about this strange plant.

It appears that the travelers, Oderic de Portenau, or Odorico da Pordenone (sometimes called Le Beato Odorico, 1318), and Baron Sigismond learned about the Baranietz in India or China, before it became known in Europe, under its Russian name.

MENONA.

REFERRED TO CORRESPONDENTS.

"Almighty Dollar."—Few phrases are more often quoted than the above. Where did it originate, and who first made use of it? It sounds as though it might have been invented by some jealous critic who wished to satirize the traditional devotion of Americans to making money, and their disposition to worship wealth.

ELLWOOD ROBERTS.

NORRISTOWN, PA.

Inburning—Inviteful.—In reading a work some years ago entitled the "Siege of Armagh," I came across the word "*inburning*" used as a *noun*. The word may be found in "Webster" and the "Century" used as an adjective, but I have never seen it in any dictionary as a *noun*.

The expression as near as I can remember in which the word occurs is: "Who can tell the cause of this *inburning*?" Another word I noticed that is not in any dictionary is the word "*inviteful*." It occurs in a poem published about a year ago in some magazine or paper, entitled, "Mary and Kitty." The lines run thus:

"Eyes so delightful,
Lips so inviteful,
In truth I am quite full
Of love at their sight," etc.

Can any of your readers give other examples of the use of these words in the same or a similar sense?

J. A. L.

NIAGARA FALLS, N. Y.

Authorship Wanted.—*Bis duo sunt nomini, etc.*—I have seen the following lines (1) attributed to Ovid, and (2) given as

from Lucretius, in quotation from Ennius. Can any one tell me who was the author, and where they may be found?

"Bis duo sunt nomina: manes, caro, spiritus, umbra;
Quatuor ista loci bis duo suscipiunt,
Terra legit carnem, tumulum circumvolat umbra,
Orcus habet manes, spiritus astra petit."

E.

SAN FRANCISCO, CAL.

COMMUNICATIONS.

Prince of Wales (Vol. vi, pp. 233, etc.).—But the eldest son of the sovereign is not born Prince of Wales. For example, Charles II was never Prince of Wales; Henry, Prince of Wales, eldest son of James I, died in 1612; but Charles (afterwards Charles I) was not created Prince of Wales until 1616. The present Prince of Wales was born November 9, 1841, and created Prince of Wales December 8, 1841; but he succeeded to the Dukedom of Cornwall and of Rothesay at his birth. When he becomes King of Great Britain, his eldest son will not become Prince of Wales, because that title will be absorbed in the higher title of King; he will remain Duke of Clarence and Avondale until his father divests himself of the title, and creates him Prince. R. G. B.

NEW YORK CITY.

Dropping Wells (Vol. v, pp. 204, etc.).—There is a place in Missouri called Dripping Spring (in Boone county). There is a Dripping Spring Mills in Edmonson county, Kentucky, and in Hays county, Texas, there is a town called Dripping Springs. Of the above, the first named is only twenty miles by rail from St. Louis, and I dare say some of your readers could inform us as to the reason why the place has received its name.

R. S. S.

BALTIMORE, MD.

Jack Stones.—According to a work on "Irish Folk-lore," by Lageniensis, Glasgow, 1870, 12mo, the origin of this game would appear to have been from the Irish game of *Shec Shona*, which seems to have been at first a rude kind of divination.

V.

"**Shelta, The Tinkers' Talk.**"—In the concluding chapter of Mr. Leland's book, 'The Gypsies,' Boston, 1882, he discusses 'Shelta, the Tinkers' Talk,' and points out the existence, throughout the British Isles, of a secret Cant or language employed by tinkers and tramps, a jargon evidently of Celtic origin. With reference to this caste of 'tinkers,' the 'Journal of the Gypsy Lore Society,' Vol. i, No. 6, pp. 350-357, contained an article by Mr. David MacRitchie, entitled 'Irish Tinkers and their Language.' The number of the journal named (Vol. ii, No. 2), under the head of 'Notes and Queries,' contains a communication respecting 'Shelta,' which is here transcribed. No doubt there may be opportunities in the United States for obtaining information respecting this jargon or language.

"My first acquaintance with 'Shelta' was made in the summer of last year, while I was spending some holidays in the island of Tiree, off the west coast of Argyll. A lady friend of mine, who resided in the island, gave me some words and phrases she had obtained from a little tinker girl some time before.

"She obtained the words in the following way. One day, going by chance into the kitchen, she found there a tinker boy and girl, who had come round begging. Entering into conversation with them in Gaelic (I believe they spoke no English) she was informed by the little girl that—to quote her words—"We have a language of our own." My friend asked her to tell some of the words, and on her doing so, wrote them down. As they had a Gaelic ring about them, she wrote these words according to the Gaelic mode of spelling.

"On their return home the little boy 'told' on his sister, and next day their mother came along to see my friend. She said the words did not belong to any language at all, but had been made up by the little girl herself. This my friend knew was not true, as the boy had also shown a knowledge of the language. On my showing the words to a friend I was advised to send a copy of them to Mr. C. G. Leland, and get his opinion concerning them.

"This I did, and was informed by that gen-

tleman that the words belonged to the 'Shelta' language, and was referred to his own book, 'The Gypsies,' in which 'Shelta' was first made public. On reading that book I find that some of my words are the same as Mr. Leland's, allowing for the different systems of spelling. I here give the words and phrases as I got them, and to these I have added some notes, showing the words I consider similar to those of Mr. Leland, and those—both of my own list and Mr. Leland's—that I consider are similar to and connected with the Gaelic.

"I agree with Mr. Leland that 'Shelta' is *not* Gaelic, because my friend and I went over the words, trying to find some connection between the two languages. 'Shelta' has, however, both Gaelic and slang words mixed up with it.

"Words obtained from tinker girl in island of Tiree :

noid, a man.

beor, a woman.

pearraig, a girl.

glomhach, an old man.

liogach, bin, a small boy.

suillean, a baby.

mo chàmaid, my mother.

mo dhatair, my father.

clèidean, clothing.

luirean, shoes.

fras, food.

turan, a loaf.

tur, fire.

reagain, a kettle.

sclàiaich, tea.

mealaidh, sweet.

cian bin, a tent.

cian toim, a white house, or cottage.

gìfan, a horse.

blànag, a cow.

deasag shean, a ragged, old, or dirty person.

deasag toim, a pretty, clean, or neat person.

air a sgeamhas, drunk.

s' deachag òb, I am tired.

s' dèis sium a meartsacha air a charan, we are going on the sea.

noid a maslachadh air an lanach, a man walking on the highway.

s' guidh a bagail air mo ghù, it is raining.

"Comparing the Tíree list with Mr. Leland's words, I observe as follows :

"*Beor* is similar to *bewur*, a woman ; *bin* (pron. been) = *binny*, small ; *pras* = *brass*, food ; *tur*, fire = *terri*, fuel ; while *turan*, a loaf (or more probably an oat-cake baked at the fire), and *terry*, a heating iron, are connected with *tur* ; *sgeamhas* = *ishkimmish*, drunk. To the ear of an English-speaking person, the way in which *sgeamhas* is pronounced, viz., with a preliminary breathing, would suggest that it was spelled with an *I*, prefixed to the word proper. *Cian*, a tent or dwelling = *kiëna*, a house.

"*Mo* is Gaelic for my, and *dhatair* is probably connected with *athair*, the Gaelic for father. [It is to be noted, however, that *dad*, or *dada* = 'father' in many Gypsy dialects ; and that it takes the form 'datchen,' in one instance, in the north of England. *Dad*, or *dada*, is also used by some Gaelic-speaking castes in Ireland, of which, we believe, the population of *The Claddagh*, Galway, is an instance. Cf. Welsh *tad* = 'father,' and the ordinary *dad* and *daddy* of familiar English speech.—ED.]

"*Mealaigh* is apparently connected with Gaelic *milis*, sweet ; and *shean* with Gaelic *sean*, old. *Air a sgeamhas* is probably literally translated by 'on the spree ;' *air a* is Gaelic for 'on the.'

"From Mr. Leland's vocabulary the following are similar to or connected with the Gaelic :

"*Muogh*, a pig = Gaelic *muc*, a sow ; *bord*, a table, is the Gaelic word. *Scree*, to write = Gaelic *scriobh* (pron. screeve).

"The numerals quoted by Mr. Leland are really Gaelic :

<i>hain</i> ,	one,	Gaelic, <i>aon</i> .
<i>da</i> ,	two,	" <i>dha</i> .
<i>tri</i> ,	three,	" <i>tri</i> .
<i>k'air</i> ,	four,	" <i>ceithir</i> (pron. <i>k'nir</i>).
<i>cood</i> ,	five,	" <i>cuig</i> .
<i>shay</i> ,	six,	" <i>se</i> (pron. <i>shay</i>).
<i>schaacht</i> ,	seven,	" <i>seachd</i> (pron. <i>schuacht</i>).
<i>ocht</i> ,	eight,	" <i>ochd</i> .
<i>nai</i> ,	nine,	" <i>naoi</i> .
<i>djai</i> ,	ten,	" <i>deich</i> (pron. <i>djaich</i>).

"Nearly all these numerals are written by Mr. Leland as the Gaelic equivalents would

be pronounced by an English-speaking person.

"The word *sy* (a *sixpence*), which Mr. Leland includes among his examples of Shelta, is a common slang term with boys at Inverness" (G. Alick Wilson, in *Journal of American Folk-lore*).

Carrievreckin (Vol. vi, p. 35).—Besides the celebrated whirlpool of this name between Jura and Scarba to the west of Scotland, there is another called Coire Breccain, which lies between the coast of Ireland and the Isle of Rathlin. It is said (no doubt incorrectly) that this whirlpool was so named because in it Breccain, a son of Niall of the Nine Hostages, lost his life and his fleet by shipwreck. V.

Longevity of Artists.—"Incessant devotion to the arts and sciences is often supposed to be unfavorable both to health and longevity. The following list of distinguished musicians will illustrate how very unfounded the supposition is :

"Sillis died at 85 ; Bird, at 80 ; Child, at 90 ; Wilson, at 79 ; Turner, at 88 ; Holder, at 82 ; Creighton and Burridge, at 90 ; Repush, at 85 ; Handel, at 75 ; Ame, at 74 ; Stanly, at 70 ; Boyce, at 89 ; Harrington, at 89 ; Burney, at 86 ; Randall, at 80 ; Pasiello, at 84 ; Castrucci, at 80 ; Sartoni, at 78 ; Gugliemi, at 76 ; Germiniani, at 82 ; Hayes, at 80, and Cervetto, at 104" ("Curiosities for the Ingenious," 1825). It would be interesting to know what the record has been between 1825 and 1891. An impression now exists among mind-workers that their longevity, on the whole, is on the increase.

S. S. R.

LANCASTER, PA.

Pillicoshy.—This word, otherwise Latinized into Piliocotia and Pilliocotia, is found in many medical and other dictionaries (as Thomas', Billings' and the "Century") with no etymology. The word is evidently *Pilula cochia*, or cochia pill ; for the *Pilula cochia majores* described under "Cochia" in Foster's great dictionary are practically identical with the medicine vulgarly called pillicoshy. G.

Irish Brigade at Fontenoy (Vol. vi, pp. 222, etc.).—The old Irish Brigade—forerunner of that of Fontenoy association—commanded by Lord Mountcashel, and numbering 6000 men, was composed of three regiments. According to O'Callaghan's "History," the Irish Brigade at Fontenoy was made up of seven regiments, so if we allow 2000 men to one regiment, we must have a force of 14,000. This was precisely the number of English and Hanoverians commanded by William, Duke of Cumberland, and son of George II, against whom the famous brigade was pitted.

It was the suggestion of Count Lally, colonel of one of the Irish regiments, to bring the four pieces of cannon which had been reserved for the defense of the royal position, to bear upon the victorious English column. As Froude says: "Lally Tollendal, who punished England at Fontenoy, was O'Mullally of Tollendaily."

The Duke de Richelieu, with some historians, has the credit of making the suggestion to King Louis XV, but he was only the bearer of Count Lally's message to His Majesty.

Martin, the French historian, takes no note of the services of the Irish Brigade at Fontenoy. He says the battle was not a masterpiece of military art; rather that the day did more credit to the courage of both parties, than to their tactics.

The most glorious day (May 11, 1745) in the annals of the Irish Brigade is recognized in Voltaire's couplet:

"Clare avec l'Irlandais, qu'animent nos exemples,
Venge ses rois trahis, sa patrie, et ses temples."

The brigade on this occasion was commanded by Count Arthur Dillon and Lord Clare. The French military writer, Gen. D'Espagnac, remarks the *fureur* of the charge of the Irish Brigade.

MENÓNA.

Sierra Leone (Vol. vi, p. 34).—As a confirmation of what your correspondent writes about the origin of this name, I would call your readers' attention to a passage in Milton's "Paradise Lost," x, 702: "Afer black with thunderous clouds from Serralliona." V.

St. Brendan's Isle (Vol. vi, pp. 164, etc.).—The following account is, in the main, condensed from a book on "Irish Folk-Lore" (Glasgow, 1870):

Hy-Breasail; or, The Blessed Island.—

"On the ocean that hollows the rocks where ye dwell,
A shadowy land has appeared, as they tell;
Men thought it a region of sunshine and rest,
And they called it O'Brazil—the isle of the blest.
From year unto year, on the ocean's blue rim
The beautiful spectre showed lovely and dim:
The golden clouds curtained the deep where it lay,
And it looked like an Eden, away, far away!"

Islands, invisible to most mortals, lying out on the distant ocean, or in the narrower seas and channels near Ireland, are often said to have been seen by heroes who set out on some erratic expedition. Magicians or enchanted people are met with, and their spells sometimes prevail against earthly intruders. In certain instances the enchanted people are defeated by mortal skill and bravery. In such case the adventurer is enabled to revisit Ireland. Thus the rich "Island of the Red Lake," where the birds warble melodiously, is mentioned, and it is even celebrated in some of our ancient or mediæval romances. This Red Lake is supposed by many to have been the present Mediterranean Sea. An island lay within it, on which a palace was built. Here fruit trees also grew, and the immortals there living fed on their luscious produce.

The Firbolgs and Fomorian colonists of Ireland, for the most part seafaring men, are thought to have placed their Elysium far out in the ocean. It went by these various names: Hy-Breasail, or the Island of Breasal, Oilean na m Beo, or Island of the Living; Hy na Beatha, or Islands of Life. These titles and opinions remind us of some striking analogy with the *Μακάρον Νήσους*, or Islands of the Happy, among the Greeks. Another title, applied to some of those fabled regions, was Tir na m Beo, or Land of the Living. Among our pagan ancestors these latter were regarded as immortals, for in the fabled spirit-land of the Irish beatified, under the Atlantic waves, the good and brave had their special abodes and enjoyments. The Firbolgs were also thought to have had their residence under the waters of our lakes. A somewhat different account is given regard-

ing other races and classes inhabiting Ireland.

The Tuatha de Danaans and the Druids are said to have held their seminaries in caves and secluded subterranean abodes. Hence, their Elysium was naturally supposed to have been situated under the earth. By many, however, it has been supposed that the ocean paradise had been tenanted by the shades of brave mariners, whose vessels sunk in the wild solitudes of the Atlantic, when tempests arose, and those unfriended sailors perished in the seething waves. One of those most distinguished islands is said to appear far away on the verge of the Atlantic's horizon, beyond the group of Arran islands, and removed to the shadowy distance fading from mortal sight. It is, however, sometimes visible, and it has been beautifully described by the graceful pen of the Irish novel writer, Gerald Griffin, in his poetical works. This description of Hy-Breasail is prefixed to the present notice. The story runs, that a peasant, attracted by its tempting appearance, when it gleamed on his vision :

"In the breeze of the Orient, loosened his sail."

But, on directing his course westward, this island seemed to recede in proportion as he advanced. At last, a rising tempest submerged his bark, when,

"Night fell on the deep amidst tempest and spray,
And he died on the waters, away, far away."

(*To be continued.*)

Remarkable Generation.—Mrs. Mary Honeywood was daughter and one of the co-heiresses of Robert Waters, Esq., of Lenham, in Kent. She was born in 1527; married in February, 1543, at sixteen years of age, to her only husband, Robert Honeywood, Esq., of Charing, in Kent. She died in the ninety-third year of her age, in May, 1620. She had sixteen children of her own body, seven sons and nine daughters, of whom one had no issue, three died young—the youngest was slain at Newport battle, June 20, 1600. Her grandchildren, in the second generation, were one hundred and fourteen; in the third, two hundred and twenty-eight, and in the fourth, nine; so

that she could almost say the same as the distich doth of one of the Dalburg family of Basil: "Rise up, daughter, and go to thy daughter, for thy daughter's daughter hath a daughter."

In Markshal Church, in Essex, on Mrs. Honeywood's tomb, is the following inscription: "Here lieth the body of Mary Waters, the daughter and co-heir of Robert Waters, of Lenham, in Kent, wife of Robert Honeywood, of Charing, in Kent, her only husband, who had at her decease lawfully descended from her, 367 children, sixteen of her own body, 114 grandchildren, 228 in the third generation, and nine in the fourth. She lived a most pious life and died at Markshal, in the ninety-third year of her age, and the forty-fourth of her widowhood, May 11, 1620" (from "Curiosities for the Ingenious," 1825). S. S. R.

LANCASTER, PA.

Remarkable Place Names (Vol. vi, pp. 175, etc.).—*Pennsylvania*, Kladder, Trauger, United, Rambaugh, St. Lu, Two Lick, Tomhickier, Allegrippus, Tub Run.

Georgia, Sawdust.

Massachusetts, Artichoke.

Louisiana, Budge, Yscloskey.

New Jersey, Tumble, Two Sticks.

Nebraska, Bee, Ong.

Washington, Zumwalt.

Virginia, Bird's Nest, Frying-pan.

Colorado, Yankee Girl, Mule Shoe.

New York, Anybody's.

Wisconsin, Beef Slough.

The Malungeons.—In *The Arena* for March, 1891, there is an entertaining and valuable account, written by W. A. Dromgoole, about the Malungeons, an outcast race of people living in the mountains of East Tennessee. In 1834, by the Act of the Constitutional Convention, the right of suffrage was denied them, but it has since been restored. The Malungeons claim to have been originally Portuguese (in the Portuguese language, *malandrim* means an outcast, a vagabond). Their principal stronghold at present is on Newman's Ridge in Hancock county. They are not negroes, for their hair is straight, their complexion is a reddish brown. The pure Malungeons are some-

times called Ridgemanites; those who have white or negro blood are called Blackwaters. Many persons believe, with some show of reason, that the Malungeons have an admixture of Cherokee blood. These people are exceedingly filthy and immoral in their habits. Their principal family names are Mullins, Gorgens, Collins and Gibbins. It is a little remarkable that in Devonshire the name Gubbin, or Gubbins, was once very common among the outcasts of the Dartmoor, so much so that the whole stock or race (now nearly, if not quite extinct) used to be spoken of as the Gubbinses. The Malungeons, according to Miss Dromgoole, who spent some little time with them, would appear, as a class, to be rapidly diminishing in numbers.

M.

Patriarchates (Vol. vi, pp. 203, etc.).—The "Encyc. Brit.," Art. "Lobo," refers to one Mendez as having been appointed patriarch of Ethiopia. But if the Latin church ever had any such patriarchate it must have been merely titular, and it is surely in abeyance at present. Some writers speak of the *abuna* of Abyssinia as a patriarch, but it would be more correct, I think, to rank him as a primate.

G.

The Hair-worm.—The common hair-worm of Europe is technically called the *Gordius aquaticus*, and the allied or representative American species is *Gordius varius* of Dr Leidy, but we also have *G. longilobatus*, *G. robustus* and *G. subspiralis*. In a volume now before us, entitled "Naturalist's Miscellany," published by Shaw & Nodder, London, 1791, we find an interesting illustrated article on *Gordius aquaticus*, from which nearly as much information may be obtained about the development of the Gordians as may be obtained from works on the subject published at the present day; for it seems that after the exclusion of the animal from the egg, very little about its subsequent development has been learned, between that period and its mature condition, when it looms up before us a perfectly formed and wriggled "hair-worm." It was demonstrated more than a hundred years ago, that the animal was not a vivified, or

animated horse-hair, but that it was a distinct living animal, that had been developed through the media of *bona-fide* eggs. Indeed, more than fifty years ago, after an experience of more than six months, it became manifest to us, that a horse-hair would never be transformed into a *Gordius*. We have taken them from water-puddles, cabbage-heads, moist earth, grass-hoppers, ground beetles, and apple-seed cavities—dark and light brown, red, pink, nearly black, pale and white, alive and squirming.

S. S. R.

LANCASTER, PA.

Bulls (Vol. vi, pp. 238, etc.).—Thanks are due to R. for defending good examples of poetic license from the charge of being blunders; would that he had also included the case of good, old-fashioned forms, now rather outgrown, and frequently ridiculed as solecisms. One phrase that I saw thus pilloried not long ago, I select for example, because it is the converse to Byron's "on each hand;" this is, "on either hand," in sentences where the critic asserted "both" should be used. Evidently he forgot St. John's description of the river, where "on either hand *** was there the tree of life," and a further study of good English would have shown a continuous similar usage. I have just noticed an instance of this common employment of *either*, which, however, I do not quote as "literature." An inventory of Henry VIII's time has the item: "A paire of knette gloves with * * * ij small safaurs in eyther of them."

Other examples that are challenged for blunders, on p. 213, seem quite as defensible as those upheld by R. Probably Sedgwick meant to say just what he seems to say, in his mention of Petersburg, that—so low are the marshy lands and so great the expanse of water about the place—the city's palaces appear to be rising out of the very ocean, to one approaching from that direction. Perhaps, too, Dr. Johnson deliberately chose his phrase in advocacy of epitaphs in a dead language, and by the apparent contradiction avoided a circumlocution.

Dr. Latham can be vindicated in another way. His style is certainly deplorable, but he did not write nonsense, and in the copy

of "English Language" before me (1859), the sentence reads, "whenever the plural ends in *s* (as it *almost* always does)," etc. But to the many good bulls recounted, I am tempted to add a new one, having "thoroughbred" characteristics, though originating with a New England clergyman. It is vouched for by the friend who heard it when stranded over the Sunday in an out-of-the-way village. The preacher was not the regular pastor, but seemed to have filled the place for a few weeks and to be now saying farewell, for towards the close of his sermon he dwelt with much pathos upon the probability that he should never meet his hearers again until they stood with him before the judgment seat. After this solemnity followed the announcement: "Providence permitting, I shall preach in this house next Sabbath." M. C. L.

NEW YORK CITY.

The Eyes of Insects.—"The eyes of insects are immovable, and many of them seem cut into a multitude of little planes or *facets*, like the facets of a diamond, and have the appearance of net-work. Each of these facets is supposed to possess the power and properties of an eye, and Leewenhoeck counted *three thousand one hundred and eighty-one* of them in the cornea of a beetle, and *eight thousand* in those of a 'horse-fly.'" The number of these facets is said to be very much greater in some species of dragonflies. S. S. R.

LANCASTER, PA.

BOOKS AND PERIODICALS.

"The Historic Note-Book," by Rev. E. Cobham Brewer, LL.D., which has just been published by the J. B. Lippincott Co., is the third and last of a series. The first was the "Dictionary of Phrase and Fable," and the second was the "Reader's Hand-book." The present volume is intended to do for history what the first of the series did for phraseology and the second one for poetry and romance.

The compilation of this book represents the work of years on the part of Mr. Brewer, and probably no one could turn over three or four pages of this book and not find some item which would not give him some difficulty in obtaining it through any other source.

The arrangement of the book is somewhat different from the plan usually followed in historical dictionaries. The items are not set under the ruling word, but generally under the first noun or adjective of the phrase. This, we think, is the one weak feature of an otherwise ad-

mirable book. While this system of indexing may gain conciseness and work well in some instances, it will not in a large number of others. On glancing through the book we notice that "Aaron's Breastplate" is indexed under "Aaron," and "Norrisian Prize" under "Norrisian." This prize is one given by the University of Cambridge once in five years for an essay on some sacred subject. Suppose now a reader who knew of such a prize being given and wished to obtain further information on the subject, unless he happened to know the name of the prize ("Norrisian") he would be utterly at a loss where to look for the required information in Mr. Brewer's book. Again, "Owen Meredith" is indexed under "Owen." There are also a few omissions, as, for instance, under "Obelisks" we find an account of the one in London, but not of that in Central Park, New York.

Points in American history have not been ignored, however, although the work is not especially strong in this direction. Most of the American topics touched upon seem to have received fair treatment at the editor's hands.

The venerable author, now in his eighty-third year, in this work has certainly not incurred the risk of lessening his reputation as an authority on such matters as he here treats upon.

Dr. Brewer's previous hand-books, despite their faults, are nevertheless extremely valuable works of reference and fill a niche that no other work of their class can occupy. The present work seems to possess all the good qualities of the older books of the series and only differing from them by having a much greater accuracy of statement than they possess.

In spite of the few flaws we have noted in Mr. Brewer's work it is nevertheless a valuable addition to our list of reference books, and as such we heartily recommend it to our readers.

The Cosmopolitan for April is one of the most completely illustrated numbers which has ever been sent out by the publishers of that fine magazine. Miss Elizabeth Bisland, always a bright and attractive writer, is fairly fascinating in her description of dancing, the eldest of the arts, and the illustrations charmingly interpret the article itself. The executive mansion, the "White House," always an object of interest to the people of the United States, and one of the first points to be visited by those who go to Washington, is described by Mr. George Grantham Bain, the Washington correspondent, while the interior is illustrated with many views taken specially for *The Cosmopolitan* by permission of the President.

Perhaps the feature which will appeal most strongly to literary people, is Brander Matthews' article on the "Women Writers of America." Mr. Matthews' criticism should be read by every American woman who writes for the press, for magazines, or for the book publisher. Mrs. Cruger, Amelie Rives, and all the best known modern writers, come in for a touch of criticism.

The Nicaragua Canal is described and illustrated by Harvey, and the Japanese theatre by Miss Seidmore. Samples are given of the best work of Meissonier, and Frederic Villiers tells the curious story of a war correspondent's life.

The frontispiece is a portrait of General Sherman, drawn by Gribayédoff, and Sherman and Bismarck come in for the major part of Murat Halstead's Review of Current Events. (Price 25 cents, *Cosmopolitan Publishing Company*, Madison Square, New York.)

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OBITUARY.

The readers of AMERICAN NOTES AND QUERIES will learn with regret of the death of our venerable correspondent, Dr. Simon S. Rathvon ("S. S. R."), of Lancaster, Pa. Dr. Rathvon was for thirteen years State Entomologist of Pennsylvania. He died on the 19th of March at the age of seventy-nine years. For many years he was connected with the *Lancaster Farmer*. The report on "Entomology" in the U. S. Agricultura reports for 1861 and 1862 was from his pen.

NOTES.

EAST INDIAN PLACE NAMES.

Himalaya, snow-abode.
Safed-koh, white mountains.
Takht-i-Suleiman, Solomon's throne.
Roma, spinal ridge.
Kyeec-doung, ever visible.

Nat-toung, spirit-hill.
 Aravalli, line of peaks.
 Vindhya, the hunter.
 Satpooa, seven towns.
 Ganges, the river.
 Brahmaputra, the son of Brahma.
 Lohit, blood-red.
 Tachok-tsangpo, horse river.
 Tsangpo, great river.
 Panjnad, five rivers.
 Dood-dhara, milk stream.
 Dhooan-dhara, misty shoot.
 Haran Pal, deer's leap.
 Mahanadi, great river.
 Sharāvati, arrow-born.
 Kavari, sea of Siva.
 Pamir, roof of the world, or waste.
 Koko-nor, blue sea.
 Kandangyee, royal lake.
 Suez, the proud.
 Kabadak, dove's eye.
 Bhairab, terrible river.
 Madhumati, honey-flowing.
 Jessor, very glorious.
 Rangpur, place of pleasure.
 Darjiling, holy spot.
 Serampur, city of worshipful Rama.
 Chandernagar, city of sandalwood.
 Chittagong, seven villages of the seven sages.

Patna, the town.
 Rajagriha, royal residence.
 Sasseram, 1000 toys.
 Muzaffarpur, victorious city.
 Sitamarhi, field of Sita.
 Nagpur, snake city.
 Chutia Nagpur, mouse snake city.
 Samet Sikhara, peak of bliss.
 Subarnarekha, streak of gold.
 Chutia, mouse.
 Tajpur, city of sacrifice.
 Burabalang, old twister.
 Jagannath, lord of the world.
 Bhuvaneswar, lord of earth.
 Swarga-dwara, gate of heaven.
 Meghasana, seat of clouds.
 Tigaria, three forts.
 Kathmandu, building of wood.
 Naskatapoor, city of cut noses.
 Kasia, city of the holy grass.
 Pena, the good.
 Gobardan, nurse of cattle.
 Etah, place of bricks.

Shahdwara, king's gates.
 Hardwar, Vishnu's gate.
 Futtuganj, mart of victory.
 Ajodhya (Oude), the unconquerable city of the creator.
 Manjha, upland.
 Anritsar, pool of immortality.
 Dharmsala, a sanctuary.
 Sirmur, crowned head.
 Indraprastha, field of Indra.
 Pak Pattan, ferry of the pure.
 Srinagar, city of the sun.
 Sonamary, golden meadow.
 Bam-i-dunia, roof of the world.
 Sir-i-kol, head of the mountain.
 Lakhipur, city of the goddess of fortune.
 Dwar, door.
 Su-surja Pahar, hill of the sun.
 Soh-pet byneng, navel of the sky.
 Burna, heavenly beings.
 Za-diep-ho, nutmeg tree.
 Toung-goung-toon, bald mountain.
 Rangoon, end of the war.
 Thayet-myo, slaughter city.
 Kooladan, foreigners' place.
 Kyoukh-pyoo, white stone.
 Cheduba, four capes.
 Toung-nee, red-earth hill.
 Sandoway, iron-bound.
 Doab, two rivers.
 Allahabad, city of God.
 Surnath, lord of deer.
 Ghazipur, town of the champion of the faith.
 Travancore, sacred and prosperous kingdom.
 Comorin, virgin.
 Anamalai, elephant hills.
 Padmanabha, lotus-navel.
 Coorg, steep highlands.
 Anandapoor, place of joy.
 Kushalnagar, town of joy.
 Chaunaputna, handsome city.
 Anekal, hailstone.
 Toomkoor, a tabret.
 Madgiri, honey-hill.
 Kadoor, stag-town.
 Colombo, the port.
 Kandy, the hill.
 Hong-Kong, sweet waters.
 Singapore, lion city.
 Kuching, the cat.
 Nilghiri, blue mountains.

Mangalore, glad town.
 Kerakal, black stone.
 Malabar, mountain country.
 Cochin, small port.
 Karikal, fish pass.
 Combaconum, water-jar's mouth.
 Mayaveram, peacock town.
 Trichinopoly, place of the three-headed.
 Cavery, turmeric.
 Koleroon, place of slaughter.
 Uraiyoor, city of habitation.
 Sriringam, celestial pleasure.
 Vahara, pig.
 Pambam, a snake.
 Nalloor, good town.
 Chengalpat, brick village.
 Palar, milk stream.
 Conjeveram, golden city.
 Coromandel, sand coast.
 Pulikat, jungle of old mimosa trees.
 Arcot, six deserts (or forests).
 Chedamburam, atmosphere of wisdom.
 Chitator, little town.
 Probdator, sun town.
 Hospett, new town.
 Anatapur, eternal city.
 Masulipatam, fish town.
 Cocanada, crow country.
 Ellore, ruling town.
 Amalapooram, sinless city.
 Coringa, the stag.
 Bobbili, royal tiger.
 Jaipur, city of victory.
 Ganjam, granary.
 Ichapur, city of desire.
 Karoor, black town.
 Hashtnagar, eight cities.
 Shawl, the fort.
 Bombay, great mother (*not* "good bay").
 Gharapuri, place of the rock.
 Ambarnath, immortal lord.
 Surat, good country.
 Lanoli, grove of the caves.
 Junnar, old town.
 Singar, lion's den.
 Sawantwari, beautiful garden.
 Merwara, hill-land.
 Rajputana, dwelling of princes.
 Delwara, place of temples.
 Udaipur, city of sunrise.
 Alwar, strong city.
 Jhalra Patan, city of bells, city of springs.
 Chattisgarh, thirty-six forts.

QUERIES.

Circular Boundary of Delaware.—Most of your readers are doubtless aware that the boundary line between the States of Delaware and Pennsylvania (New Castle and Chester counties) is curved, being a circle of twelve miles radius around the ancient town of New Castle, once the county seat. Why was that peculiar shape adopted in Penn's time? And do you or any of your readers know of any other instance in ancient or modern times, in which a line of this kind was employed as a boundary between States or counties? I am not aware of any, and shall be glad to have information on the point?

ELLWOOD ROBERTS.

NORRISTOWN, PA.

At the time that Delaware was set off, there were but few points of latitude and longitude definitely established in the colonies, so that boundaries were generally expressed, not by latitude and longitude, but by reference to some known location. In the deed by which Delaware was transferred there was ceded "all the land for twelve miles around New Castle," together with certain other areas not necessary here to describe. In establishing the boundaries of the present State of Delaware, this description was taken literally, and part of a circle, with the centre at New Castle, was surveyed upon a twelve-mile radius. I believe no other State has an arc of a circle for its boundary, but many of the counties of Kentucky and Tennessee have arcs of circles for their boundaries. Warren county, Tenn., is almost a complete circle. In many instances counties formerly circular have been expanded into irregular polygons.

J. W. REDWAY.

REPLIES.

Strait (Vol. vi, p. 223).—Both Halliwell and Wright give the verb *strafe*, to stray, as a Shropshire provincialism. In the quotation cited, a corresponding noun seems to have taken shape from "waif."

M. C. L.

NEW YORK CITY.

"The Mantle Statius Scorned to Wear" (Vol. vi, p. 91).—There must be a mistake in this quotation as given. Catullus died 100 years before Statius was born. Catullus, B.C. 87-47; Statius, A.D. 55-91.

R. G. B.

NEW YORK CITY.

Masonic Poets-Laureate (Vol. vi, p. 236).—I have the following in a scrap-book, the clip bearing date of December 16, 1884: "The annals of Freemasonry are rich with the names of poets. Sir Walter Scott, Thomas Moore, James Hogg, Owen Meredith, Lamartine, George I. Morris and Goethe were, or are, Freemasons, and, in 1787, the Freemasons of Scotland crowned Burns as their 'Poet-Laureate.' Since his death, that title, so far as Freemasons are concerned, has fallen into disuse, but on Wednesday evening it will be revived in the person of Robert Morris, LL.D., of Lagrange, Ky., who will be crowned Masonic poet-laureate by Grand Master N. A. Brodie, of Genesee, at the Masonic Temple, New York city."

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Tennessee Pygmies (Vol. vi, p. 223).—Miss Murfree's allusion to the little graves in Tennessee, containing small skeletons like those of children, has foundation in fact. Col. Gates P. Thruston, of Nashville, has recently published a book, "Historical Antiquities of Tennessee," which will very probably give an account of them. It is from the press of Robert Clarke & Co., price \$4.

E. PRIOLEAU.

MEMPHIS, TENN.

First American Romance (Vol. vi, p. 236).—Charles Brockden Brown, who was born in Philadelphia, January, 1771, was the author of the first American romance. The name of his book was "Wieland; or, The Transformation." It was published (who by I cannot say) in 1798 (see article "American Literature" in any standard encyclopædia).

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Case of Ground Hogs (Vol. iv, pp. 175).—Is not the phrase inquired about really,

"A case of ground and hogs?" Where the origin was forgotten, such a corruption would be very natural. If it be so, the saying would be explained by the story told in Halliwell's "Dictionary," s. n. "Plowden." Plowden was a celebrated lawyer of Queen Mary's time who, when consulted whether legal redress could be had for the trespass of certain hogs upon the ground of his client, was sure that damages could be secured, but when told that the hogs were his own, then, "'That alters the case,' quoth Plowden." This last phrase Halliwell says became proverbial.

M. C. L.

NEW YORK CITY.

REFERRED TO CORRESPONDENTS.

Everglades.—When or by whom was the name Everglades given to the Florida district so called, and can any one refer me to the earliest, or an early appearance of the word in print?

In John Lee Williams' "Territory of Florida," 1837, the word is used like a well-recognized name, although the author says the region was still very little known. He occasionally speaks simply of "the glades." In his "Notes on Florida," 1859, Dr. Brinton mentions "the Seminole *pai-o-kee*, or *pai-hai-o-kee*, grassy lake, the name applied with great fitness by the tribe to the Everglades," but, I think, he does not remark upon the later name. "Glades," of course is a familiar word, but the form *Everglades* is peculiar.

M. C. L.

NEW YORK CITY.

Skunk Cabbage.—Some of my younger days were passed in the good old county of Essex, in Massachusetts. In that region there were then, or now, many people of Irish birth or descent. These people kept many pigs, and in the early summer they were accustomed to gather large quantities of skunk cabbage leaves which they boiled for the pigs to eat. I wonder if this use of the unpleasant-smelling plant still exists? Also, I would like to inquire whether the plant is put to this use in any other part of the country?

R. T. D.

WASHINGTON, D. C.

Rawrenoke.—What is or was "Rawrenoke?" In the late edition of Magill's "Virginia History" it speaks of Powhatan selling his second daughter to a great Werowance for three bushels of *Rawrenoke*.

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

COMMUNICATIONS.

St. Brendan's Isle (Vol. vi, pp. 249, etc.).—The "Great Land" was a denomination often applied to Hy-Breasail, and, as in many other instances, we may possibly trace the acceptance of a historic fact through the mists of a popular tradition. Nor is this all; because, from an early period, the Irish and Scandinavian chroniclers have placed on record the accounts regarding an extensive western continent. This Island it Mikla, or Great Ireland, is frequently alluded to in the Northern Sagas.

It is now generally believed by all who have made the subject of American maritime exploration a special study, that Columbus was not the first European who landed on the shores of the Western hemisphere. From our earliest Irish annals and biographies, there are accounts of an adventurous ecclesiastic having gone forth from our island, to spread the truths of Christianity in a land only conjectured to have had an existence, but still with correct information, grounded on a well-understood primitive tradition. They credit the first voyage westward to St. Brendan, patron and bishop of Clonfert and Ardfert, on the southwest coast. It is recorded that he flourished from the year A.D. 550 till the beginning of the following century, and that he made no less than two voyages in search of the promised land. The precise point of departure is related to have been the foot of Brandan mountain, now Tralee bay. His sea-store consisted of live swine, while his companions were monks. His first voyage abounded in adventures, which have the poetic glow of a fervid Celtic imagination to give them both range and color.

The dates in these legends are well fixed,

whatever else may be dubious, concerning the details of this very extraordinary voyage. A general tradition of the Western Continent's existence was widely received before the birth of Christopher Columbus, nor can we reject, as entirely incredible, repeated allusions to this tradition, contained in early chronicles of northern nations in the Old World. To the ancient Irish, as to the mediæval Spaniards and Portuguese, the distant land was the Eldorado of romance, but our insular mariners set forth on an adventurous voyage, with more unselfish and holier purposes. Little, indeed, could they have thought at the time, that from Ireland would afterwards issue that drain of modern emigration which has contributed so materially to increase the wealth, progress, power and resources of the vast transatlantic Republic.

There is quite sufficient reason to infer, that many believed in the existence of a Great Ireland, extending far towards the west, even before Columbus' discovery. Assuredly, if they were mistaken, we are in a fair way to see the doubtful vision of their days become a reality, for there are few Irish families, at the present day, who have not formed alliances with that "land of the west," and whose dearest hopes are not bound with its progressive prosperity, and whose influences it is likely to exercise on the current of modern civilization. Hy-Breasail now dissolves, as a popular vision; yet, through its mists, a more distant region reproduces the spell of an Irishman's enchantment. In Plato's "Timæus" there is mention made of an Atlantic island, said to have been greater than all Libya and Asia together, and it afforded an easy passage to other neighboring islands. It was even supposed that facilities of access to a continent, bordering on the Atlantic ocean, were attainable from these islands. Storms, earthquakes, and a deluge taking place, caused this island, called Atlantis, to disappear with all its dwellers under the surface of ocean. It was inhabited by a race of Athenians, and they were suddenly merged under earth in one day and night. The Rev. George Croly has produced some pleasing verses on this subject. This sudden visitation the poet attributes to the crimes of its inhabi-

tants and to their scoffing at Heaven. He ends the account with these lines :

" Now on its hills of ivory
Lie giant weed and ocean slime,
Burying from man and angel's eye
The land of crime."

Here we find traces of ancient tradition, referring to the destruction of Sodom and Gomorrah, with all the country around, the inhabitants and all things springing from the earth, as recorded in the Book of Genesis. Ashes arose from the earth, as the smoke of a furnace. In many similar instances, gentile traditions tend to confirm the arguments of those commentators who rightly interpret the Mosaic accounts of early history as contained in the Holy Scriptures.

Somewhat similar accounts are told about various other localities. At Rosnaree, near Tara, there was a tradition, that two hundred persons were swallowed up by the earth for blaspheming the true God. This is said to have occurred before the introduction of Christianity into Ireland; and subsequent to this period, in Armorica, an old city known as Chris, or Keris, sometimes called Is, and situated on the seashore, was ruled over by a Prince Grandlon, surnamed Meur. This royal personage had been a friend to Gwennoilé, founder and first abbot over the earliest monastery erected in that part of France. This saint predicted the submersion of Gradlon the Great's chief city. His prophecy was thus fulfilled: The city of Is had been protected from inroads of the sea by means of an immense pond, or basin, which received superfluous waters during the prevalence of high tides. A sluice-gate opened and admitted the king to the basin whenever he deemed it necessary, but he always kept the key of this secret opening. The Princess Dahut, his daughter, secretly entertained her lover at a banquet one night, and both purposing to escape from the palace, she stole the key while her father slept. On opening the flood-gate, the high waters burst through and submerged the city with its inhabitants. The offending princess was drowned, and afterwards she was metamorphosed into a syren. Often was she seen on the seashore, combing her golden hair, while her plaintive songs were heard in

cadenzas, melancholy as the murmur of ocean's waves on the strand.

In that charming work of Le Vicomte Hersart de la Villemarqué, "The Barzaz Breiz; or, Popular Songs of Brittany," the foregoing legend is metrically given, with commentaries of the distinguished editor. Local tradition maintains that Gradlon escaped the rising waters, mounted on his white steed, and thus was he represented, between the two towers of Quimper Cathedral, before the period of the French Revolution, while an annual popular fête commemorated the old poetic story. The editor compares this Breton legend and other French traditions with the Lough Neagh submerged city, as immortalized in the Irish melodies of Moore.

[To be concluded.]

Estotiland (Vol. vi, p. 232).—Heylin's "Cosmographie," London, 1657, p. 102a, says, in reference to Estotiland: "Under the name Estotiland we comprehend those regions of Mexicana (North America) which lie most towards the north and east; hath on the east the main ocean; on the south Canada; on the west some unknown tract not yet discovered, and on the north a bay or inlet called 'Hudson's Streits.'"

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Ille hic est Raphael, etc. (Vol. vi, pp. 235, etc.).—In the second line of this epitaph, for *magnum*, read *magna*. It is not possible to scan the line, nor to parse it as it reads at present. In the same line, for *morente* read *moriente*. With these changes, the epitaph will bear the translation you correspondent has given it. F. L.

Razor-strop Man (Vol. vi, pp. 161, etc.).—Henry Smith, the razor-strop man, died in this city, October 12, 1889. For forty years he had sold razors and strops in the streets, most of the time in Nassau street, between Pine and Cedar streets. His stand was just outside the banking house of Vermilye & Co., and he stored his chair and his goods in their office for many years. He may have had a double, but he was the original razor-strop man. R. G. B.

NEW YORK CITY.

Johnny-cake (Vol. vi, pp. 190, etc.).—According to Halliwell, *jannocks* were large and hard loaves of coarse oaten bread, very unlike the soft johnny-cake, made to be eaten warm; nor does *journey-cake* seem a satisfactory explanation of the name, since, for the same reason, the cake is ill adapted to a traveler's haversack. Wright's "Provincial Dictionary" has the adjective "jonnick," equivalent to hospitable, and in lack of proof for any derivation, but merely as a guess, I suggest that this may have been the original word. The difference in sound between *jonnick-cake* and *johnny-cake* is practically indistinguishable, and the meaning is not inappropriate to designate a loaf so readily prepared that it must often have been the resource of primitive New England housekeepers for showing hospitality to unexpected guests.

M. C. L.

NEW YORK CITY.

Wearing Cap on all Occasions (Vol. vi, pp. 236, etc.).—The Baron of Kingsale, De Courcy and Ringrove, generally known as Lord Kingsale, is the peer who enjoys the privilege of wearing his hat in the royal presence. The right was granted to John De Courcy, Earl of Ulster, by King John, about 1204. This earl died without issue in 1219. The first Lord Kingsale was a nephew of Earl John.

R. G. B.

NEW YORK CITY.

Curfew (Vol. vi, pp. 209, etc.).—Does "Menóna" mean that poetical references to the *curfew* "of an earlier date" than *Gray's* would be interesting? Several occur to me at once: Shakespeare's in "Tempest," v, 1, 40; "M. for M.," iv, 2, 78; "Lear," iii, 4, 121; "R. and J.," iv, 4, 4, and Milton's in "Il Penseroso," 74. Chaucer's "Abouten Curfew-time, or litel more," in the "Miller's Tale," is earlier, and the earliest that I happen to know of.

R.

CAMBRIDGE, MASS.

Visions (Vol. vi, pp. 236, etc.).—The vision of Charles XI of Sweden was one of the most remarkable in history.

The following singular narration occurs

in Rev. J. T. James' "Travels in Sweden, Prussia and Poland." The most marvelous part of the whole affair is that, as the reader will see, no less than six persons, the monarch included, concur in attesting to the reality of this wonderful vision.

Charles XI was sitting in his chamber, between the hours of eleven and twelve at night, when he was surprised at the appearance of a light in the window of the Diet Hall. He asked Bjelke, the Grand Chancellor, who happened to be present, what it was he saw, and was answered that it was only the reflection of the moon. With this answer, however, he was dissatisfied, and the senator Bjelke, brother of the Grand Chancellor, soon entered the room, whereupon he addressed the same question to him, receiving the same answer. Soon afterwards the king looked through the window and now declared that he saw persons in the Diet Chamber, which was just across the street from the regal mansion. The king now rose and said: "Sirs, all is not as it should be—in the confidence that he who fears God need dread nothing, I will go and see what this may be."

Ordering the two noblemen before mentioned, as also Oxenstiern and Brahe, he sent for Grunsten, the doorkeeper, and descended the staircase, making straight across the street for the Senate Hall.

Here the party seem to have been sensible of a certain degree of trepidation, and no one else daring to open the door, the king took the key, unlocked it and entered first into the ante-chamber. To their infinite surprise, it was fitted up with black cloth. Alarmed by this a second pause took place; at length the king set his foot within the hall, but fell back in astonishment at what he saw. The hall was lighted up and arrayed with the same mournful hangings as the ante-chamber; in the centre was a round table, where sat sixteen venerable men, each with large books lying open before them. Above was a king, a young man, with a crown on his head and a sceptre in his hand. At his right sat a person about forty years of age, whose face bore the strongest marks of integrity; on his left, an old man of some seventy or eighty years, who seemed very urgent with the young king that he would

make a certain sign with his head, which as often as he did, the venerable men struck their hands on their books with much violence.

"Turning my eyes," says the king, "I beheld a scaffold and executioners, and men with their clothes tucked up cutting off heads so fast that the blood formed a deluge on the floor, those who suffered all seeming to be young men. Again I looked up and saw that the throne was almost overturned; near to it stood a man who seemed to be the protector of the kingdom. I trembled at these things and cried aloud, 'It is the voice of God!' 'What ought I to understand?' 'When shall all this come to pass?' A dead silence prevailed, but on my crying out a second time, the young king answered me, saying, 'This shall not happen in your time, but in the days of the sixth sovereign after you. He shall be of the same age which I appear now to be, and this personage sitting by me gives you the air of him who shall be protector of the realm. During the last years of the regency, the country shall be sold by certain young men; and, acting in conjunction with the young king, shall establish the throne upon a sure footing, and this in such a way, that never before was such a great king ever known in Sweden. All the Swedes shall be happy under him; yet before he is firmly seated on his throne, an effusion of blood unparalleled in history shall take place; you have seen all, act accordingly.'"

This remarkable document, the above being a literal copy, is in the Imperial Museum at Stockholm. It is signed by Charles XI, King of Sweden; H. L. Bjelke, the Grand Chancellor; R. Bjelke, Senator; A. Oxenstiern, Senator; Brahe, Senator, and Petre Grunsten, Huissier, referred to in the body of the document as the doorkeeper of the Diet Hall. Taken all in all, it is the most wonderful vision on record, being the only one that is attested to by six persons so prominent in the world's history.

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Hulder (Vol. vi, pp. 227, etc.).—Why may not Ascham's *elder* have been the alder, thus leaving his *hulder* for the true elder?

This is suggested not only by the forms without the phonetic *d* given in the "N. Eng. Dict.," and the provincial word *eller* for the alder (Halliwell), together with the variants for elder having both the *h* and *d* given in the "Century," but also by the quotation cited by Dr. Murray under the date 1567, very near the time of the "Toxophilus," showing that the alder was then commonly called the elder. "The Century Dictionary," however, seems uncertain about the forms mentioned.

M. C. L.

NEW YORK CITY.

Apes in Oregon.—A paper has been published by James Terry upon certain supposed "Sculptured Anthropoid Ape Heads," of which up to date three specimens have been found near the John Day river in Oregon. They are reported to have been cut in basaltic boulders, and the fact that no genuine anthropoid apes have been found in America adds fresh interest and mystery to the find. But is it at all certain that these heads are designed to represent those of apes? On the northwest coast, as it is very well known, the carving of grotesque heads and figures is carried on quite largely by the natives, who appear to have a decided aptitude for this rude form of art. After all, are not these John Day heads the distorted and intentionally ludicrous imitations of the human head? This view, as an *a priori* guess, seems to have a basis of probability.

M. L. O.

CHESTER, PA.

Remarkable Predictions (Vol. vi, pp. 215, etc.).—When Henry Tudor, Earl of Richmond, as a child, was presented to King Henry VI of England, by his mother, Margaret Beaufort, the king blessing him said, "This pretty boy shall wear the garland in peace for which we are all sinfully contending." The little earl was then far from any prospect of succeeding to the throne, as there were many heirs between him and the crown, yet the prophecy was fulfilled when at the death of Richard III he became king as Henry VII.

E. PRIOLEAU.

MEMPHIS, TENN.

Egypt (Vol. vi, p. 183).—A writer in the *Albany Evening Journal* thinks that the nickname Egypt for Southern Illinois originated "from the swampy nature of the country, and that the settlers, having this in view, named their town Cairo. The term 'Egypt' for the whole district is certainly an old one, and it is quite likely that it antedated both the other local names above mentioned."

W. W. R.

The land of Egypt is subject to overflow from the Nile; Southern Illinois is also (but not likewise) subject to overflow to some extent. But I have the impression that our Western Egypt at first included a great deal more than Southern Illinois, running down the Mississippi so as to include at least Memphis in Tennessee. In the current application of the term Egypt to Southern Illinois there is also a covert allusion to the Egyptian darkness spoken of in the Scriptures; for that region was long regarded as a centre of intellectual darkness (whether justly or unjustly I do not know, but I dare say local prejudices had a great deal to do with the idea). I am not quarreling with the answer already given to the query; I am only reinforcing it with other facts.

QUI TAM.

GERMANTOWN, PA.

Southern Illinois is so called from the great richness of its soil, thus resembling the Egypt of the Old World. As a joke, Egypt is a nickname referring to the supposed darkness of *ignorance* resting over Southern Illinois, just as Egypt was enveloped in the darkness during one of the ten plagues, as related in the Book of Exodus in the Old Testament.

E. PRIOLEAU.

MEMPHIS, TENN.

Cromwell's Poet-Laureate (Vol. vi, pp. 210, etc.).—Although no officer of this name was attached to the household retinue of the great Protector, perhaps on account of his own austere views of things, it is interesting to note the large number of poetical tributes of which he was the subject, all of them inspired by a genuine admiration of the Hero, and in no way expressive of a perfunctory adulation.

First there are those of Andrew Marvell, the Assistant Secretary of the Commonwealth, whom Dr. Grosart fitly styles Cromwell's Poet-Celebrant. Marvell was the Protector's laureate *par excellence*, for never to a sovereign ruler was the meed of poetic praise poured out in more generous libations than in those noble effusions, the State poems: "The Horatian Ode Upon Cromwell's Return from Ireland," "The First Anniversary of the Government Under His Highness, the Lord Protector," "Poem on the Death of His Late Highness, the Lord Protector."

In these tributes to Cromwell occur pleasant allusions to his family—to his saint-like mother, to his daughter, "Francisca fair," and to another daughter, "Eliza, Nature's and his darling."

Nor does Marvell show lack of enthusiasm for the succession, when he says,

"A Cromwell in an hour, a prince will grow."

"Cease now our griefs, calm peace succeeds war,
Rainbows to storms, Richard to Oliver."

Among Marvell's "Poems of Friendship" we find "Two Songs at the Marriage of Lord Fauconberg and Lady Mary Cromwell" 1655).

Milton, who during the period, 1640-1660, forsook the Muses for the plain prose of polemics, addressed one sonnet to Cromwell, which, though not one of his best, contains the famous sentiment, "Peace hath her victories no less renowned than war." But who will name Milton as poet-laureate on recalling Wordsworth's line,

"Thy soul was like a star, and dwelt apart."

Waller's three Cromwell poems are next in importance: "Lines on the Death of Lady Rich (Frances Cromwell);" "Panegyric to My Lord Protector," forty-seven four-lined stanzas; the famous "Lament Upon the Death of Cromwell," which has been esteemed a model of panegyric poems.

Dryden—England's future laureate—wrote thirty-seven "Heroic Stanzas on the Death of Oliver Cromwell."

Thomas Spratt wrote a "Pinduric Ode, to the Happy Memory of the Lord Protector."

George Wither, the Puritan poet, and devout admirer of our Hero, was guilty of the

Vaticinium Causuale, a rapture over Cromwell's happy escape in the accident which occurred to him while driving the six horses presented him by the Duke of Oldenburg (1655).

Sir John Denham, a Royalist poet, made the same accident the subject of a poem, "The Jolt."

Sir William D'Avenant, the real poet-laureate of this period, was, like the king, a prisoner and an exile much of the time. The office had been bestowed upon him in 1638, sixteen months after the death of Ben Jonson, at the request of Henrietta Maria, Queen of Charles I. As D'Avenant survived the Protectorate, he was able to resume his duties with the return of his king, Charles II, and continued in the office until his death, 1668, when he was succeeded by John Dryden.

D'Avenant, it is said, wrote an epithalamium, on the occasion of Lady Frances Cromwell's marriage with Sir Robert Rich, 1657, but I do not find the poem in the list of his works. Thomas May, another poet of some consideration, was an aspirant for the laureateship at the time D'Avenant was appointed. He very soon after forsook his king, and united himself to the parliamentary party, from which he received the appointment of "Historiographer." As a poet he might have filled the position of laureate, the two offices having sometimes been combined in one person. But we do not learn of his having exercised any such duties. Andrew Marvell's poem on "The Death of Thomas May" should be read in this connection.

MENÓNA.

The vocation of the Laureate appears to have been in abeyance under Cromwell. William Davenant, not then knighted, who received the appointment in 1637, after Ben Jonson's death, still held the office, so far as that could be called an office, which had no duties or emoluments, nor even an acknowledged title, and he resumed its functions after the Restoration. Davenant's original competitor for the laurel wreath was Mr. Thomas May, in whom the failure to secure the coveted honor wrought so splenetic a temper, that from an ardent royalist he became a malcontent, and for his active oppo-

sition to the king and his aid to the king's enemies, he received, in compensation, from the Long Parliament the place of Historiographer. Apparently, in that time of storm and stress, life seemed too stern for the authorities to regard the poet's bays, and the new office was the substitute or equivalent. During the decade under the Commonwealth and the Protectorate, Milton was a politician rather than a poet, writing such inexorable prose as the "Eikonoklastes" and the "Defensio pro Populo Anglico," instead of metrical numbers, with the exception of the sonnet to Cromwell and the one on the Piedmont massacre.

After the Restoration, James Howell received the place held by May under Cromwell; or rather, the position of Court Historiographer was created for Howell, and when his death in 1666, and that of Sir William Davenant in 1668, opened the two offices, the double honor of Laureate and Royal Historiographer was conferred upon Dryden.

M. C. L.

NEW YORK CITY.

Alison (Vol. vi, pp. 216, etc.).—Is that name the Scottish equivalent for Alice? Miss Yonge, in her "History of Christian Names," gives it a different origin. She traces it from the Provençal Aloys, which apparently was the first shape of Louis which threw out a feminine, the Aloyse or Hiloïse whose correspondence with Abelard was the theme of so much sentiment and whose fame brought to Scotland was no doubt the origin of the numerous specimens of Alison found in that region. *Alison* is Teutonic and means *famous war*, while *Alice* means *noble cheer* in the same language. Miss Yonge gives *Angus* the signification of *excellent virtue*; *Dugald*, *black stranger*, and *Brian strength*.

MEMPHIS, TENN.

E. PRIOLEAU.

Prince of Wales (Vol. vi, p. 233).—I am almost sure that Mr. Ogier meant to write "Edward I," in the fifth line of his reply, instead of Henry III; am I right? With regard to the last sentence, it may be well to remark there were plenty of real Princes of Wales before Edward II was born. Many of the old Welsh rulers of the country are known in history as Princes of Wales.

F. L.

Devil Literature (Vol. vi, pp. 234, etc.).—The following are a few more instances of the Devil in Literature which have lately come to my notice:

"History of the Devil; or, A Commentary on the Existence of Good and Evil Spirits," by Joh. Godefroy Meyer, published in Latin in 1780.

"Le Diable Amoureux" (The Devil in Love), an allegorical romance, by Jacques Cazotte, published in 1764.

"History of the Devil," written in German by G. Gustave Roskoff, Professor of Theology in Vienna, published in Leipsic in 1869, 2 vols., 8vo.

"Les Mémoires du Diable" (Memoirs of the Devil), a highly sensational novel, published in 1832, by Frédérick Soulié.

"Le Diable peint par lui-même" (A Picture of the Devil Painted by Himself), by Collin de Plancey.

"Le Diable, sa vie, ses mœurs et son influence dans les choses humaines" (The Devil, his Life, his Habits and his Influence on human events), by Charles Louandre. It first appeared in the *Revue des Deux-Mondes*, August 15, 1842.

"El Diablo Mundo" (The Devil-world) is the title of a Spanish poem of great beauty, written by D. José Esponcedu, about 1835.

"El Diablo cojuelo ó Novela de la otra vida," a Spanish romance published in 1641 in Madrid, by Luiz Velez de Guevara y Dueñas.

"Les Diables roses" (The Pink Devils), a comedy in five acts, by Eugène Grangé and Lambert Thiboust; first produced in Paris at the Palais Royal, on the 4th of September, 1863. This comedy was one of the greatest successes of Mdle. Schneider, who played the principal part, that of Flora Moulin.

"Les Diables noirs" (The Black Devils), a drama in four acts in prose, by Victorien Sardou, first produced in Paris at the Vaudeville Theatre, on the 28th of November, 1863.

"Le Diable à Valladolid" (The Devil at Valladolid) is a drama in five acts, sometimes called the "Alcade Ronquilla," from the name of the principal character. It was written by Zorilla, one of the best modern Spanish poets.

"Le Diable boiteux ou la Chose impossible" (The Lame Devil or the Impossible Thing), a comic opera in one act in prose, by Favart; first produced at the Theatre of the Comédie-Italienne, on the 27th of September, 1782.

"Le Diable à quatre ou la Double métamorphose," a comic opera in three acts, the words by Sedaim and the music by Dum, first produced in Paris at the Opéra-Comique of the fair of Saint Laurent in 1756. It is said to have been stolen from the English of George Farquhar and translated into French prose by Patu.

"Diable à Séville" (The Devil in Seville), a comic opera in one act. Words by Cavé and Hurlado, with music by Gomis. First produced at the Opéra-Comique in Paris on the 29th of January, 1831.

E. BRADLEY SIMS.

NEW YORK CITY.

There is a book called "Letters from Hell," which might come under the head of "Devil Literature." E. P.

MEMPHIS, TENN.

Pomegranate (Vol. vi, p. 214).—Katharine of Aragon had for her device a pomegranate with the motto, "Not for my crown" (the crown of the pomegranate is worthless and always thrown away). It was borne by the kingdom of Granada—argent, a pomegranate slipped proper—and was a favorite cognizance in Spain. E. PRIOLEAU.

MEMPHIS, TENN.

Silver Sister-world (Vol. vi, pp. 240, etc.).—*Silver* is an epithet especially belonging to the moon. Indeed, old writers called the metal silver *luna*, the moon. *Venus* meant copper in the alchemistic language; *Jupiter* was tin; *Mercury* was and is quick-silver; *Mars* was iron; *Saturn*, lead; *Sol*, the sun, was gold. In modern times the chemical elements *cerium*, *selenium*, *titanium*, *niobium*, *tantalum*, *palladium*, *uranium*, *tellurium* and *vanadium* are among those which bear names derived from ancient mythological personages. I don't offer these facts as having any direct bearing upon the question which your correspondent R. has asked and answered. R. J.

Plantation. — The "Century Dictionary" says that in Maine and New Hampshire a plantation is a tract of unorganized territory. This is misleading. I am not aware that there are any "plantations" in New Hampshire in this or any similar sense. In Maine, the unsettled lands are surveyed into townships. This State, so far as I am informed, is the only State in New England in which "townships" exist by law. When the Maine township becomes settled, it receives a name, and organizes a local "plantation" government of a simple kind and with limited powers. When the plantation has sufficiently advanced in resources, the Legislature incorporates it as a "town," and a regular town government is organized. A Maine Year-book is published annually which gives lists of the officers of both towns and plantations. This fact shows that the dictionary's definition is not correct. There are, however, some named plantations which have gone back in population and now have no local government.

T. G. AMES.

BOSTON, MASS.

Lamb-Tree (Vol. vi, pp. 233, etc.). — The lamb-tree, as I suppose, is the *Vitex Agnus-castus*. *Agnus-castus* means "chaste lamb" in Latin, but in reality the word *agnus* (lamb) replaces the Greek *árvos*, chaste; so that strictly *agnus castus* stands for *chaste chaste*. There is a considerable body of superstition, or folk-lore, connected with this tree.

F. L.

Malungeons (Vol. vi, pp. 250, etc.). — If this singular people really descended from Portuguese ancestry, are there no relics among them of the Portuguese language, proper names, customs, folk-lore, religion? It appears from the published account already referred to, that the Malungeons as a rule profess to be Baptists, but have practically little or nothing that can be called a religion. We certainly need a great deal more information about them before it is safe to speculate much as to their origin. Miss Dromgoole deserves much credit for her courageous attempt at solving the Malungeon problem, but the informa-

tion she has already given leaves us with a sense of unsatisfied curiosity. She tells us that their dialect is one of marked peculiarity. If we only had a vocabulary of their words, and if we knew more about their beliefs, it might be possible to assign them a probable origin. Possibly a well-directed search may yet reveal other colonies of the same stock. The name would seem to be connected with the French *mélanger*, to mix; and the people certainly seem to be of a mixed descent.

V.

BOOKS AND PERIODICALS.

The Atlantic Monthly contains the first installment of "The Brazen Android," which is the curious title of a story in two parts, by the late William Douglas O'Connor. It is a story of old London, and its ancient life is wonderfully reconstructed by the vivid imagination of the author. Mr. Stockton's "House of Martha" continues in its usual rollicking fashion for three more chapters, and Mr. Lowell's traveler pursues his way through "Noto: An Unexplored Corner of Japan." Francis Parkman's second paper on "The Capture of Louisbourg by the New England Militia" is marked by the skill and care which Mr. Parkman devotes to everything which he writes. One of the most important papers in the number is "Prehistoric Man on the Pacific Coast," by Prof. George Frederick Wright, of Oberlin, in which he gives us the results of his investigations on the subject of the Nampa Image. The Hon. S. G. W. Benjamin, for some years United States minister to Persia, has a timely consideration of "The Armenians and the Porte." The number is not without poetry—Clinton Scollard, Thomas William Parsons, Thomas S. Collier, and William H. Hayne being among the contributors; and in this connection Mr. William P. Andrew's paper on "Goethe's Key to Faust" should not be forgotten. The usual reviews and a bright Contributors' Club close the April number of this magazine.

Review of Reviews.—It is but fourteen months since W. T. Stead, the brilliant English journalist, established in London his *Review of Reviews*. Already it has attained a circulation of over 150,000 copies. It is said by those who know that the American edition of the *Review of Reviews*, the first number of which appears in a few days, promises to surpass in popular attractiveness the present publication, and its many excellencies, together with its low subscription price, assure it in advance a universal popularity and a large constituency.

The "Progress of the World," the editorial review of contemporary events which has proven so popular a feature of the *Review of Reviews*, will not only be preserved in the American edition, of that review, but much timely and valuable matter from the pen of Dr. Albert Shaw, the editor of the American edition, will be added. The forthcoming April number, which inaugurates the American edition, will present many unusually attractive features.

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NOTES.

POMEGRANATES, BROWNING AND THE NIGHTINGALE.

(UNDER "POMEGRANATE," VOL. VI, PP. 214, ETC.)

"Pomegranate, chief of those whose blooming flow'r (Pomona's pride) may challenge Flora's bow'r;
The Spring Rose seems less fair when she is by,
Nor Carbuncle can with her colors vie;
Nor scarlet robes by proudest monarch worn,
Nor purple streaks that paint the rising morn."

It is hardly a wonder that an object so beautiful as to its shining dark-green foliage, its crimson and scarlet flowers, and its luscious, rosy-tinged golden fruit, should be a favorite design for embroideries, carvings and metal work with artists from the earliest period. The Assyrians and Egyptians had appropriated the pomegranate as an ornamental subject long prior to Bible times. But that it bore any symbolic significance when used to adorn spear shafts, quivers and

mace heads, or as a pattern for doorways and pavements, is a matter of doubt with those best informed. Nor is it more certain that any mystical meaning attached to the chaplets or festoons of pomegranates wreathed about the chapters of molten brass which surmounted the pillars at the porch of Solomon's Temple.

But the pomegranate, as an ornamental design on the sacerdotal vestments of the Levites—on

"The tinkling hem of Aaron's train,"

according to Josephus, St. Jerome, St. Chrysostom and St. Gregory, had with the Jews a profound mystical significance.

Twice Josephus describes the long blue tunic worn by the high-priest, with its fringe of pomegranates, alternating with golden bells, adding, "The bells signify thunder, and the pomegranates lightning."

St. Jerome says the "pomegranates are made in purple and scarlet, and that there are seventy-two of them, alternating with the same number of bells, the latter significant of thunder, and the pomegranates of lightning, or else the harmony of all things."

St. Jerome's remarks on the symbolism of the priestly garments are both detailed and extended, closing as follows: "For without the bells and the divers colors, and the flowers of divers virtues, the high-priest can neither enter the Holy of Holies, nor make his name one chief among God's servants."

St. Chrysostom says: "The fruits and flowers (referring to the pomegranate) signify the righteous habits of Christian virtues, like mercy, kindness, justice and brotherly love."

St. Gregory says: "The divers colors of the Ephod are intended to teach with what variety of virtues he should be adorned, who serves in holy ministry to God." The *gold* signifies "the understanding of wisdom" (on account of its extreme preciousness); *blue*, "heavenly aspiration"; the *purple* and *scarlet* of the pomegranates—the first, "kingly power to crush all evil in his own heart"; the latter, "charity kindled into fire by holy love." Thus St. Gregory shows that the literal vestments of the Levitical are but the antetype of the spiritual clothing of the Christian priesthood.

A modern explanation of the pomegranate in religious art: "A device signifying the richness of divine grace, frequently found on ancient embroideries, paintings and illuminations."

"Bells and Pomegranates" was the pleasing and effective title which Robert Browning chose for the series of dramas and poems published between the years 1841 and 1846, and opening with "Pippa Passes." One at least of his audience, Elizabeth Barrett, penetrated its symbolism, and interpreted it in a tribute to the author, as unique as it is famous. "I read aloud," she says, "from Browning

"* * * some 'Pomegranate,' which, if cut deep down the middle,
Shows a heart, within blood-tinctured, of a veined humanity!"

"Balaustion's Adventure" (1871) and its sequel, Aristophanes' "Apology," which is the "Last Adventure of Balaustion" (1875), illustrate the same poet's later literary use of the favorite symbol:

"* * * although she has some other name,
We only call her Wild-pomegranate-flower,
Balaustion; since, where'er the red bloom burns
I' the dull dark verdure of the bounteous tree,
Dethroning, in the Rosy Isle, the rose,
You shall find food, drink, odor, all at once;
Cool leaves to bind about an aching brow,
And, never much away, the nightingale."

The Rhodian lyric girl, having received from a band of captives a crown of wild-pomegranate-flower, says:

"So, I shall live and die Balaustion now."

The symbolism in these poems refers to the chief character, and is traceable throughout its sustained development even to the end, where Balaustion the Superb exclaims:

"Saved was Athenai through Euripides,
Through Euthukles, through—more than ever—me,
Balaustion, me, who, wild-pomegranate-flower
Felt my fruit triumph, and fade proudly so!"
(Aristophanes' "Apology," p. 319.)

Symbolism aside, Browning, in closing the description of the pomegranate-tree, as may be seen, associates it with the nightingale. Did he learn of Shakespeare that pomegranate-trees are favorite haunts with Philomela? For beside the great dramatist Browning is the only English poet who records

this interesting fact. Chaucer places his nightingale in the laurel-tree.

Crashaw, in "Musick's Duel," calls Philomel,

"The sweet inhabitant of each glad tree."

Keats places his "light-winged Dryad of the trees," among the "beeches-green."

Coleridge is most exquisitely indefinite about the haunts of these wakeful birds:

"On moon-lit bushes
Whose dewy leaflets are but half disclosed,
You may perchance behold them on the twigs."

Shelley, at the opening of the "Epipsy-chidion," like Byron, conforms to Persian fable, and makes the nightingale the lover of the rose, the rival of the pomegranate. But Shakespeare's Juliet says:

"It was the nightingale."
"Nightly she sings on yon pomegranate-tree."

(Act iii, Sc. 5.)

ALISON.

THE HONEY ANT.

Although, perhaps, all ants are fond of honey, and probably none will refuse or reject it, yet there are a few species that absolutely collect it, carry it about them, and provide it for their progeny, and that, too, in considerable quantity. Some years ago, a friend residing at Albuquerque, New Mexico, sent us perhaps one hundred specimens or more, the larger number of which were females, and these females had the abdomen very much distended, spherical in shape, and fully half an inch in diameter. Indeed the honey of the mass amounted to nearly a common teacupful in quantity, and the taste, so far as I can recall it, was similar to that of the common honey-bee (*Apis mellifica*). This species (*Myrmecocystus mexicana*) is also found in old Mexico, and I believe, it is supposed, that there are different species of them. They form their nests in the ground, and the natives (Indians), especially the children, are in the habit of appropriating them to themselves. In the early life of the insects, the presence of the honey is not apparent, but as they advance in life the intestines become filled with it, and the whole abdomen has then the appearance of a great bubble of honey. There are only a limited

number that are honey bearers, and these cannot walk, but become fixed to the floors or walls of their galleries, and it is by no means uncommon to serve this honey as a dainty repast at the feasts or festivals of the natives.

S. S. R.

LANCASTER, PA.

SCANDINAVIAN CUSTOMS.

Towards the conclusion of Bjursten's historical romance, entitled "Ofversté Stobée," covering the years 1702-1721 of Swedish history, the author makes the somewhat startling statement that the extravagant displays and expenditures at balls and ordinary social parties of the magnates or aristocracy in Sweden during that period exceeded in prodigality any such entertainments of the present time. This is quite adverse to popular belief as to the general or national sobriety and parsimony of the older people of Scandinavia. He furthermore insists "that already during the times of Gustav Adolphus and Christiana, the upper classes lived far more luxuriantly than they do at the present day" ("Hos de högre Klasserna lefdes redan under Gustav Adolfs och Kristinas tider vida yppigare än man göra i vara dagar," Tom. ii, p. 215), and concludes this singular assertion by saying: "The fêtes given frequently by high officials were more costly than our (present day) parsimonious cabinet officers and provincial representatives of government *can have any idea of!*"

Bjursten offers in partial explanation of this strange statement that the customs of France had found ready access and exaggerated imitations among the people of Sweden of that period.

G. F. FORT.

CURIOSITIES OF WORDS—VOWEL WORDS.

In one of the numbers of AMERICAN NOTES AND QUERIES you had an article on "Vowel Words." You say "there are but two words in the whole range of the English language containing all the vowels in their regular order." You continue, "A search through the dictionary might bring several others to light." As President of a Chautauqua circle, I offered a prize to the one bringing in the most words with the following

results. The rule was, no vowels appearing in the same word twice.

VOWELS IN ORDER.

Abstemious,	Facetious,
Affectiously,	Materious,
Avenious,	Tragedious.

VOWELS IN REVERSE ORDER.

Duoliteral.

EACH VOWEL USED BUT ONCE IN SAME WORD.

Abstemious,	Cautioned,
Affectious,	Commutative,
Authorize,	Customariness,
Axiferous,	Configurate,
Accoutering,	Consultative,
Ambilevous,	Continuable,
Anxiousness,	Continue.

Armigerous,	Duoliteral,
Arsenious,	Diadelphous,
Assecution,	Dicephalous,
Astriferous,	Disaccustomed,
Astigerous,	Decrustation,
Avenious,	Decubation,
Auterfoits,	Decustation,
Abreuvoir.	Decussation,
	Degustation,
Bacciferous,	Depuration,
Bicephalous,	Desudation,
Biconjugate,	Disastrousness,
Binoculate,	Discountable,
Blandiloquent,	Discourage,
Boutisale,	Duodecimal,
Buccellation.	Discountably.

Captiousness,	Education,
Coëquality,	Elucidator,
Colliquate,	Emulation,
Cometarium,	Encouraging,
Communicable,	Equation,
Complutensian,	Equivocal,
Compurgative,	Eructation,
Compulsive,	Exculpation,
Concubinage,	Exhumation,
Conduplicate,	Expugnation,
Conglutinate,	Exudation,
Continuance,	Exultation.
Copulative,	
Countervail,	Facetious,
Cupellation,	

Filaceous,
Filamentous,
Flammiferous,
Formulative.

Gelatinous,
Gesticulator,
Gramineous,
Grandiloquent,
Graniferous,
Glandiferous,
Graciousness.

Hippocentaur.

Importunate,
Incommutable,
Inoculate,
Inosculate,
Insupportable.

Journalize,
Jaspiderous.

Mensuration.

Numeration.

Outbreaking,
Outspreading.

Peculation,
Pandemonium,
Persuasion,
Pneumonia,
Precaution,
Protuberating,
Perturbation,
Perlustration,
Palpigerous,

Permutation,
Persultation,
Precarious.

Questionably.

Reassumption,
Recurvation,
Refutation,
Regulation,
Reputation.

Saliferous,
Spaciousness,
Speculation,
Stamineous,
Subordinate,
Superdominant,
Sustentation.

Tourmaline,
Tenacious.

Ulceration,
Uncontradicted,
Unaccomplished,
Uncongenial,
Unconstrained,
Unforbearing,
Unpoetical,
Unprofitable,
Unreconcilably,
Unsociable.

Veracious,
Vermiperous,
Vexatious,
Vinacerous,
Voluntariness,
Vulneration.

MARY R. NOBLE.

PROVIDENCE, R. I.

REPLIES.

Almighty Dollar (Vol. vi, p. 246).—Wheeler, in his "Dictionary of Noted Names in Fiction," gives credit to Washington Irving as being the originator of the term "Almighty Dollar," and quotes from "The Creole Village" of Irving as follows: "The Almighty Dollar, that great object of uni-

versal devotion throughout our land, seems to have no genuine devotees in these peculiar villages."

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Rawrenoke (Vol. vi, p. 257).—*Roanoke* is said in "Webster's Dictionary" (old edition) to mean sea-shell, or *wampum*. I should guess that the price paid for Powhatan's daughter was three bushels of wampum. It was more commonly the practice to string the wampum and exchange it by the fathom.

V.

REFERRED TO CORRESPONDENTS.

Names Ending in "Han" and "Gan."—There are many names in Irish ending in *han* and *gan*, i. e., *Meehan*, *O'Hoolihan*, *McGettigan*, *Reagan*, etc. Have these finals any particular meaning in Celtic?

? ? ?

SAN FRANCISCO, CAL.

Man on Horseback.—Who and what is meant by the phrase, "The speedy arrival of the man on horseback," as used by a speaker that not until such arrival would the conflict between capital and labor be settled?

? ? ?

SAN FRANCISCO, CAL.

Props.—Was the old-fashioned gambling or drinking game called *props* ever played outside of Boston and vicinity? And is it still played there? The *props* were usually made out of small cowries, or similar sea-shells, and were shaken like dice, and played by throwing. The game was for money or drinks. In my time it was looked upon as a disreputable kind of a game, but not a few "young men of family" used to take a hand at it upon occasion.

M.

I Was Born an American, etc.—On what occasion were and who uttered the words: "I was born an American, I live an American and I shall die an American?"

? ? ?

SAN FRANCISCO, CAL.

Moustache.—Who is it that bases his claim to fame because he wore a moustache when wigs and smooth faces and chins were the order of the day?

? ? ?

SAN FRANCISCO, CAL.

COMMUNICATIONS.

Remarkable Fecundity (Vol. vi, p. 250).—As regards the *earliest age* at which conception and delivery has taken place, Beck reported a case in which delivery occurred in a girl a little over ten years of age; Taylor reported one in which conception occurred in a girl of twelve; Molitor in one of nine years and five months; Rüttel in one of nine; Kussmaul in one of eight. Kay reports a case of twins in a girl of thirteen, and had reported to him "on pretty good authority" the case of a Damascus Jewess who became a grandmother at twenty-one years.

Concerning the *latest age*, Capuron's case of child bearing was in a woman of sixty; Haller's in one of sixty-three, and one of seventy. Thibaut de Chaivallon reported one case in a woman of Martinique of ninety years of age. The *Cincinnati Enquirer*, January, 1863, says: "Dr. W. McCarthy was in attendance on a lady aged sixty-nine years, on Thursday night last, who gave birth to a fine boy. The father of the child is seventy-four years old. Mother and child are doing well."

There are a number of cases of quintuplets on record, and quadruplets occur once in about every 400,000 births. In the *Scientific American* Supplement of May 21, 1881, there is an account copied from the *Washington Republican* of five babies born by the wife of Michael Hazzard, of Monticello, Pratt county, Ill., combined weight 19½ pounds. I have the following clipping from a newspaper of 1886: "According to a Spanish medical journal, a woman of Valladolid has given birth to seven children in two days." The *Boston Medical and Surgical Journal* stated that on August 21, 1872, Mrs. Timothy Bradlee, of Trumbull county, Ohio, gave birth to eight children (three boys, five girls), and that all were living and healthy. She was married six years previously, and weighed 273 pounds on the day.

of her marriage. She had given birth previous to the eight, to two pairs of twins, making twelve children in six years. A portrait of Dianora Frescobaldi in the San Donato collection has an inscription stating that Dianora was the mother "of at least fifty-two children." She never had less than three at a birth, and the tradition was that she once had six. Thoresby, in his "History of Leeds," mentions three cases—one the wife of Dr. Phineas Hudson, Chancellor of York, as having died in her thirty-ninth year of her twenty-fourth child; another of Mrs. Joseph Cooper, as dying of her twenty-sixth child, and lastly of William Greenhill, of Abbots Laugby, who had thirty-nine children by one wife. Brand, a writer of great reputation, mentions in his "History of New Castle," 1789, as a well-attested fact that a weaver in Scotland had by one wife sixty-two children, all of whom lived to be baptized. David Wilson, of Madison, Ind., died in 1850. He had been married five times and was the father of forty-seven children, thirty-five of whom were living at the time of his death. In 1535, a Muscovite peasant, James Kyrloff, and his wife were presented to the Empress of Russia. He was then seventy years of age. His first wife had fifty-seven children, four at four births, three at seven, and two at ten; his second wife had had three children at one birth and two at six, making in all seventy-two children.

G. M. G.

PHILADELPHIA, PA.

Prince Consort's Family Name (Vol. v, pp. 273, etc.).—Although not directly answering this question, some remarks by Prof. Freeman upon royal surnames, in a recent article in *The Speaker*, are so nearly in point with it, that they may well be quoted. The current "Guelph Exhibition" led the historian to say that some impertinent persons in the days of William IV thought it smart to talk of the king and queen as "Mr. and Mrs. Guelph," and he comments: "It showed that some people—very many people in truth—believed that the king had a surname, and that that surname was 'Guelph.' One does not know whether they have gone on either to think that the present queen

changed that surname for some other when she married one whose name certainly was not Guelph, or to think that Prince Albert changed his surname, whatever it was, for that of her Majesty. * * * Many people seem unable to fancy a man without a hereditary surname. Yet there have been many ages and countries of the European world in which hereditary surnames have been unknown, and one class of people goes without them still. That is to say, those princely families which became princely before hereditary surnames came into universal use have never had any need to take a surname, because they are clearly enough distinguished from other people without any. Some princely houses have surnames, but that is because they had taken surnames before they became princely." He mentions the Tudors and the Stewarts as of this latter class, but says that the French revolutionists made a ludicrous blunder when they summoned their king to trial by the name of "Louis Capet." The Guelphs, or strictly, the *Welfs*, "are in a somewhat different case," since from the fact that Welf was the personal name borne by a long line of princes, their house and their political party came to be spoken of under that designation, and the name made famous as a party-name in Germany and Italy. "Yet to fancy that Guelph is a hereditary surname, if anybody still really does fancy it, is just as great a blunder as that of the French revolutionists. To speak of any duke or king of the house as George or William Welf, or Guef, or Guelph, is quite as grotesque as to talk of 'Louis Capet.'"

Correcting the common error that *Plantagenet* was a hereditary surname from the twelfth century onward, Prof. Freeman says: "No man, king or otherwise, was ever called Plantagenet as a hereditary surname till the fifteenth century. Then the Dukes of York found that they wanted a surname, and they chose the nickname of their remote forefather, Count Geoffrey, known as Plantagenet. * * * The Dukes of York of the fifteenth century were the last men of royal descent in the male line who found that a surname would be convenient. Since then princes and their children have always died out in an astonishing way; all

the male descendants of a king have been so near to the crown that the question of a surname has not again occurred. But let our imagination go on to conceive the children of the tenth Duke of Connaught. Surely they will not all be princes, princesses, and royal highnesses. * * * The sovereign of that day may give them any title that he chooses; they themselves may, like the Dukes of York in the fifteenth century, take any surname that they choose. If they should choose to take Guelph, then the impertinence of the days of William IV will become a fact in the days of Edward XI, or Elizabeth III. The children of Lord John Guelph, if not promoted by their very distant kinsman on the throne, will assuredly be plain Mr. and Mrs. Guelph."

M. C. L.

NEW YORK CITY.

Folk-lore Superstitions.—"If Mark Twain's prescription for curing warts by burning with a red-hot needle should be recommended to a Lancashire, Yorkshire, Cornish or Devonshire farmer, or any of his peasant neighbors, it would be received with ridicule," said a native of Cornwall, now a member of a colony of farmers from those towns, known as the English settlement, in Northeastern Pennsylvania. "For time out of mind they have had charms for the dispersion of warts much more simple, and without even the suggestion of physical pain, and they have the most implicit faith in their efficacy.

"For instance, if a person with warts on his hands will write down the number of them on the band of a tramp's hat without the tramp knowing it, he will carry the warts away with him—that is, they will gradually disappear from the person's hands and appear on those of the tramp. By cutting a notch on a green elder stick for every wart a person may have, rubbing the stick on every wart, and then burying it in the barnyard until it rots, the warts may be cured. Warts may also be cured by taking a black snail, rubbing it on all the warts at night, and impaling the snail on a thorn bush, repeating the process nine successive nights, by which time both the warts and the snails will be shriveled up. Another way to get rid of warts is for the person to see a funeral pass

unexpectedly, wherever he may be, and as it passes rub his warts quickly and repeat the words: 'Warts and corpses pass away and never more return.' Green peas may also be used to advantage in taking off warts. Let the afflicted person take as many peas as he has warts, and touch each wart with a different pea. He must then wrap each pea in a separate piece of paper and bury them secretly in the shade of an ash tree or under a hazel bush. If peas are not in season, and the person with the warts does not care to try the efficacy of any of the above-named charms, let him select as many pebbles as he has warts. Sewing them up in a small bag, he must take them to where four roads cross and throw the bag over his left shoulder. This charm will never be resorted to, however, by persons who have no maliciousness in their hearts, for if, by chance, any other person should find the bag and open it, the warts will appear on his hand.

"Warts are not the only annoying disfigurements that these credulous English folk have mysterious charms for removing. Wens are also forced to retire before spells that are put upon them by these charms. To drive away a wen, take a common snake, hold it by the head and tail and draw it backward and forward nine times over the wen. Then cork the snake in a bottle and bury it. If that fails the patient must not repine, but simply wait until the next May day. Rise early in the morning of that day before the sun has disturbed the dew. Go to a graveyard, and by passing the hand three times from head to foot over the grave, collect the dew that lies on the grave of the last young person who was buried in the yard. If the victim of the wen is a woman the grave must be that of a man, and *vice versa*. Apply the dew immediately to the wen, and a cure is guaranteed. The stroking of the affected part with the hand of a dead criminal is also a never-failing cure for wens."

[To be concluded.]

St. Brendan's Isle (Vol. vi, pp. 257, etc.).—A very curious vellum MS. on medical subjects, written in Latin and Irish, is yet preserved in the Royal Irish Academy. When purchased many years ago, in the west

of Ireland, it was traditionally believed that one Morough O'Levy, a resident of Connemara, some time in the seventeenth century, after having been transported by supernatural means to the enchanted island of O'Brasil, there received a full course of instruction regarding all diseases and their cure, together with this MS. to direct him in medical practice. The O'Leys, or O'Lees, who were for a long time physicians to the O'Flaherties, did not fail to increase their hereditary and professional celebrity by the acquisition of this treatise.

There was an island of Caire Ceunfinn concealed in the sea between Ireland and Scotland, according to an ancient tradition recorded in the book of Lecan. This may have had some connection with another Scotch tradition, Flathinnis, otherwise known as the Noble Island.

It is said by Macpherson to stretch out in the western ocean, but it is surrounded by clouds and beaten by tempests. Within this island every prospect constitutes a paradise for the virtuous sons of Druids, who enjoy peculiar pleasures. Yet are they excluded from the Christian's heaven. Certain practiced incantations cause this fabled land to appear. Departed persons, during their peculiar happy state, were believed to have been warmly attached to their former country and living friends.

Among the ancient Celts, females were said to have passed to the Fortunate islands. In the words of an old bard, their beauty increased with this change, and they were regarded as ruddy lights in the Island of Joy. This enchanted country, called Hy-Breasail, or O'Brazil, signified "The Royal Island," according to Gen. Vallancey's interpretation. It was regarded as having been the Paradise of Pagan Irish. The poet of all circles, and the idol of his own, Thomas Moore, has not forgotten the commemoration of Arrammore, near the Eden of immortals, in those inimitable "Melodies," which have so much redounded to his own and to his country's fame. In this fabled region brave spirits are described as dwelling in a land of peace, in delightful bowers and mansions.

The poet Claudian speaks of a land situated at the very extreme part of Gaul,

and beaten by the ocean waves. Here, it was said, a ruler named Ulixes ruled over a people that were silent, after he had offered a libation of blood. Here, also, were heard the plaintive wailings of shades that passed by with a slight rustling noise. And the people living on those coasts saw pale phantoms of departed persons flitting through the air. Loud lamentations escaped from their troop, while all the adjoining shores echoed to their terrific howls. It is clear, however, that those unhappy ghosts must have differed in degree from fabled denizens inhabiting the Island of Joy. In Southey's poem of "Madoc" allusion is made likewise to certain green islands on the western ocean. Thither "the sons of Garvan" and "Merlin with his band of bards" sailed. Thence they were not known to have returned. It was believed they reached a "land of the departed," and as the poet resumes his description,

"There, belike,
They in the clime of immortality,
Themselves immortal, drink the gales of bliss,
That o'er Flathinnis breathe eternal spring;
That blend whatever odors make the gale
Of evening sweet, whatever melody
Charms the wood-traveler."

In a very rare publication, called "The Ulster Miscellany," and printed in 1753, there is an ingenious political satire, entitled, "A Voyage to O'Brazil, a Submarine Island, lying west off the Coast of Ireland." It is, doubtless, modeled on the design of Dean Swift's voyages to Lilliput and Brobdignag. The mode of descent to O'Brazil is represented as very peculiar. The island itself is described as flecked with mellowed, well-distributed light, covered with beautiful landscapes, producing corn, fruits, trees, grass and flowers; abounding in streams, fountains, flocks and herds, fertile fields and pastures, with a happy state of society, religion and government.

Gerald Griffin alludes to a nearly similar subject, in one of his beautiful lyrics, regarding the supposed frequent appearance of a phantom city, situated amidst the wide Atlantic waves. According to another account, its walls are yellow, and in it dwell certain fairy denizens. These lines contain the tradition,

"A story I heard on the cliffs of the west,
That oft through the breakers dividing,
A city is seen on the ocean's wild breast,
In turreted majesty riding.
But brief is the glimpse of that phantom so bright,
Soon close the white waters to screen it;
And the bodement, they say, of the wonderful sight,
Is death to the eyes that have seen it."

It is very probable that a belief in the existence of this fabled island comes down from a very remote period. It may have given rise to the traditionary transatlantic voyage of St. Brendan of Clinfert, called also the Navigator. This holy and adventurous man is said to have spent seven Easters away from Ireland, having landed on a distant island,

"The freshest, sunniest, smiling land that e'er
Held o'er the waves its arms of sheltering green."

The adventures of this holy Navigator and his companions have been most exquisitely described in Denis Florence M'Carthy's "Voyage of St. Brendan," a poem which, for felicity of expression and ideality of subject, has nothing superior to it in our own or perhaps in any other language.

Notice may be given in this connection to "St. Brendan's Bank," a shoal in the Indian ocean; this appears to have been named from the old Irish tradition. The Ossianic Society has published Mr. Bryan O'Looney's translation of an Irish poem on this subject.

Mooley Cow (Vol. i, pp. 83, etc.).—At the above reference a correspondent asks for the origin of the term "mooley cow." In "Irish Fairy and Folk Tales," edited by W. B. Yeats, I find the following: "Moiley cow, in Connaught called a 'mwheel' cow, *i. e.*, a cow without horns, from Irish *maol*, blunt. When the new hammerless breech-loaders came into use, a Connaught gentleman spoke of them as the 'mwheel' guns, because they had no hammers."

SCHENECTADY, N. Y.

H. R.

Canada (Vol. vi, pp. 29, etc.).—P. S. Duponceau having found in an Iroquois translation of the Gospels: "Ne *Kunadagongh* Konwayatsk Nazareth" (in a city called Nazareth), wrote to Heckewelder to know if this *Kanada* ("gongh" being

merely a local affix) might not be the origin of "Canada."

The learned Indian scholar thought it probable, and added: "When I first began to learn the Delaware language * * * I would point to a tree and ask the Indians how they called it; they would answer an *oak*, an *ash*, a *maple*, as the case might be, so that at last I found in my vocabulary more than a dozen words for the word *tree*. It was a long while before I found out that when you asked of an Indian the name of a thing, he would always give you a specific and never a generic denomination. So that it is highly probable that the Frenchman who first asked of the Indians in Canada the name of their country, pointing to the spots and to the objects which surrounded him, received for answer *Kanada* (town or village), and, committing the same mistake that I did, believed it to be the name of the whole region and reported it so to his countrymen, who consequently gave to their newly acquired dominions the name of *Canada*."

This supplies another instance of "How Names Grow" (AMERICAN NOTES AND QUERIES, Vol. v, pp. 207, etc.).

By way of a contrast with the earnest studies of Heckewelder and Duponceau, Thevet's oracular statement is interesting. In his "Cosmographie Universelle" of 1575, the unreliable monk says that "Canada" signifies "land;" that when the first people who settled there were asked what they were after, they replied that "they were *Segnada Canada*, men in quest of land," a name they retained ever after.

One might care to know who or what those *first people* were, by whom they were questioned and in what language they answered, but such things were beneath Thevet's notice.

A. ESTOCLET.

NEW YORK.

Malungeons (Vol. vi, pp. 264, etc.).—"When John Sèvier attempted to organize the State of Franklin (1784), there was living in the mountains of Eastern Tennessee a colony of dark-skinned, reddish-brown complexioned people supposed to be of Moorish descent, who affiliated with neither whites nor blacks, and who called themselves

Malungeons, and claimed to be of Portuguese descent.

"They lived to themselves exclusively, and were looked upon neither as negroes nor Indians. They were never slaves, and until 1834 enjoyed all the rights of citizenship" (*The Arena*, March, 1891).

The act of the Constitutional Convention of 1834, by which the Malungeons were deprived of the right of suffrage, is claimed by some to be the cause of their present degraded mode of existence, and such is the mystery which surrounds the origin, both of their race and name, that to-day a Malungeon is the Tennessean's bugaboo to frighten children with. "As tricky as a Malungeon" is also a very common proverbial expression with Tennessee people. But in spite of its familiar colloquial use, history does not mention the word; only the State Records of Tennessee, where it is used to designate *free persons of color*.

Malungeon is not in our dictionaries, we know; in fact, the word has been pronounced a puzzle, not too ambitious, I hope, for solution in AMERICAN NOTES AND QUERIES. As the Malungeons claim descent from the Portuguese, it seems quite proper to seek for the origin of their name in the language of that people. A glance at De Lacerda's "Portuguese-English Dictionary" shows me a word bearing a surprising resemblance to the mysterious name, and which may with reason be considered the key to the etymological puzzle. It is *Malungo*, an African word incorporated in the Portuguese, which signifies comrade, mate and companion, and seems to suggest the united and exclusive mode of existence peculiar to the Malungeons.

MENONA.

Bonny Boots (Vol. i, p. 8; Vol. v, p. 31).—I know little about Bonny Boots and still less about John Holmes, but since Holmes was a contributor to *The Triumphs of Oriana*, a comparison of dates would seem to show that he could not have been Bonny Boots. That collection was made in 1601 for the diversion of Queen Elizabeth, who was intended by "Oriana," and it is reasonable to suppose that the madrigals which compose it were written immediately for the occasion.

But, as Dr. Rimbault once pointed out to prove that it could not have been the Earl of Essex who was so called, Bonny Boots was dead certainly as early as 1597, for in that year was published Morley's collection of "Canzonets; or, Little Short Aers," one of which is as follows:

"Fly, love, that art so sprightly,
To Bonny-boots uprightly;
And when in Heaven ye meet him,
Say that I kindly greet him,
And that his Oriana
True widow maid still followeth Diana."

This is the same book from which a previous quotation about Bonny Boots was made (see Vol. i, p. 8), but the incorrect date there assigned to it, 1607, is apparently a confusion of the real date, 1597, with that of the *Oriana*, 1601. From the reference to Elizabeth in the "aer" here given, it is plain that 1607 is a mistake. Even without this proof, the inference suggested by G. from the madrigal, written by Holmes for the *Oriana*, does not seem to be an inevitable, or even a natural one. G. quotes its first line as in the present tense, but in the copy that I have seen the verb is in the past:

"Thus Bonny Bootes the birthday celebrated."

The whole piece appears to be simply descriptive of the pleasant manner in which Bonny Boots made festival on some former birthday of his lady dearest, when nymphs and shepherds "to sing were requested;" the second stanza giving the words of the request with an interjected "quothe he," and recording the response to it:

"Sing then, for she is Bonny-bootes sweet mistres,
Then sang the shepherds and nymphs of Diana,
Long live faire Oriana!"

M. C. L.

NEW YORK CITY.

Visions (Vol. vi, pp. 259, etc.).—Another remarkable vision was that which appeared to James IV of Scotland in the church at Linlithgow before the battle of Flodden. A man clad in a blue gown came to the king and warned him against going on the intended expedition, and cautioned him not "to mell nor use the counsel of women."

The stranger then vanished from the sight of all. Sir David Lindsay, Lyon herald, and John Inglis, the marshal, strove to detain the man, but could not. This occurred in the presence of the various lords of the king's court.
M.

Wells (Vol. vi, pp. 207, etc.).—At Fennimore, Wis., there is a peculiar well of which but little is known at present. It is about eighty feet deep, the lower forty of which were drilled. About twenty feet from the surface there enters a crevice, out of which rushes a current of air, with a force so great as to be easily felt at the top of the well, and a temperature so low as to freeze a small stream of water which enters about ten feet above the crevice.

At Algona, Ia., there is a well which is forty-five feet deep and has boiling water at the bottom. Accompanying the water is a sickening-smelling gas that makes a noise loud enough to be heard a hundred yards from the well's mouth. It is known throughout Northern Iowa as "Algona's Roaring Well."

At Brandon, Vt., there is a "frozen well." It was dry in November, 1858. First there were ten feet of gravel, then four feet of clay, then a deposit of ten or fifteen feet of frozen gravel, then about two feet of gravel not frozen, then water was struck, after which the well was dug to a total depth of thirty-five feet. The well almost immediately froze over and has remained so ever since, the usual thickness being about twenty-two inches the year around.

In Polk county, Neb., are many wells which exhibit the peculiar phenomena of intermittence. They vary from 100 to 144 feet in depth, and "ebb" and "flow" as regular as the ocean itself. The flow is accompanied by a roaring sound like that of the sea, as though a distant wave were coming in, and at the same time a current of air rushes out of the mouth. The ebb is accompanied by a draft of air downwards. The period of ebb and flow does not appear to depend upon heat or cold, upon the dampness or the dryness of the atmosphere, upon the season of the year, or upon the time of day; but seems to be in some way connected with the direction of the wind.

In Missoula county, Mont., there is a well almost identical with that at Fennimore, Wis. It is never dry, although constantly pumped from to supply a boiler; at a depth of twenty feet solid ice forms around the pumping pipe every day in the year.

Dr. Niles, of Jacksonville, Fla., has a well that is an enigma to all who have examined it. It is 300 feet above the high-water mark of the Florida coast; is but sixteen feet deep; yields a supply of pure, cold, fresh water, and yet it rises and falls with the ocean tides. I will give another chapter on "Curious Wells" in the near future.

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Ille hic est Raphael, etc. (Vol. vi, p. 235).—The inscription on the tomb of Sir Godfrey Kneller is almost an exact translation of the epitaph carved on the tomb of Raphael. It is by Pope, and reads as follows:

"Living, great Nature fear'd he might outvie
Her works; and dying, fears herself may die."

H. R.

SCHENECTADY, N. Y.

Jackstones (Vol. vi, p. 246).—In the last number of *AMERICAN NOTES AND QUERIES* there are a few lines on Jackstones, in which they are credited to Irish origin.

I have made some examination of such books at hand upon the subject, and am lead to think that the author of "Irish Folklore," Lagemenses, must be incorrect, unless he holds to the Irish claim of their being a nation since the time of Adam.

There was a game known to the Athenians (see Anthon's "Greek Antiquities") called huckle-bone, and was played the same as "jackstones," and were of the same number.

Anthon says: "By *ασταγαλος* was originally meant a huckle-bone, and the huckle-bones of sheep and goats have often been found in Greek and Roman tombs, both real and imitated in glass, bronze and agate. They were used to play with from the earliest times, principally by women and children. There is a painting by Alexander of Athens found at Resina, representing two

women occupied with the game; one of them having thrown the bones upward in the air, has caught three of them on the back of her hand." Further on, the same author says: "To play at this game was sometimes called *πενταλιθίζειν*, because five bones or other objects were employed and this number is still used at the present day."

-In "Becker's Charicles," I find the following reference: "Of the games of chance, the *ἀστραγαλισμός* claims the first mention. The regular game has been fully described in 'Gallus,' pp. 499-502. But astragals or knuckle-bones were used in other games, for instance in the *ἀρτιασμός*, which was principally a children's game. There was another game of skill, not chance, which was played with these astragals or knuckle-bones, which is still a favorite amusement of school-boys of our own day. Five astragals or pebbles were laid in the palm of the hand, the player then threw them up and tried to catch them on the back of the hand; this was called *πενταλιθίζειν*."

From this close description of the ancient Greek game of astragals, huckle-bone, or knuckle-bone, as it is variously termed, I apprehend that it is very similar if not the same as our modern jackstones.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

"The ceremonies of courtship and marriage among the Celts were not tedious, but the latter was never consummated without consulting the Druides and her purin, which was five stones thrown up and caught on the back of the hand, called by the Irish *Seic Seona*, now corrupted in *Jackstones*" (Logan's "Scottish Gael").

H. R.

SCHENECTADY, N. Y.

BOOKS AND PERIODICALS.

The Century for April has for its frontispiece an engraving by Mr. Cole of the Mona Lisa, by Leonard da Vinci. This is in *The Century's* series of old masters, engraved immediately from the originals in the galleries of Europe. Two other examples of Leonardo accompany Mr. Stillman's article on this master.

In the California series Mr. Julius H. Pratt gives a

graphic description of the immigration to California by way of Panama in 1846. The pictures are very striking, having been drawn by Gilbert Gaul, after originals made from life by an artist in 1850. In this connection is a paper of great historical value by the late Gen. J. C. Frémont on his own part in the "Conquest of California." Several briefer papers on the general subject accompany the more important contributions of the series.

Life in another war prison, at the North, is described by a Confederate soldier, Dr. John A. Wyeth, now of New York city. He shows that "Cold Cheer at Camp Morton," Indianapolis, included hardships bordering on the worst phases of cold and hunger.

Mrs. Amelia Gere Mason's papers on the "Women of the French Salons" are supplemented in this number by an account of the "Salons of the Revolution and Empire," in which she discusses such famous characters as Madame Roland and Madame de Staël, who are prominent among the portraits of the magazine. Mrs. Mason will conclude her essays in the May *Century*.

In this number *The Century's* Mountain Climbing series, appropriate to the summer season, is begun, with papers on two separate expeditions to Mount St. Elias, one expedition being that of Lieutenant Schwatka, and the other that of the National Geographical Society and the U. S. Geological Survey. A number of illustrations accompany these papers of mountain climbing in America.

"Fetishism in Congo Land" is an interesting contribution to a great subject by Mr. E. J. Glave, one of Stanley's pioneer officers. "The Wordsworths and De Quincey" is the title of a very interesting paper of literary biography containing unpublished letters of the poet and of the opium-eater; one of Wordsworth's to the young De Quincey is particularly interesting and has some advice to youth which is applicable quite as much in our own day as it was in the early part of the century. In a paper on "Washington and Frederick the Great" Mr. Moncure D. Conway does away with the century-old myth concerning the alleged relations between the two great commanders. Mr. Conway comes to the conclusion that so far from Frederick the Great having given Washington a sword, no gift was ever sent by Frederick the Great to the American General, and "he never recognized in any remark the greatness of Washington."

The fiction of the number is very diversified, including a new installment of Dr. Eggleston's "Faith Doctor;" a story, "There Were Ninety and Nine," by Richard Harding Davis; the conclusion of Hopkinson Smith's "Colonel Carter of Cartersville;" a timely and novel story by Dr. Allan McLane Hamilton entitled "Herr von Striempfel's Experiment," and "A Race Romance," by Maurice Thompson, the last of a series of three short stories, "with a purpose," by this well-known writer.

Among the poets of the number are R. K. Munkittrick, the late Charles Henry Liders, Frank Dempster Sherman, R. W. Gilder, Arlo Bates, and J. H. Morse. In Topics of the Time the following subjects are discussed: "Cheap Money," "The Effect of Christian Science and Mind Cure on the Regular Practice," and "Country Roads." There will be found in "Open Letters" a little article by L. Clarke Davis of the *Philadelphia Ledger* on "Willard," the new English actor; and a popular review of recent experiments and discoveries of Pasteur, Koch and others, written by Dr. Mary Putnam Jacobi, of New York.

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NOTES.

THE DEVIL IN ARCHITECTURE.

The Devil's Bridge near Aberystwith, on the west coast of Wales (Cardiganshire), is shown in Bayard Taylor's "Picturesque Europe" as surrounded by scenes of exquisite natural beauty.

There are two bridges over the same abyss and spanning Monk's river, or Afon y Mynach in Welsh. Both are to be seen from the same point of view, the ancient bridge being built twenty feet below the modern. The latter or upper bridge was built in 1753. But the "Bridge of the Evil Man—that shadowy, spectral object," which is preserved only as a curiosity, being accessible only to birds and wicked boys, is supposed to have been built in the twelfth century by one of the Cistercian monks of Strata Florida Abbey. This monastery was erected in 1164 by Rheesus, son of Griffith.

Perhaps the bridge was the work of the same architect (see Grose's "Antiq. Cardigan-shire"). Of the ancient structure, George Borrow remarks: "The Bridge of the Evil Man, a work which though crumbling and darkly gray does honor to the hand which built it, whether it was the hand of Satan, or of a monkish architect, for the arch is chaste and beautiful, far superior in every respect, except in safety and utility, to the one above" (see "Wild Wales," Chaps. xiv, xv and xvi).

A DEVIL'S BRIDGE IN ITALY.

A writer in "Good Words," describing the enchanting drive through the valley of the Sorchio to the Baths of Lucca, says: "At length in the narrowest part of the valley, we come upon the old bridge, the Ponte della Maddalena, built by Castruccio more than 500 years ago, with one of the highest and widest arches in Italy, raised even far higher than the roofs of the neighboring houses, to be out of the way of the sudden floods which characterize the river. So high it is that the peasants believe it impossible that it can have been built by human hands, and it is often known by the name of Ponte del Diavolo. When the builder was in despair, they say the devil came by night to help him, but demanded the first passenger across the bridge as his reward. In the morning the bridge was finished, but the man outwitted the fiend by making a dog cross the bridge first. So furious was the devil at his disappointment that he seized the animal and dashed it with such force upon the ground that it went through the centre arch, and was carried away by the flood, 'in proof of which,' said the Contadini, 'the hole which the dog fell through might be seen under the present pavement to this day.'"

DEVIL'S BRIDGE IN FRANCE.

The Pont du Diable in the Pyrénées Orientales, formerly the province of Roussillon.

This famous bridge, whose construction was formerly attributed to Satanic agency, spans the torrent of Tech, near the small town of Céret. A manuscript has recently been discovered which states that, in 1321,

the notables of the neighboring town of Prats de Mollo contributed ten golden crowns of Barcelona towards the building of the bridge at Céret, on condition that the inhabitants of their town be exempted from paying toll. The toll-bridge having long since been done away with, all trace of the origin of the bridge was in this way lost.

Quoted in "Folk-Lore" (Eng.), December, 1890. MENONA.

WHAT IS VOODOO WORSHIP?

There seems to be some unnecessary confusion about the origin and meaning of the practices grouped under the term "Voodoo worship."

It was generally supposed that both the word and the fetich practices were brought to the West Indian islands by African slaves. Snake worship and peculiar dances were believed to be of negro origin; but Mr. Newell, editor of the *Folk-Lore Journal*, tried to prove that all previous writers were off the track. He seriously argued that both the word and the superstitious practices were European in their origin. He had no patience with any one who could see native African beliefs in "Voodoo worship." He claimed that the word was derived from the old French word, "Vaudois;" that the practices could be traced back to a religious sect in France during the middle ages; that "Voodoo worship" could never have come from Africa; that the "fetich" or superstitious elements in the worship were literary rather than original and primitive. Mr. Newell was very positive in his assertions, and many people came to think that perhaps there was "something" in this plausible theory.

However, in the *Popular Science Monthly* for April, the Hon. Major A. B. Ellis shows how little ground there is for theorizing. He makes it evident that the word "vödu" belongs to the Ewe language, which is spoken on the Slave Coast of West Africa. The expression "Vödu worship" means simply "god worship." Vödu is used as a descriptive noun, "god," and also as an adjective in the sense of sacred or belonging to a god. The Hon. Major Ellis also makes it plain that both the word and the snake worship were

introduced into Hayti by slaves from Whydah and Ardra, or Allada. The python god was the national god of these slaves, and snake worship, as it is to-day on the Slave Coast, is the same as the "Voodoo worship" described in the West Indies and elsewhere.

H. C. B.

NEW YORK CITY.

CULCH AND SCULSH.

"*Culch*.—This word, meaning rubbish, is common in the west of England (C. G. Leland, London, Eng.). Another correspondent would spell the word *culsh* and remarks on its use as frequent in England" ("Waste Basket of Words," *Journal American Folk-Lore*, January-March, 1891).

Halliwell, like Grose and Pegge ("Prov. Gloss."), defines *culch* as lumber, stuff, refuse of any sort. "The Century" quotes this definition.

Forby's "East Anglia" says: *Culch*. Thick dregs or sediment."

Sculsh is another word having somewhat the same sense, and is, I learn from an English friend, very much used, both in Old England and in the English provinces of North America.

"The Century" says: "*Sculsh* (origin obscure).—Rubbish, discarded stuff of all kinds. Most generally used in England with reference to the unwholesome things children delight to eat, as lollipops, etc. Prov. Eng. and New Eng."

Halliwell has the same as peculiar to Kent. *Calsh* I find nowhere.

MENONA.

OLD SCANDINAVIAN CUSTOMS.

(VOL. VI, PP. 267, ETC.)

The singular custom of the older Scandinavians of using Runic marks inscribed on a roll or cylinder of wood, for the purpose of calling an assembly of the people, seems to have been continued down as late as the time of the great Gustav Vasa. Thommsson, in his historical account of one of the principal agitators of the year 1542 in Sweden ("Wils Dacke," Vol. i, p. 24), announces such usage, which is certainly interesting: "Runic roll messages were cut quickly and sent out that night in many directions" ("Bud Kaslar uppskuros genast och utsändes

änned denna afton at flera hall"). From bearing such tangible summons the carrier was designated "Bud Kaf'le."

Such marks were in use throughout the middle ages, indeed down to a comparatively recent period in Germany, for the purpose of calling persons to an interview, and perhaps bore about the same relation to such act as the ordinary seal of a court process, as indicating a legal summons.

At page 33, of Vol. iii, of the cited work, the author, relying on the authority of a well-known Swedish chronicler, goes into a detailed description of this sort of Runic roll. In addition to these characters being cut upon the cylinder it was hung with two metal rings, one of brass and the other of iron. The bar of wood itself was smeared with blood, while a hand, a foot and a female udder were carved or drawn on its rounded surface. Such symbols were designed to horrify the people against the great Gustav Vasa and to further incite them to revolt.

G. F. FORT.

CAMDEN, N. J.

TO BOYCOTT.

When we change a personal name to a verb of action, we (not unnaturally it would seem) make this verb convey the idea of performing the particular act for which the person in question is noted, as its *agent*. Thus the verbs to "burgoyne," to "lynch," to "burke," and others, express the doing of what Burgoyne, Lynch, Burke, etc., *did*. To "boycott," on the contrary, is to do what *others* did to Capt. Boycott.

I should be glad to hear of other such cases in English. I am aware they are to be found in other languages.

A. ESTOCLET.

QUERIES.

Mafia — Camorra. — What are these societies?

E. PRIOLEAU.

MEMPHIS, TENN.

A very good account of both the Mafia and the Camorra can be found in *The Illustrated American*, Vol. iv, No. 38.

Largest Steamship.—What is the name of the largest steamship afloat, not a man-of-war? ? ? ?

SAN FRANCISCO, CAL.

"The steamship *Great Eastern* was the largest steamship built, being 692 feet long on deck, 680 feet from stem to stern-post, 83 feet broad and 58 feet deep. The *City of Paris* is 580 feet over all, 63¼ feet extreme breadth and 59¼ feet from upper deck cabins to keel. The *Teutonic* and *Majestic* are 582 feet long, 57½ feet broad and 39½ feet deep. The *Teutonic* and *Majestic* are therefore the largest steamships afloat" (*Brooklyn Eagle*).

It is not unlikely that the steamer *Solano*, plying between Port Costa and Benicia, has a greater area at water line than any other vessel. I cannot now recall her dimensions, but while her length over all is about that of the largest transatlantic liners, her breadth of beam is nearly twice as great. Having a scow bottom, her gross displacement is much less than of a liner of ordinary size.

TROIS ÉTOILES.

PHILADELPHIA, PA.

Dago.—What is the origin of this word?

E. PRIOLEAU.

MEMPHIS, TENN.

See AMERICAN NOTES AND QUERIES, Vol. i, pp. 31, 283; Vol. vi, pp. 68, 80.

REPLIES.

Wrens of Donegal (Vol. vi, p. 6).—"The Golden Bough," a recent work (1890) by Mr. J. G. Frazer, will interest the inquirer after the "Wrens of Donegal." In it the author has something to say about the wren, the little bird with whom the idea of royalty is universally associated, as is shown by the epithets bestowed on him in various languages, like *regulus*, *Zaun-könig*, *roitelet*, etc.

In treating of wren traditions, the hunting of the wren, his death, and the procession with his body, are passed over without explanation. They may, perhaps, be the relics of a superstition that the wren represented, as their sovereign, the race of birds, which

may be the very idea intended to be conveyed by the third of the familiar lines,

"The wren, the wren, the king of all birds,
St. Stephen's Day was caught in the furze;
Although he's little, his family's great."

Mr. Frazer having laid down the axiom, "Ritual may be the parent of myths, but never can be its child," a writer in the *Quarterly Review* (January, 1891) is convinced that the two well-known wren myths are illustrations of its truth, they being stories invented to account for a custom. The hunting and killing of the wren, a practice of unknown antiquity, has been misinterpreted in later generations, when supposed to imply a grudge against the slain on the part of the slayer. This misunderstanding of the custom, the writer thinks, is plainly indicated in the older English myth, that the wren was slain because the song of a wren awoke the Danish army which the English would otherwise have destroyed, and also in the more modern Irish version that a wren by beating with his feet on a drum saved some troops of William III from being surprised by James II. "It is clear," concludes the reviewer, "that the latter myth is an instance of modern characters being fitted, for local reasons, into an old story. The very oldest form of the story was an attempt to explain a still older custom."

The wrens myth has been adjusted to several crises in Ireland's history—the massacre of 1641, the rebellion of '98, and the time of William III of the Boyne.

The myth as localized in Donegal county belongs to the first-named period, according to John Aubrey, and is as follows: "Near the same place a party of the Protestants had been surprised sleeping by the Irish, were it not for several *wrens* that just awakened them by dancing and pecking on the drums as the enemy were approaching."

Aubrey then proceeds to violate Mr. Frazer's axiom: "For this reason the wild Irish mortally hate these birds to this day, calling them the Devil's servants, etc." (Aubrey's "Miscellanies," p. 45). The locality referred to is in the valley of the Suly near Letterkenny, county of Donegal, it being the site of the last battle of the ten years' war inaugurated by the massacre of 1641 in

Ulster. The Irish were commanded by Veneras, Bishop of Clogher, and the Parliamentary forces by Sir Charles Coote.

MENONA.

Cotnar (Vol. vi, p. 236).—The wine so called derives its name from Cotnar, a little town of Roumania among the foot-hills of the Carpathians, near which are the most noted vineyards of Moldavia.

The "Century" gives a second form of the name, *Catnar*, but elsewhere I find *Cotnar*,

"A cup of our own Moldavia fine,
Cotnar, for instance, green as May sorrel,
And rosy with sweet."

("Flight of the Duchess," line 86.)

"And poured out all lovelily, sparklingly, sunlit,
Our green Moldavia, the streaky syrup,
Cotnar as old as the time of the Druids."

(*Ibid.*, line 838.)

"Taking some Cotnar, a tight plump skiful,"

refers, I suppose, to the preservation of the wine in leather bottles.

"Strong Cotnar" is contrasted in the same poem with light French wines.

According to Redding ("Hist. Mod. Wines"), it is the wine of Piatra which is green in color, growing deeper with age. It is spirituous like brandy, and is preferred by some to the celebrated Tokay of Hungary.

Cotnar wines are sweet, being both red and white.

Mr. Browning, it seems, through the power of poesy has created a third kind of wine, blending the excellent qualities of the other two, the Cotnar and the Piatra.

The prose accounts of these Moldavian or Roumanian wines are not so enthusiastic.

Emile de Laveleye says: "The vine flourishes well in the hilly region at the foot of the Carpathians. The wines of Odobeschte and Cotnar in Moldavia are both good and cheap" ("The Balkan Peninsula").

Arthur J. Evans, author of "Through Bosnia on Foot," says the Moldavian wines are inferior to what they should be, and that nothing but industry and enterprise are wanting to make Roumania a wine-growing country of the first rank.

"The Flight of the Duchess" may have

spread the fame of the Cotnar, but the Moldavian wines have generally little reputation outside of their own land, unless it be in Russia and Poland, where they were formerly highly esteemed.

MENONA.

REFERRED TO CORRESPONDENTS.

Calipash and Calipee.—Many of your correspondents are familiar with the old jesting derivation of these names from the Greek *χαλεπός* and *χαλεπή*, which as your readers generally know are respectively the masculine and feminine of an adjective that means "difficult." The Calipash is so called because it is difficult (of digestion), and the Calipee because it is equally difficult of digestion. Now shall I confess that I half believe there is something more than a joke in this old explanation? *Calipash*, as I suppose, must be a derivative from *carapace*. May it not be true that some Eton-bred clubman, or alderman, jestingly evolved *calipee* from *calipash* by some such process of punning variation as is implied in this old jest? Can any one inform me as to the source whence the above punning jest is derived? I read it many years ago, I have forgotten where.

QUI TAM.

Authorship Wanted.—See *Where the Startled Wild Fowl, etc.*—Can you tell me by whom the following lines were written? They are found under the engraving of Landseer's painting, "The Sanctuary:"

"See where the startled wild fowl screaming rise,
And seek in marshalled flight those golden skies.
Yon wearied swimmer scarce can reach the land,
His limbs yet falter on the watery strand.

"Poor hunted Hart! The painful struggle o'er,
How blest the shelter of that island shore.
There, whilst he sobs his panting heart to rest,
Nor hound nor hunter can his lair molest."

E. E. L.

BEDFORD, N. Y.

Heroic Epistle.—Where can I find a copy of "The Heroic Epistle to Sir William Chambers," written by Walpole and Mason and so often alluded to in Boswell's "Life of Johnson?"

E. PRIOLEAU.

MEMPHIS, TENN.

Fleet Captured by Cavalry.—Can you tell me when and where was a fleet captured in the midst of the sea by cavalry?

J. T. L.

WASHINGTON, D. C.

Dalburg Family (Vol. vi, p. 250).—Can you tell me where I can find any account of the "Dalburg Family of Basil?"

E. E. LUQUIER.

BEDFORD, N. Y.

Lord Baltimore.—Which one of the Calverts bore the title of Lord Baltimore in 1742. Will some correspondent of AMERICAN NOTES AND QUERIES respond, giving his full Christian name?

H. R. K.

PHILADELPHIA, PA.

Botany Bay.—Who named this bay and why is it so called?

J. T. L.

WASHINGTON, D. C.

COMMUNICATIONS.

Folk-lore Superstitions (Vol. vi, p. 271).—"The charm for curing nose bleed is also a curious one. If a person is subject to nose-bleed he may effect a cure by going to a person of the opposite sex and requesting him or her to purchase a piece of lace such as may be specified for the person making the request. When the lace is brought, the person must take it, and neither pay for it nor return thanks for it. He must make a necktie out of the lace and wear it for nine days, and he will never have the nose-bleed again. If the person is too modest or too gallant to get the lace in that way, let him catch a toad and kill it, and wear it around his neck and his nose will never bleed again.

"A person who has not had positive proof of the fact by association with these honest people can scarcely believe the many outlandish superstitions in which they still have the utmost faith, especially the old men and women. The skins of adders in or on their houses or buildings are a certain charm against fire. To cure ague, the patient is taken to a spot where two roads cross, and an oak tree is found as near the spot as pos-

sible. A lock of his hair is lifted up and driven into the tree with an ash peg. The patient must then tear himself loose, leaving the hair sticking in the tree, and walk away without looking behind him. Sufferers with erysipelas by wearing in a silken bag around their neck a toad from which the right hind leg and the left fore leg have been cut until the mutilated reptile dies, will get well of the disease. The tongue cut from a living fox, and carried about the person, will ward off disease of all kinds, but as the person carrying one of these fox tongues will surely die if he should happen to meet a fox at any cross-roads, the charm is seldom invoked. The tooth from a dead person's mouth carried in the pocket is a certain charm against toothache. A double hazelnut carried about the person is also a preventive of toothache. If the person has cramps in the legs or feet he has but to place his stockings in the form of a cross on the floor in front of the bed when he retires, or lay his slippers under the bed, soles upward. Placing the shoes under the coverlid at the foot of the bed so that the toes protrude is also a sure preventive of cramps. No one who wears a snake skin around his head need ever have the headache. If one feels a sty coming on his eye let him take a hair from the tail of a black cat, rub his eye with it nine times before midnight on the first night of the new moon, and the sty will die" (*Mt. Joy Herald*).

Prince of Wales (Vol. vi, pp. 262, etc.).—As there has been some discussion relative to the title of "Prince of Wales," I have made a careful examination of several authorities upon the subject. But before stating them, I will say to "F. L." (Vol. vi, p. 262) that I should have written Edward I instead of Henry III, and the word "born" in (Vol. vi, p. 233) should have been "borne," which would have spared "R. G. B." making the statement, "But the eldest son of the sovereign is not born Prince of Wales." Now to the subject of this article.

Of the Plantagenets who were Princes of Wales there were:

1. Edward, born at Caernavon Castle, Wales, April 25, 1284; son of Edward I,

King of England. He became king as Edward II, July 8, 1307; deposed January 25, 1327; murdered in Berkeley Castle, September 20, 1327.

2. Edward, born at Windsor Castle, November 13, 1312; son of Edward II; became king as Edward III, January 25, 1327; died June 21, 1377.

3. Edward—called Black Prince—born at Woodstock, 1330, died 1376, one year before his father, Edward III.

4. Richard, son of the Black Prince, and grandson of Edward III, born at Bordeaux, April 3, 1366; succeeded his grandfather June 22, 1377; dethroned September 28, 1399; murdered February 10, 1400. He was the first Earl of Chester and Cornwall, as well as Prince of Wales; with him ended the line of the Plantagenets.

Of the House of Lancaster the Princes of Wales were:

5. Henry, son of Henry IV, the Duke of Lancaster, commonly called Henry of Bolingbrook. Prince Henry was created by his father Prince of Wales, Duke of Cornwall and Earl of Chester. He was born in 1388, at Monmouth. He became King Henry V, April 21, 1413, on the death of his father; died August 31, 1422. His son, Henry VI, does not appear to have held the title of Prince of Wales, possibly on account of his extreme youth, as he succeeded his father when only nine months of age.

6. Edward, son of Henry VI; he was murdered after the battle of Tewkesbury (May 4, 1471), at which his father lost his crown. With that disaster terminated the reign of the Lancaster House.

There were but two Yorkist Princes of Wales.

7. Edward, son of Edward IV, born November 4, 1470. He became king as Edward V, April 9, 1483, on the death of his father, deposed June 25, 1483; murdered by Richard, Duke of Gloucester (afterwards Richard III), in the same year.

8. Edward, son of Richard III, born 1471, died in 1484. This ended the York line.

The Tudor House produced the following Princes of Wales:

9. Arthur, son of Henry VII, born 1487,

married at the age of fourteen Catherine of Aragon, died the same year, 1501.

10. Henry, second son of Henry VII and brother of Arthur, created Prince of Wales on the death of his brother, Arthur, and betrothed to his (Arthur's) wife Catherine. Henry was born 1491; succeeded his father as Henry VIII in 1509.

[It is recorded in "The Historie of England, by Sir Bulstrode Whitlocke, London, 1713," the following passage, relative to Catherine of Aragon, first wife of Henry VIII, when he was divorced from her, which it seems would give her the right to be classed as a Princess of Wales.]

"The king privately marieth the Lady Anne Bullen. Shortly after, by act of Parliament, his marriage with Catherine was declared Void and Incestuous. Appeals to Rome were forbidden and no other Title to be given Catherine but Princess of Wales."

Henry VIII had a son by Catherine who was called Henry, but he lived but two months, and probably did not have the title Prince of Wales conferred, as he was from his birth very sickly, and it was not thought that he would live from day to day. Catherine also bore Henry VIII two other sons, both of whom died almost immediately after their birth. On February 18, 1516, she became the mother of a daughter, Mary. Some writers claim that she was made Princess of Wales, which others deny.

11. Edward, son of Henry VIII, and his wife, Jane Seymour, born at Hampton Court, October 12, 1537. In addition to being created Prince of Wales, he was made Duke of Cornwall and Earl of Chester. This must have resulted in the setting aside of his half sister Mary's title of Princess of Wales. He succeeded his father as Edward VI in 1547, aged ten years. He died at the age of sixteen and was succeeded by his sister, Mary, who in turn was succeeded by Elizabeth, when the line of Tudor ended.

The Stuart line commenced with James I of England, also James VI of Scotland.

12. Henry Frederick, eldest son of James I, born at Sterling, February 19, 1549, died November 6, 1612, supposed to have been poisoned.

13. Charles, second son of James I, born at Dunfermline, Scotland, November 9,

1600. At four years of age he was created Duke of York. On the death of his brother Henry in 1612, he was created Duke of Cornwall and Prince of Wales. He became king as Charles I.

14. Charles, son of Charles I, born at St. James, May 29, 1630, became king in 1660 as Charles II. James II, who succeeded Charles II in 1685, was not Prince of Wales.

15. James, commonly called the Pretender, son of James II, was born at St. James, June 10, 1688. He never came to the throne. James II was succeeded by William III, son of Mary, daughter of Charles I, and William of Orange, who reigned jointly, until Mary's death in 1695. On his death in 1702 he was succeeded by Anne, daughter of James II. He left no issue. She died without leaving issue, and with her terminated the Stuart House.

The House of Hanover gave the following Princes of Wales:

16. George Augustus, son of George I, born in Hanover in 1683. He was created Prince of Wales 1714; succeeded his father as George II, 1727.

17. Frederick, eldest son of George II, born 1707. He died in 1751, several years before his father.

18. George Frederick, commonly called Prince George, was created Prince of Wales April 25, 1751, by his grandfather, whom he succeeded as king as George III in 1760.

19. George Augustus Frederick, born August 12, 1762, succeeded his father as George IV in 1820. His only child, a daughter, died in 1817, before he became king. He was succeeded as king by his brother, William IV, in 1830, being the third son of George III. He left no lawful issue when he died in 1837, and was succeeded by his niece, Victoria, daughter of Edward, Duke of Kent, the fourth son of George III.

20. Albert Edward, eldest son of Queen Victoria, born November 9, 1841. In addition to his title of Prince of Wales, he is Duke of Cornwall, Duke of Rothesay, Earl of Chester, Earl of Dublin, and by the act of the Scottish Parliament, his titles are Prince and High Steward of Scotland, Duke of Rothesay, Earl of Carrick, Baron of Renfrew, Lord of the Isles; also Prince of

Saxe-Coburg-Gotha; besides many complimentary titles in foreign countries.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Two-headed Snakes (Vol. vi, pp. 233, etc.).—In September, 1867, a two-headed snake was captured near Bethlehem, Ky. It was small, only about ten inches in length; had but one vertebra and one pelvis; both heads, however, were perfect in every particular. Each head had two eyes and a mouth of about equal size and appearance. Sometimes it would dart out one tongue and sometimes the other, then again both simultaneously. The heads both turned from the body at about the same degree; the distance between the noses being about $1\frac{3}{8}$ inches at the points. The forked head prevented the snake from making much progress in high grass, the stalks of which became entangled between the necks.

In June, 1879, William Bosley, of Oakland, Hartford county, Md., killed a double-headed, four-foot, black snake, wholly dissimilar to the Kentucky oddity described above, the heads of Bosley's snake being four feet apart, one on each end of the body. Mr. Bosley says that he could have captured the reptile alive, had he known its interesting deformity before his club descended upon what he took to be the only breathing end of his snakeship.

The third and last double-headed snake the writer has ever had the good fortune to hear of or read about, was found by J. B. Matlock, of Crescent township, Pottawatomie, Ia., in the summer of 1883. The account given below is from a Council Bluffs, Ia., paper: "We have a wonderful tale of a reptile to tell, which many citizens who yesterday saw the curiosity can verify. It is of the discovery of a genuine, living, double-headed snake of the garter species. This remarkable specimen was picked up a few days ago by J. B. Matlock, a well-known farmer of Crescent township. The little fellow is only about six inches long, yet owns and uses two perfect heads. Both seem to be equally active and useful, joining the body about $3\frac{1}{4}$ of an inch back of the mouth or mouths. * * * It is certainly a wonder, a

double-headed snake never before being heard of."

The last sentence in the note above quoted proves that the writer of it was not familiar with his subject, even if he did understand how to write up a two-headed wonder of the snake species.

J. WELLINGTON WRIGHT.

KNOXVILLE, IA.

Quotation Wanted (Vol. vi, pp. 245, etc.).—"To Helen," of the "Poems of Early Youth" series, is thought by competent critics the most beautiful of Poe's minor poems. It seems not a little strange, therefore, that it should not be included in every so-called complete edition of the author's works. As this is not the case, the "poem" being short, I give it entire:

TO HELEN.

Helen, thy beauty is to me
Like those Nicéan barks of yore,
That gently o'er a perfumed sea,
The weary way-worn wanderer bore
To his own native shore.

On desperate seas long wont to roam,
Thy hyacinth hair, thy classic face,
Thy Naiad airs have brought me home
To the glory that was Greece
And the grandeur that was Rome.

Lo! in yon brilliant window-niche
How statue-like I see thee stand,
The agate lamp within thy hand,
Ah! Psyche, from the regions which
Are Holy Land!

The lady whose memory is said to have inspired these lines was the mother of one of Poe's schoolmates. R. H. Stoddard, in *Harper's Magazine*, has given the following account of the poet's acquaintance with her: "The extreme tenderness of Poe's feelings was shown one day when he visited the house of one of his schoolmates, whose mother, on entering the room where he was, took his hand and spoke some words of welcome, which penetrated his heart so deeply, that he lost the power of speech, if not of consciousness itself. To the friend thus formed he was wont to impart all his youthful sorrows. She had a happy influence over him in his darker moods, and after her death it was his habit for months to pay a nightly visit to the cemetery in which she was

buried. The drearier the nights, the longer he lingered, and the more regretfully he came away."

We are not favored with Poe's assent to this explanation of the origin of his lines "To Helen."
MENONA.

Seals.—

The hop and the hop town,
With all the bounds upside down,
And in witness that it was sooth,
He bit the wax with his foretooth.

Thus in rhyme has been celebrated the manner in which King Edward III sealed a deed, which he gave to Norman, the Hunter. Even if not original, King Edward's style of making his signature was comparatively odd, even at a time when any distinctive impression on wax attached to a written document was a "seal," knife handles and even splintered sticks being dignified into the instruments of sign manual.

While King Edward set a fashion in the instrument to be used, John O'Gaunt, in deeding Sutton and Putton, contemptuously ignored the wax. But Blackstone had not yet been born to deliver the dictum that a seal was "wax impressed." John bit into the parchment itself, upon which he had rhymingly written:

I, John O'Gaunt,
Do give and grant,
* * * *

Sutton and Putton
Until the world's rotten.
There is no seal within this roof
And so I seal it with my tooth.

King William's rhyming deed to Plowden Royden is not sufficiently well authenticated to dissipate the suspicion that some literary joker had not before his eyes the fear of the antetype of the modern blue pencil, when he palmed this off on his publisher:

I, William, King,
Give to thee, Plowden Royden,
From heaven to earth,
From earth to hell,
For thee and thine to dwell.
In witness that this is sooth,
I bite this wax with my tooth,*
In the presence of Magge, Maude and Margery,
And my third son, Henry.

*See AMERICAN NOTES AND QUERIES, Vol. vi, p. 243.

LOOKED UPON WITH VENERATION.

Since the days when a seal was looked upon with some such veneration as the heathen look upon their idols, the superstition has been growing very shadowy. The law moves much like the gods of Homer, an interval of ages between the steps, and to the layman, unversed in its wonderful mysteries, the legal effect of a seal can hardly fail to seem less than a miracle. The simple wax wafer must appear to him like "some amulet of gems annealed in upper fires." Why it should have the consecrating influence the law imputes to it, he will never be able to understand, and even lawyers are beginning to wonder if after all they themselves ever understood it.

"The phrase 'hand and seal,'" said one of Philadelphia's most learned jurists, "is a lawyer's phrase, useless and obsolete, but the old fellows cannot forget it. Educated persons sign their names; ignorant people, as the Indians, seal papers. Hence educated people never use seals to indicate their acts nowadays."

The times of the earliest use of seals by the English-speaking people were those of gross ignorance, and their use was by a grossly ignorant people who could handle the sword but knew not how to use the pen. They were then of significance when each one had his particular signet. Now that person is an exception who knows not how to write, but under the lead of the lawyers in a matter which has only a legal aspect, this people is not yet equal to the task of freeing itself entirely from a venerable superstition. However, it has made the observance of it as easy and meaningless as possible. In no State of the United States is the old common law ceremony of "impressing upon wax" required. Most of them require only a scroll or any written or printed device which shows the intention of the signer to have been to invest the instrument with the importance of a sealed instrument.

In this State the mere dash of a pen after a signature has been held by the Supreme Court to be sufficient sealing. In contrast with this is the very recent decision of the Supreme Court in an opinion delivered by Justice Mitchell, that the absence of this

scratch or a scroll is fatal, although the symbol "L. S." followed the signature.

"The printed letters 'L. S.,'" said Justice Mitchell, "following the signature, literally import the 'place of the seal'—*locus sigilli*. They simply draw the attention of the signer to the place for making his seal. Unless there be some act or declaration of the signer showing his adoption of them as his seal, the instrument signed is a simple contract, and not a specialty. A place for a seal indicated by a printed blank is not a seal, and signing before it cannot imply a seal in that place wherein none is made."

The superstition surrounding the seal has not unnaturally led even lawyers into the absurdity of attaching them to wills where they are utterly useless, since signing rather than sealing is relied on for authentication. This one instance of an extreme case in which a seal need not be used must suffice for this article, for there are many technical and arbitrary distinctions in the law relating to seals, knowledge of which the layman may reach only through a fee to his legal adviser, and even then he "pays his money and takes his choice." Enough to say of the effect of a seal, that it is held to impart a consideration for the deed, though none is expressly stated; it estops the party from averring anything contrary to the deed when by the same words in a simple contract he would not be estopped, and extends the limitation of the presumption of payment to twenty years, while on simple contracts the limitation is six years. It is pretty well settled in this State that when a seal is necessary, the courts will adopt anything, scrawl, scroll, letter or dash, but where a seal is not necessary they will not regard anything as a seal which is not strictly one.

The origin of seals is lost in the obscurity of unhistorical times, but that they were in use for the authentication of writings in the days of the patriarchs is shown by the Books of Esther, Kings, Daniel and Jeremiah. At all times, from then to now, they have had the same purpose, to give greater solemnity to contracts. Traces have been found in the Assyrian, Babylonian and Persian explorations. From the East the seal traveled into Greece, thence to imperial Rome. From

Rome its use extended among the nations of the continent of Europe, where it prevailed during the middle ages. From the eighth to the twelfth century it was confined in Europe to kings and persons of high official position. Subsequently sealing became general among all classes until the revival of learning made it possible for men of the lower, and, in fact, sometimes of the upper classes of society, to subscribe their names. Since writing has become common and the distinctive character of the seal lost, sealing has become almost a hollow form, and legal enactments in different States are gradually tending towards its abolition.—*Ex.*

The Emperor of Austria.—Among the titles of this potentate are the following: Emperor of Austria; Apostolic King of Hungary; King of Bohemia, of Dalmatia, of Croatia, of Slavonia, of Galicia, of Lodomeria, of Illyria, and of Jerusalem; Archduke of Austria; Grand Duke of Tuscany, and of Cracow; Duke of Lorraine, Salzburg, Styria, Carinthia, Carniola, and Bukovina; Grand Prince of Transylvania; Margrave of Moravia; Duke of Upper Silesia, of Lower Silesia, Modena, Parma, Piacenza, and Guastalla, of Auschwitz and Zator, of Teschen, Friuli, Ragusa and Zara; Prince-count of Habsburg, Tyrol, Kyburg, Goritz and Gradiska; Prince of Trent and Brixen; Margrave of Upper Lusatia, Lower Lusatia and Istria; Count of Hohenems, Feldkirch, Brigenz, Sonnenberg, etc., and Lord of Triest, of Cattaro, and the Wendish Marches. There are more titles to come, but I must pause to take breath.

ILDERIM.

GERMANTOWN, PA.

Royal Lepers (Vol. v, p. 244).—Was King Henry IV of England a leper? Holinshed quotes Edward Hall to the contrary, as follows: "On the morrow after Candlemas-day, all things being in readiness for such a roiall journie as he—King Henry—pretended to take into the holie land, he was eftsoons taken with a sore sickness, which was not a leprosie, stricken by the hand of God (saith Maister Hall) as foolish friers imagined, but a very apoplexie, of the which he languished till his appointed time, and

had none other greefe nor maladie" ("Chronicles," Vol. iii, p. 57).

The following contradicts the foregoing: "And this same year, A.D. 1412, it was accorded betweene the Prince, King Harrie's sone, and Harry, bisshope of Wynchestre, and many other Lordis of this lond, that certayn of thayin sholde speke to the king and entrete him to resigne the crowne to the sayd Prince Harri, his sone, because he was so gretli vexid and smyte with the sicknesse of lepre; but he wolde in no wise. And sone aftir he dide, etc." ("Old English Chronicles," 1377-1461, Camden Soc. Coll.).

John Harding, another old English chronicler (1378-1465), is an authority on this side, and is quoted in Southey's "Common-Place Book."

MENONA.

Patriarchates (Vol. vi, pp. 251, etc.).—I find references to a Nestorian patriarchate of Samarcand and the East, but it has long been extinct, if it ever existed. Writers occasionally call metropolitan sees by the loftier title of the patriarchate, but the practice is an objectionable one, because it is misleading. G.

The Evil Eye (Vol. vi, p. 79).—"It is the common belief of all the inhabitants of Nicaragua, Indians and Spaniards, unlettered and educated, that after a person has been exposed in the sun and agitated, as on returning from a journey, the animal heat of his body finds vent from his eye, with fatal effect upon young children and infants who may be exposed to its influence. The *Ojo caliente*, or 'heated eye,' as it is called, is so much feared, that children are always sent away or covered with a cloth when any person approaches who is thought to be agitated and overheated from exposure to the sun. It is also said that the 'heated eye' of an intoxicated person is very dangerous to children. It is believed that the *Ojo caliente* would break their bones and cause their dissolution, and the deaths of many infants are attributed to this cause. Corals are worn by children as a protection against its influence, with the addition of an alligator's tooth, which is also considered efficacious" (*Journal American Folk-Lore*).

Almighty Dollar (Vol. vi, pp. 268, etc.).—Washington Irving is generally believed to have originated this phrase, but it appears also, without acknowledgment, in Dickens' "American Notes," Chapman and Hall's Ed., in the chapter on "Boston," p. 31: "The golden calf they worship at Boston is a pigmy compared with the giant effigies set up in that vast counting-house which lies beyond the Atlantic, and the *almighty dollar* sinks into something comparatively insignificant, amidst a whole pantheon of better gods."

While Irving has the credit of *first* using the *phrase*, the *idea* is traced by Bartlett in his "Familiar Quotations" to the old English authors, and he furnishes for comparison with Irving from Ben Jonson's "Epistle to Elizabeth:"

"Whilst that for which all virtue now is sold,
And almost every vice, *almighty gold*."

And again from John Wolcot's (Peter Pindar) "Ode to Kien Long:"

"No, let the monarch's bags and coffers hold
The flattering, mighty, nay *almighty gold*."

CONVERSE CLEAVES.

GERMANTOWN, PA.

Remarkable Predictions (Vol. vi, pp. 269, etc.).—Henry V of England made the following remark when his son, afterwards Henry VI, was born at Windsor Castle, December 6, 1421: "I, Henry, born at Monmouth, shall remain but for a short time, and gain much, but Henry, born at Windsor, shall reign and lose all."

Another of Henry V's sayings was the following: "When his Ambassadors to the French king, who had been sent to demand the peaceful delivery of that kingdom belonging to the King of England. That if the French king would yield this without Effusion of Blood then King Henry would marry Katherine, the French king's daughter, and endow her with those Provinces, otherwise he would attempt to gain his right by the sword."

The French king made answer: "We crave time, and promise to send Ambassadors to King Henry." But the Dauphin scoffed at King Henry's youth, sent him a present of a tun of tennis balls; intimating it to be

more agreeable for him to sport himself at tennis, than to dream of gaining so potent a kingdom as France.

"King Henry, apprehensive of the scorn, protested, that in a few months (if God assisted him) he would toss so many Balls of Iron within that kingdom, that the strongest Rackets in France should be too weak to return them." The outcome of this threat was the battle of Agincourt.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Vowel Words (Vol. vi, p. 268).—Besides the words which Mary R. Noble has given, I have made note of a few others:

Unabolished,	Limaceous,
Unavoided,	Linaceous,
Uncanonized,	Micaceous,
Uncombinable,	Souterrain,
Unfashioned,	Uncanopied,
Unproclaimed,	Unepiscopal,
Bacterious (in order),	Ungarrisoned.

I found the above in a very short time, and I believe I could add many more to it.

R. N. BILLINGS.

WARETOWN, N. J.

BOOKS AND PERIODICALS.

"The New Philadelphia" is the title of a deeply interesting article which will appear in the May *Cosmopolitan*, and is from the pen of Mr. Henry C. Walsh. To those who are not entirely familiar with "The City of Brotherly Love" of to-day, and who, taking the joke-maker at his word, entertain the erroneous idea that the third largest city in the Union is at best but a sleepy and unenterprising town, the *Cosmopolitan's* article will prove a veritable revelation. The great change that has been wrought during the past decade in the external appearance of Philadelphia is ably set forth and greatly augmented by the splendid illustrations drawn by Mr. Harry Fenn. A glance at these masterly drawings shows that in beauty of architecture, the solidity and modernness of construction and design in her homes, clubs and commercial buildings, Philadelphia stands at the very head of flourishing American cities. The business, social and intellectual advancement of this, perhaps the most habitable of cities, is no less marked than is its mere outward progression. Doubtless too much attention has been paid to other more ostentatiously progressive cities, especially of the West, to the exclusion of the Quaker City and its marvelous growth. The article in the May *Cosmopolitan*, however, places Philadelphia before the public in its true light as one of the best governed, most enterprising and socially, commercially and politically progressive cities of the United States.

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NOTES.

SOME POPULAR ERRORS CONTRADICTED.

Too many bold and bald statements pass unchallenged and uncontradicted. Let a person speak as one having authority, and his counterfeit coin is apt to circulate as good and lawful currency. The more positive the assertion the more voraciously it is swallowed by the "gentle reader." Let us nail as untrue a few things generally believed.

Wendell Phillips is chiefly responsible for the popular bit of fiction about malleable glass. In his lecture on the "Lost Arts" he tells of a Roman who had been banished, and on his return to Rome exhibited a wonderful cup. During his exile in the reign of Tiberius, the Roman had come across a glass cup which could be dashed upon the

marble pavement; it was crushed, but not broken by the fall. Dented with the blows of a hammer, it could be bent into shape again. This magic cup of malleable glass was brilliant, transparent, but not brittle. There is also another kind of glass spoken of by the writers of that age; if held by its own weight on one end, in a day's time it would wither down to a thread, so that it could be curved around one's wrist like a bracelet.

Now, all this sounds nice and quite wonderful, but fine words butter no parsnips. Briefly stated, glass is, from its very nature, a brittle substance. You can no more remove this quality from glass than you can take it away from the diamond which, although the hardest of all known substances, is also one of the most brittle. Any chemist or mineralogist will unhesitatingly affirm that the cup, of which Mr. Phillips eloquently tells, could not possibly have been made of glass, all Roman reports to the contrary.

When the wonderful things of antiquity are closely examined by the "daylight" of modern science, they generally turn out to be deceptions, or else they never existed outside of the imagination of writers who did not know exactly what they were writing about. The "Lost Arts" do not compare in subtlety and in skill with the arts found and invented in modern times. The luminous paintings said to have been known to the Japanese centuries ago; the organ-like instrument, which under a warm sun would play airs of itself, but would not play in the shade; the immense burning glass reported to be of such strength that, at a great distance, burned and destroyed the fleet of ships that blockaded Byzantium; the wonderful Damascus blades that cut anything and everything, all these "lost" inventions should be taken with a big grain of allowance. Thus, the "everburning lamps," said to have been found alight in ancient tombs, may be nailed as a fairy tale. A perpetual lamp is about as probable as a perpetual motion.

Another matter of general belief may here be exploded. It is a frequent assertion that every drop of water swarms with thousands of animalculæ. We have been to exhibi-

tions where a drop of Croton water was shown to be literally alive with small creatures, which, when magnified on a huge screen, looked like mediæval dragons. We recently saw a man with a microscope on a street corner in New York, inviting passers-by to take a look (five cents a peep) at the wonderful animals people innocently swallowed every day of their lives. The whole thing is greatly exaggerated. Confessedly, a drop, or even a gallon of ordinary lake water, contains at the most only a few small animals, but they are perfectly harmless. All forms of life are absolutely missing from rain, spring and other pure waters. On the other hand, under certain conditions impure waters develop bacteria, which are not by any means regular inhabitants of ordinary waters.

Again, the popular saying about "setting the river on fire" may have arisen from the general impression that by certain chemical processes water can be made to burn. True, when water is decomposed into its constituent gases, the phenomenon of combustion can be produced by recombining them. But always remember that, in such an experiment, it is the hydrogen gas which burns, not the water. In other words, when a certain number of molecules of hydrogen combine with a certain number of those of oxygen, a chemical reaction, accompanied by heat and light, takes place, and water is a completely oxidized body.

Once more, the Keeley motor and other like schemes have taken hope and have received courage from a chance remark of Faraday's to the effect that in every drop of water is "stored up" the energy of a lightning-stroke. What force of any kind is "stored up in water?" Absolutely none. The amount of electricity developed in a flash of lightning might possibly decompose a single drop of water into its constituent gases, but the power of lightning is due to the enormous tension of the electricity, "like a very small boiler in which the steam is at an enormous pressure."

Allied to the foregoing popular delusion is the general belief about a mysterious "vital force." Some people have identified this "force" with electricity. Thus, one often hears of the curious thing known as

"human electricity." The belief is based on no known facts. In the popular mind electricity has certain wonderful life-giving properties, because it often acts as a stimulant and a tonic to the worn-out nerves. That is all there is to it.

Some writer has said that it is very common to regard the barometer with "a sort of superstitious reverence." Indeed, most people pin their faith to the barometer as a weather-glass. In this case there is a slight foundation for the general belief. For example, where the climate is marked with but a few daily changes (as at the equator and the tropics), there the oscillations of the barometer may mean something. But in a climate where there are sudden storms and great changes of weather, the connection between the height of the mercury in the glass and the special state of the weather is seldom apparent. Neil Arnott, in his "Elements of Physics," has summed up the facts thus: "The atmospheric disturbances are most irregular over the temperate zones of our globe; from the number of varying elements that enter into the determining cause, the weather in those regions may be said to defy anticipation. The absolute height of the barometer, it is to be noted, does not at any place indicate a special state of weather; much less do the weather indicators for one place apply to another place, whose conditions of climate are dependent on a wholly different geographical situation.

It is strange how erroneous notions commonly held may arise. Few people stop to think that kerosene, coal oil, oil of turpentine, and oil of vitriol are not oils at all, any more than carbolic acid is an acid, instead of a phenol. Many people are thrown off the track by such phrases as cream of tartar, sugar of lead, soda water, milk of lime, black lead, copperas and German silver, each—all are misnomers, because they do not contain elements implied by their names.

But to conclude: There is a widespread belief that the five senses of savages are extraordinarily sharp and acute. Especially in the matter of vision, popular opinion would award the palm to the Indian. Here, again, the popular notion is clearly in the wrong. An English traveler in South America recently had occasion to test the

question. He was greatly surprised to find that his guides could distinguish objects which he could not make out at all. Thus, when a tiny speck appeared on the landscape of the pampas, a native could tell by the sight and movements what manner of thing it was. The Englishman subsequently discovered that this extraordinary range of vision was due more to long experience than to the actual possession of keen eyes. For he took two of his guides off their native heath, and by giving them unfamiliar sights and scenes in a city, neither one of them could see any better than an ordinary person.

In truth, the five senses of the Indian or savage are dull compared with the five senses of civilized man. Major Powell, of the Bureau of Ethnology, Washington (than whom there is no higher authority in this country), says that a savage sees but few sights, hears but few sounds, tastes but few flavors, smells but few odors; his whole sensuous life is narrow and blunt. The sensitiveness of the Indian is as big a myth as the wisdom of the owl. L. J. V.

NEW YORK CITY.

"UNDER WEIGH" AND "UNDER WAY."

W. Clark Russell, the sea-novelist, contends in a recent article that *under weigh* is always the proper form of this nautical phrase, totally ignoring the other and equally proper form, *under way*. There are really two distinct phrases which have been confused in use partly because their pronunciation is the same and partly because they are usually applicable at the same time.

Under weigh refers to the position of the anchor. A vessel is said to be *getting under weigh* when her crew are weighing the anchor; the anchor is *aweigh* when it is broken from the bottom and hangs by the cable; and a vessel is *under weigh* when the anchor has been weighed—she is under, in the condition of having a weighed anchor. But as she is then generally in motion the phrase is sometimes transferred to the result, and a vessel *under weigh* means a vessel in motion in contrast to one at anchor.

Under way means in motion, having way,

and in its nautical use intimates that the vessel is under control of the helm. So a vessel is said *to gather way* or *to lose way*, to increase or to decrease the rate of motion, to have *headway* or *sternway* or to make *lee-way*, and the oarsman *gives way* to his boat with oars. A similar use of *under* appears in *under one bell*, *under a full head of steam*, *under sail*, designating the source of the way. Compare German *unter Weges*.

Hence the two phrases need not be discriminated in all cases, but a vessel "hove to" is *under weigh*, and not *under way*—her anchor has been *weighed*, but she has no appreciable *way*. Steam vessels, manœuvring about wharves and other vessels in a harbor, where sailing vessels must anchor or be towed or warped, may not use an anchor for weeks at a time and yet may get *under way* several times a day. A steamship disabled at sea is not *under way*, though, strictly speaking, she is still *under weigh*. In these cases *way* is the proper spelling because it is the motion of the vessel and not the position of the anchor that is under consideration.

The question whether or not a vessel "hove to" should be considered as *under way* came up in the Marine Conference at Washington in 1889. The purpose was to decide whether or not a vessel under such circumstances should be allowed the privileges of a vessel not under control. It was said that the United States courts hold that a vessel "hove to" is not *under way* and is therefore entitled to such privileges, while the English courts hold the contrary. In other words, the English are construing *under weigh* and the Americans *under way*, the former stretching the meaning of the phrase "under control," and the latter confining it, to the true meanings of the expressions they respectively have in mind.

MEDIA, PA.

H. L. B.

OLD SCANDINAVIAN CUSTOMS.

[VOL. VI, PP. 279, ETC.]

Under the designation of Egyptian Days, Stårbark, an eminent writer of Sweden, both historical and romantic, in his interesting treatise on "Engelbrekt Engelbrektsson," Vol. ii, p. 130, alludes to singular customs of the Norse people at and before the year

1412. In an explanatory note at p. 293 of this volume he cites the prohibitory ordinance of the Swedish priestly conclave of that year, which is worthy of translation, and sufficiently explains the curious belief and manners of the times without further comment.

It was ordered that: "Sortilege of coming events, Sorcery, spying into the future (spaadomar), interpreting dreams, letters and other tokens (bokstäfver och andra märken samt obekanta ord), together with unknown words not found in Scripture, that are used to put out fire, blunt swords, cure sickness or retard death, and all and every writ in lead or on walls preventive of toothache and chills (alla slags skrift bly eller paa väggarne emot tandvärk och frossor), all devices to recover stolen goods, all Egyptian days or such as are regarded as lucky or unlucky to undertake anything (alla egyptiska dagar, eller saadana, som anses för olyckliga eller lyckliga till företaga naagot), are condemned entirely; he who is convicted thereof, shall be punished as for mortal sin, and whoso countenances such superstition, shall be kept from church, undergo public confession and a fine of three marks."

The reference to "unknown words" would seem to imply the use of certain words, perhaps runes, but more likely such as traced their origin back to Egypt and may have been brought back from the Southern or Latin countries by such ancestors of the people of the years prior to 1412 as were fortunate enough to return from their predatory incursions abroad.

G. F. FORT.

CAMDEN, N. J.

QUERIES.

Belfry.—Please give me the meaning and derivation of this word?

CORRESPONDENT.

Consult either Worcester's or Webster's Dictionary.

Gazebo.—What is the meaning of this word?

G. B. LAWSON.

PHILADELPHIA, PA.

See AMERICAN NOTES AND QUERIES, Vol. iv, pp. 53, 84.

REPLIES.

Botany Bay (Vol. vi, p. 282).—This bay, which is in Australia (the colony of New South Wales), was so named by Captain Cook, who discovered it on his first voyage in 1770. He gave it this name on account of the large number of *new plants* discovered in its vicinity. It was in 1787 first used by England as a penal colony. On account of the first convicts being sent out there, all convicts sent to any part of Australia were called "Botany Bay men." From this the slur upon Australia has become an everyday saying. Though it is many years since that beautiful continent has been used as a penal colony, the name will continue in use.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

First American Romance (Vol. vi, pp. 256, etc.).—Jeremy Belknap's "The Foresters, an American Tale" (1796), is the earliest specimen of American fiction entered in "A Library of American Literature," compiled by Stedman and Hutchinson (Vol. iii). This date of publication does not accord with that of the copy I have in hand, which was printed at Boston by I. Thomas & E. T. Andrews, proprietors of the work.

"Faust's Statue," No. 45 Newberry street, 1792. The same had previously appeared in the *Columbia Magazine*.

"Modern Chivalry; or, The Adventures of Capt. Farrago and Teague O'Reagan, his Servant," by Hugh Henry Brackenridge, was published at Pittsburgh, 1796. I have in hand a copy of this work, printed and sold by George Metz, Wilmington, Del., 1815. The first part only was published in 1796.

Mrs. Susanna Rowson, author of "Charlotte Temple," published at Philadelphia: "The Inquisitor; or, Invisible Rambler," in 1794; "The Trials of the Human Heart," in 1795; "Reuben and Rachel," in 1798.

"Charlotte Temple" appeared in London in 1790.

"The Coquette; or, The History of Eliza Wharton," by Mrs. Hannah Webster Foster, was published 1797.

"The Art of Courting," displayed in eight different scenes, the principal of which are taken from real life (author unknown). Published by W. Barrett at Newburyport, 1795 (entered as fiction in the Brinley Catalogue).
MENONA.

"The Bay Psalm Book," which was published at Cambridge, Mass., in 1640, was for many years supposed to be the first *book* printed on the American Continent, until it was noted that books had been printed by the Spaniards in Mexico over a century earlier. It is stated in Fernandez' "Ecclesiastical History," published at Toledo, Spain, in 1611, that the first book printed in the New World was a devotional book for the guidance of the faithful members of the church, published by Antonio d'Ispanola in the city of Mexico in 1535, by order of the Spanish viceroy. There is no copy of this first American book known to be in existence" (*Chicago Inter-Ocean*).

Moustache (Vol. vi, p. 269).—The "Encyclopædia Britannica" says that, at the close of the last century, the second Lord Rokeby (Matt Robineau) endeavored to restore the fashion of wearing beards, but it was followed by few others.
E. P.

MEMPHIS, TENN.

I Was Born an American, etc. (Vol. vi, p. 269).—The quotation is from Daniel Webster's speech of July 17, 1850.

W. W. R.

PHILADELPHIA, PA.

This was the utterance of Daniel Webster in his speech, "The Compromise Measure," delivered in the United States Senate, July 17, 1850. Miss Anna L. Ward's "A Dictionary of Quotations in Prose" gives the entire paragraph in which are included the famous words.
L.

Fleet Captured by Cavalry (Vol. vi, p. 282).—In 1794, the Dutch fleet, being frozen in the ice, was captured by the troops of the French revolutionists commanded by Pichegru as it lay at the Texel. The troops were *hussars*.
E. P.

MEMPHIS, TENN.

REFERRED TO CORRESPONDENTS.

Maguelone (Vol. vi, p. 205).—When using that common-sense sledge-hammer of his so effectually at the above reference, your correspondent made no allusion to what the origin of the name Maguelone might be.

I have an idea that the omission may have been intentional on his part, still I would like to ask him the question if he will grant that privilege to

AN UNKNOWN READER.

HARLEM, N. Y.

Patonee.—What is the meaning of this word? It is used in Scott's "Kenilworth:" "Patonee between two martlets."

G. B. LAWSON.

PHILADELPHIA, PA.

Tanning Plant.—I remember seeing at the Centennial Exhibition, 1876, some samples of the Iowa tanning plant, probably *Polygonum amphibium*, together with samples of leather tanned with the same. I would like to inquire whether the supply of this plant is as yet of any commercial or industrial importance, and if not, whether it seems likely to become so in the future.

L. L. D.

BOSTON, MASS.

Authorship Wanted.—*Lose this day loitering, etc.*—Can you name the author of the following lines, which are quoted by Longfellow in his tale of "Kavanagh?"

"Lose this day loitering, 'twill be the same story
To-morrow, and the next more dilatory;
For indecision brings its own delays,
And days are lost lamenting o'er lost days.
Are you in earnest? Seize this very minute!
What you can do or think you can, begin it!
Boldness has genius, power, and magic in it!
Only engage, and then the mind grows heated:
Begin it, and the work will be completed."

? ? ?

WAREHOUSE POINT, CONN.

COMMUNICATIONS.

Suicidal Poets (Vol. vi, p. 146).—Robert Burton, the author of the "Anatomy of Melancholy," wrote at least one good poem, that prefixed to his "Anatomy." There

was an early rumor that he committed suicide, but there never was any positive reason for this belief except his melancholy and the fact that he was found dead on the very day that he had foretold that he should die. Gérard de Nerval, whose real name was Gérard Labrunie, a French poet and author of tales, committed suicide in 1855. Hugh Miller, the geologist, published in 1829 a volume of verse, and was thus far a poet, committed suicide in 1856. Empedocles, a Sicilian poet and philosopher (fifth century, A.D.), according to the common account, committed suicide by leaping into the crater of Etna. The volcano cast out his brazen sandals and thus revealed the secret of his death. M.

Delia in Literature (Vol. ii, p. 98).—Another "Delia" is the one twice alluded to in Akenside's "Ode XI on Love, to a Friend." The poet mentions quite a number of ladies who seem to have won his distant and respectful admiration. But he never forgot "Parthenia," to whom he was pledged in his youth, and whose early death seems to have shadowed his whole life. Whether the "Olympia" whose loss he several times mentions was the same as "Parthenia," I do not know. It is probably true that many of the classically named ladies existed only in the poet's fancy. V.

Egypt (Vol. vi, pp. 261, etc.).—In Edgar and Coles counties, I have heard the legend given that in the early days of the settlement of the section along the line of the counties named above and north was a failure of crops, while further south, at Marshall county and below, a fair crop was had, and the settlers further north went down there to buy corn, and spoke of it as going "Down to Egypt to buy corn." From that remark all south came to be known as Egypt. From quite an extended acquaintance in the section I am inclined to believe it the true origin, though the fact of the character of many of the early inhabitants may have helped it to "stick" as being on that account doubly applicable.

T. H. SMITH.

CHICAGO, ILL.

Royle (Vol. vi, pp. 244, etc.).—Don John of Austria was the son of Charles V by Barbara Blomberg, a noble lady of Augsburg, otherwise stated to have been a washer woman of Ratisbon. He was born on the birthday (and also the coronation day) of his father, the 24th of February, St. Matthias' day, which Charles thought his "lucky day." Barbara Blomberg, the mother of Don John, was given in marriage to Jerome Pyraneus Kegel. Her son was removed from her care when an infant, a fortunate circumstance for him. Her beautiful singing is said to have soothed Charles' melancholy fits, but Alva thought her voice harsh when years after he had to restrain her extravagance, prevent her from marrying and even to immure her in a Spanish nunnery. When Don John, who had not seen her since his infancy, came to the Netherlands, he induced her to go to Spain at the wish of the king. She is said to have repaid him, though he gave her a liberal allowance in addition to the royal pension, by denying that he was the Emperor's son.

E. P.

MEMPHIS, TENN.

Tenth Muse (Vol. vi, p. 154).—"Mrs. Anne Bradstreet was the first woman in America to write poetry. A volume of her poems was published in London in 1650, and the title-page of that book called her the 'Tenth Muse.' She was not called the 'American Sappho,' probably because the Puritans would not give a Christian woman so heathen a name.

"In Europe, at that period, however, every woman who wrote poetry was called by the name of that Greek woman who was the first and has yet remained the greatest of her sex among the poets" (*Critic*, March 28, 1891).

"The Tenth Muse, Late Sprung up in America" was printed on the title-page of the English edition referred to.

"A Dirge for the Tenth Muse," by John Norton, was appended to the posthumous edition of Anne Bradstreet's Poems (1678).

The Devil in Architecture (Vol. vi, p. 277).—The "old gentleman in black" has another bridge named after him. It is

located in the Canton of Uri, in Switzerland, and over the river Reuss. From a Swiss hand-book of travel (Murray, London) I take the following: "The Devil's Bridge is situated in the midst of the most stern but magnificent scenery of the whole pass (St. Gothard's). The Reuss leaps down into the head of this savage gorge in a lofty cataract.

* * * The ancient bridge was first founded by Abbot Gerald, of Einsiedeln, in 1118." For ages this bridge has spanned the river, but has now been superseded by a new one suspended in the air seventy feet above the river. The old bridge still remains "a thin segment of a circle spanning a terrific abyss. During the campaign of 1799 the Devil's Bridge and the defile of the Schellinen were twice obstinately contested within little more than a month. On August 14, the French, having surprised the Austrians, drove them up the valley of the Reuss as far as this bridge, which having been entrenched was defended for some time, but was at last carried by the French, who pursued the Austrians on the bridge, which was scarcely wide enough for two persons to pass * * *. Immediately above after passing the Devil's Bridge the road is carried through a tunnel, bored 180 feet through the solid rock called *Urnerloch* or Hole of Uri. It is fifteen feet high and sixteen feet broad."

THOS. LOUIS OGIER.

WEST CHESTER, PA.

A Legend of St. Patrick.—The notes on "St. Brendan's Isle," "Devil's Bridges" (Vol. vi, pp. 271, 277), recall a tradition I heard many long years ago (with variations) in the parish of Kilpatrick, Dumbartonshire, Scotland. The parish lies on the Clyde immediately above Dumbarton, where the estuary is skirted by a long almost continuous range of bluffs or hills, in many places craggy and precipitous. In one of these bluffs St. Patrick (who was a native of the parish) found, or excavated, a cave which he used as a cell, hence the name of the parish. The devil, be sure, kept a very close eye on the saint and his doings, but luckily had not power to enter his cell when he was at his devotions. He had learned of Patrick's purpose of crossing over to and Christianizing Ireland, and, of course, de-

terminated to foil him. He kept watch, accordingly, to intercept him when he tried to set out. But the saint was a match for the devil, even in *finesse*. Not far from his cell there lived a brother-anchorite who had been a disciple of his own, and had caught so much of his master's manner and tone as easily to deceive the unwary. On the morning of the day that Patrick had fixed on for his departure, he asked this disciple to take his place at matins, and the brother chanted his prayers and lauds so lustily and so long as to scare the devil to a distance and give the saint time to gain a good offing before detection. When the service came to an end and the deluded Wicked One saw Patrick's boat clear, or all but clear, of the Firth and Well on its way to Ireland, he was so inflamed with disappointment and rage that he tore from the bluff the whole of its rocky face, a half-mile or more in length and some hundreds of feet in height, and hurled it at the skiff with the purpose of sinking it and drowning the holy man. Luckily, however, it fell short, and Patrick reached Ireland, with the consequences we all know. But Ailsa Craig (for it was it Satan fired) and the scarred face of the hill still remain to testify to the truth of the legend. When any one questions the fact of Patrick being a Kilpatrickian, the natives proudly point to these mute witnesses and silence the skeptic, and vindicate their claim that it was by a brother-parishioner that Ireland was converted into the "Island of the Saints." J. H.

Royal Lepers (Vol. v, pp. 244, etc.).—Charles the Bad, King of Navarre, was a leper. His physician ordered him to be wrapped in bandages of linen, previously steeped in brandy and sulphur. One of his attendants let a spark from a taper fall upon him, which set fire to the bandages and he was miserably burned, and died at his capital, Pampelona, three days after, 1387.

Regarding Henry VI being a leper, as stated in Vol. vi, p. 287, I have a history of England which was written by Sir Bulstrode Whitlocke, who lived between 1605 and 1675. The history was published by William Penn in 1713. In it is the following statement about Henry VI: "He made great

preparations to go to the *Holy Land*, but was prevented by an *Apoplexy*."

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Baldwin IV, King of Jerusalem, is surnamed the Leper, and we are told that King John of England built a lazaretto because one of his sons was a leper, and his son Henry III was called by an enemy, "a squint-eyed fool, a lewd man deceitful and a leper." "Henry of Monmouth shall small time reign and much get. Henry born at Windsor shall long time reign and lose all of it. As God will, so be it." E. P.

MEMPHIS, TENN.

Lake Drained (Vol. vi, pp. 214, etc.).—An event like that described at the above entry is thus noticed in Price's "Sport and Travel," p. 165: "A few years ago, during a very heavy rain, a number of alligators got out of the lake by a small river running into the sea, which was greatly flooded. They were immediately attacked by the sharks, and a strange battle ensued between these equally voracious monsters, which all the people of the village flocked out to witness. The battle lasted all day, and the noise of the conflict could be heard half a mile off. John Shark, however, was more at home in his native element than his scaly antagonist, and eventually the alligators were all eaten up or killed." The Manzanillo lagoon whence these alligators escaped was very near the sea level. Sir R. L. Price, who wrote the above account, made his visit to Manzanillo in 1875. The event which Mr. J. W. Wright describes occurred, as he tells us, in 1881. It seems probable, therefore, that the Manzanillo lagoon has burst its bounds at least twice in recent years. ISLANDER.

MAINE.

Silver Sister World (Vol. vi, pp. 263, etc.).—Excluding the satellites, or moons, and the asteroids from the list, the only planets bearing feminine names are the Earth and Venus. Therefore there is a certain propriety in speaking of them as sister worlds. They are, moreover, unseparated by any intervening planet. M.

Ground Hog Case (Vol. vi, p. 256).—

A boy was digging for a woodchuck, and some one who was watching the performance told him he might as well give up, he could not get him. "Can't get him! Mister, I *must* get him; the minister's coming to dinner and there is no meat in the house." He went at it with redoubled vigor. From this story, as I have always understood, comes the remark, "It's a ground hog case," and indicating that the line of action to be pursued admitted of no alternative.

T. H. SMITH.

CHICAGO, ILL.

Nicknames.—Abraham, Abe.

Adelina, Lina.

Agnes, Aggy, Ness.

Albert, Bert.

Alexander, Aleck, Sandy, Sawny, Sanny.

Alice, Assy.

Ambrose, Nam, Namby.

Ann, Nan, Nancy.

Anthony, Tony, Dunny.

Baptist, Bab.

Barbara, Bab.

Bartholomew, Bart, Bat.

Beatrix, Trix.

Bridget, Biddy.

Caroline, Cad, Carry.

Catherine, Kate.

Cecilia, Cis.

Charlotte, Lotty.

Chester, Chet.

Christopher, Chris, Kit.

Claudius, Claus.

Cuthbert, Cuddy.

Daniel, Dan.

David, Daff, Dave.

Debora, Deb.

Dorothy, Doll, Dot.

Edmund, Mun, Edward, Te, Ne.

Eleanora, Nell, Nal.

Elizabeth, Lib, Liz, Bess, Beth, Bet.

Ellen, Nell.

Florence, Floy.

Frances, Fanny.

Francis, Frank.

Frederick, Fred.

George, Dod.

Gilbert, Gib, Gil.

Geoffrey, or Godfrey, Jeff.

Griffith, Griff.

Guido, or Vitus, Guy.

Herbert, Hab.

Henry, Harry, Hal, Hank.

Harriet, Hatty.

Horace, Hod.

Isabella, Bell, Neb, Ib, Nib.

Isaac, Ike, Hyke, Nickin.

Jane, Jenny.

Joanna, Joan, Jug, Jin.

Joseph, Jo, Joss.

Joshua, Josh, Joss.

Judith, Judy, Jug.

Lester, Let.

Letitia, Lettice, Let.

Lucas, Luke.

Magdalen, Madge, Maudlin, Lena.

Matthew, Mat.

Margaret, Mag, Meg, Greta, Gretchen,
Peg.

Maria, Malkin, Moll, Poll.

Matilda, Maud, Mat.

Maximilian, Max.

Matthew, Mat.

Martha, Matty, Patty.

Michael, Mike, Mick.

Nicholas, Nick.

Oliver, Noll.

Patrick, Pat, Paddy, Patsy.

Peregrin, Pel.

Philip, Phil, Pip.

Prudence, Prue.

Richard, Dick, Rick, Dickson.

Robert, Bob, Rob, Dob, Hodge, Hob.

Ralph, Raff, Rafe.

Rebecca, Beck.

Sarah, Sally, Sed, Sady.

Sibyl, Sib.

Simon, Sim.

Sylvester, Syl, Vet.

Susan, Sue, Suky, Susy.

Theophilus, Taff.

Theobald, Tib, Tibalt.
Theodorick, Derrick.
Theodore, Dode, Tid.
Tobias, Toby.
Thomas, Tom.
Theresa, Tress.

Ursula, Ure, Usly.

Valentine, Val, Vol.
Vincent, Vin.

Walter, Wal.
William, Will, Bill, Wick.
Winifred, Win.

Zachary, Zack.

J. E. STERNS.

SANFORD, FLA.

The Devil in Literature (Vol. vi, pp. 263, etc.).—It has been my intention for some time past to send you a communication on this subject, but additions were so frequent that although the following list is lengthy it is by no means complete.

"A Treatise on the Inconstancy of Fallen Angels and Demons," by De Lancre (Paris, 2 vols., 1612).

"The Enchanted World," by Balthazar Bekker (Amsterdam, 1694).

Five books on the "Imposture and Deceitfulness of Devils, on Enchantment and Sorcery," translated into French, by Jacques Grévin de Clermont (Paris, 1569), from the Latin of Jean Wierus, physician to the Duc of Clèms.

"An Inventory of the False Monarchy of Satan," by Jacques Grévin de Clermont.

"The History of Satan, Prince of Demons," by the Abbé Pascal (Vannes, 1859).

"The Nature of Demons," by Ananias-Laurent d'Anagni.

"A Treatise on and a History of Spectres, Visions and Apparitions of Spirits, Angels, Demons and Souls," by Pierre le Loyer de la Brosse (Paris, 1605).

"A Collection of Scattered Facts to Serve as a History of the Devil," gathered from Authors worthy of belief, by Sandrag (Paris, 1797).

"Sorcery Exposed," by Reginald Scot (1584).

"The Strategies of Satan," by Jacques Acona, dedicated to Queen Elizabeth (Bale, 1565).

"General History of the Devil," by A. Morel (Paris, 1861).

"Miraculous Speech of a Young Flemish Girl who was Strangled by the Devil" (Paris, 1603, in 8vo).

Five books on "The Imposture of Devils," etc., by S. Weir (Paris, 1527, in 8vo).

"The Imposture of Devils," by P. Massie (Lyons, 1579, in 8vo).

"The Wonderful Story of a Captain from Lyons who was Kidnapped by the Devil" (Paris, 1613, in 8vo).

"The Marvelous Tale of a Gentleman to whom the Devil Appeared" (1613, 8vo).

"History of Magdalene Bavent" (Paris, 1652, in 8vo).

"History of the Devil," by Schivindenius (Amsterdam, 1729).

"The Magic Library," by Hertz, in German (1820, in 8vo).

"The Devil of Fire," in the *Revue des deux Mondes*, by N. Mercey (July 15, 1837).

"An Analytic and Critical Treatise on Occult Science," by Ferdinand Denis (Paris, 1830, in 32mo).

"The Infernal Dictionary," by Collin de Plancy, sixth edition (Paris, 1853, in 8vo).

"History of the Devil: His Manifestations and His Works," etc., by the Abbé Lecam (Paris, 1861, in 8vo).

"History of the Devil," in the *Revue des deux Mondes*, by Albert Reville, 1870. In the same collection there is also "Intervention in Human Events" (August 15, 1842).

"History of the Devil," in German, by Rastoff (Vienna, 1869, in 8vo).

"Religious Progress of Strasburg" (December 4, 1869, in 4to).

E. BRADLEY SIMS.

NEW YORK CITY.

Condog.—This ancient slang substitute for *concur* is to be seen (I am told) in "Cockeram's Dictionary," 1632, and some have thought that Cockeram invented it. But it is to be found in Lyly's "Gallathea" (Actus tertius, Scena Tertia), which was first played "on Newyeeres Day at Night," 1592. G.

Visions (Vol. vi, pp. 274, etc.).—In one version of the vision of Charles XI of Sweden, it is related that after the whole phantasmagoria had faded away, the king's slipper was spotted with blood, which had spattered on it from the persons beheaded in the dream or vision, whichever it might be called. The vision of James IV of Scotland before Flodden and noticed in Scott's "Marmion" was thought to be a premeditated fraud gotten up by those who feared the result of a conflict with England. The man "clad in a blue gown, girt with a linen girdle, having sandals on his feet, with long yellow hair," who counseled him in the name of "his mother to forbear the journey and beware of the society of women," had been dressed to personate St. John, called in Scripture the adopted son of the Virgin. The partisans of the queen, Margaret Tudor, were supposed to have been the perpetrators of this farce, as she doubtless objected to a contest with her brother, Henry VIII. The hint as to the "counsel of women" was directed to the beautiful Lady Heron of Ford, with whom James IV had an intrigue, in prosecuting which he idled away the time when he should have been directing his course against the English forces.

E. P.

MEMPHIS, TENN.

Spontaneous Combustion (Vol. vi, p. 12).—"The supporters of the much-disputed theory of spontaneous combustion have received fresh ground of belief from the case of Milton Hardcastle, of Baltimore, whose remains were recently found nearly consumed in his shanty on the outskirts of that city. Hardcastle was an old negro of unknown age, enjoying a small monthly income left him some years ago by his former owner, Colonel Eustace Hardcastle, and which went almost entirely for whisky. It is said the negro consumed a gallon and a half a day, and would often buy and drink the pure alcohol in large quantities, often for days at a time partaking of no other nourishment. He lived all alone, being of a singularly taciturn disposition, so that it was some days before he was missed, but his shanty was observed to remain closed, and, search being instituted, he was found in his

bed burned nearly to a crisp, while the mattress and clothes were slightly scorched.

"The room was in perfect order, and no trace of fire was found on the hearth, which was swept clean, and as Hardcastle was known to have been unique among negroes in never smoking, the whole affair seemed shrouded in mystery. Dr. Everhardt was called upon to make an investigation, and gave it as his opinion that it was a case of spontaneous combustion. In this he has been supported by several prominent physicians, who agree in declaring the circumstances admit of no other explanation" (*Philadelphia Times*).

Tyler (Vol. vi, pp. 203, etc.).—This word seems to have acquired the exact meaning of our word *plasterer*. Under "Beamfill" in "Murray's Dictionary" is given a quotation of 1469: "My mastyr made a couenant with Saunsam the *tylere*, that he schalle pergete, and whighte and beamfelle all the new byldynge." Q. T.

Remarkable Predictions (Vol. vi, pp. 269, etc.).—When Rizzio was stabbed to death by George Douglass, Lord Ruthven rushed into the presence of Queen Mary (of Scotland) with his hands reeking with the blood of the Italian favorite, and threw himself in a chair and called for wine; he also used very insulting and coarse language to the queen. She in reply said: "I trust that God who beholdeth all this from high Heaven will avenge my wrong and move that which shall be born of me to root out you and your treacherous posterity." This terrible denunciation was fulfilled by the destruction of the house of Ruthven during the reign of James VI, her son.

THOS. LOUIS OGIER.

WEST CHESTER, PA.

Musha (Vol. vi, pp. 227, etc.).—By the courtesy of the Secretary of the Society for the Preservation of the Irish Language (Dublin), we are informed that the current forms of the above in actual use among the Keltic-speaking Irish people are *maise* (*má is é*) and *maisead* (*má is ead*), if it is so.

These combinations, while bearing out

Prof. Estoclet's derivation of *musha*, would seem to account likewise for the different vowel sounds observed by our other correspondents in the English (?) exclamation under discussion. ED. A. N. & Q.

Remarkable Fecundity (Vol. vi, pp. 269, etc.).—I should consider it "remarkable fecundity," what a mediæval chronicler records of a certain high-born dame, that she gave birth to one hundred and twenty-one children at one delivery, *seriatim*. The earliest record of such event that I know of runs back to the early twelfth century, and the same (assumed) prodigy, after being handled diversely by succeeding annalists, is finally fastened on the wife of Frederick Barbarossa a century or two later. If I mistake not, this wonderful fecundity closes altogether (*i. e.*, such record) with the fourteenth century chroniclers, but in a modified form seems to survive in the really modest figure seven, as mentioned by G. M. G. (Vol. vi, 269). OBITER.

Puccoon.—This is a plant name well known in various parts of the United States. One of your correspondents (Vol. ii, p. 3) quotes from Strachey (1618), the Indian word *pohcoons*, meaning a red dye. Two species of *Lithospermum*, yielding a red dye, are called *puccoon* in Gray's "Manual of Botany," p. 322. The common blood-root with its red juice is also called *puccoon*, and the name *poke*, or *pokan* (puccoon?) is given to a plant whose berries have a red juice.

Owl-shield (Vol. iii, p. 20).—"And wee which stand in awe of report, are compelled to set before our owle *Pallas* shield, thinking by her vertue to cover the other's deformity" (Lyly's "Campaspe," Prologue, first sentence). E. B. N.
PHILADELPHIA, PA.

BOOKS AND PERIODICALS.

The Atlantic Monthly for May contains the concluding portion of the "Brazen Android." If the first portion of the romance was remarkable, it was at least within those lines in which story-tellers are accustomed to confine themselves; but the character introduced in the second portion is so inexplicable, and his action in the story so tremendous, that what has seemed but strange hitherto becomes now the merest commonplace.

The power of the story is of the same kind that one finds in Poe's "Fall of the House of Usher."

It is a relief to turn from the tension of "The Brazen Android" to the portion of a hitherto unpublished journal of Richard H. Dana, which describes a voyage on the Grand Canal of China. Mr. Dana's description of Su-Chau is immensely interesting, and it is curious to compare it with Mr. Lowell's Japanese papers; but the most valuable thing in Mr. Dana's notes is the description of a Chinese gentleman, named U-u. The picture of the exquisite courtesy and politeness of this individual is one of the most charming things in the magazine. He showed a characteristic bit of Chinese courtesy when, declining to smoke more than one or two puffs of his cigar or to take more than one or two sips of wine, he said, not that they were too strong for him, but that he was not strong enough for them—a finished politeness, which does not seem overstrained to the Eastern mind. Miss Jewett has never done anything better than her description of the return of the Hon. Joseph K. Laneway to his native town, Winby. His self-conscious address to the scholars of the old school in which he was formerly a student, his surprise that he was entirely forgotten in his native place, and the final satisfying happiness of an evening spent with an old lady, a former schoolmate, are precisely the kinds of things Miss Jewett knows how to do, and are done at her very best. There is but little space left to mention Mr. Parkman's admirable concluding paper on the "Capture of Louisbourg by the New England Militia." Mr. H. C. Merwin, on the "Ethics of Horse-Keeping," will interest lovers of that animal. Mr. William P. Andrews finishes a second paper on "Goethe's Key to Faust," and the well-known historian, Mr. George E. Ellis, has a paper on "Jeremy Belknap." There are four chapters of Mr. Stockton's serial, "The House of Martha," in which the hero encounters the heroine under circumstances in which no hero has ever been known to encounter a heroine since the world began. The usual reviews and the Contributors' Club, which is divided among six writers, concludes the May number.

The Review of Reviews for May contains under the title "Three Empire Builders," some very timely and interesting character sketches. One deals with Sir Henry Parkes, Prime Minister of New South Wales, the father of Australian federation, and chairman of the great constitutional convention which has just concluded its labors at Melbourne. The sketch is furnished by a writer intimately acquainted with Sir Henry and with Australian politics, and is illustrated with the only portrait of Sir Henry Parkes that has been seen in any recent American periodical. Another of these sketches deals with Sir John Macdonald, the great federator of the Dominion of Canada, and the veteran Prime Minister who has just been successful in securing another lease of power at the recent elections. It is accompanied by a very handsome drawing showing Sir John in his library. The third sketch has the Hon. Cecil Rhodes for its subject, Mr. Rhodes being the gifted young Englishman who, a few years ago, went out as a consumptive student from Oxford to regain his health in Africa, and who has been conquering a new empire for Great Britain with Capetown as its capital. Mr. Rhodes, besides being Prime Minister of Cape Colony, is the president of the British South African Chartered Company, which owns the fabulously rich diamond fields, and has also acquired the so-called "Land of Ophir," the African gold fields surpassed only by those of California and Australia.

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NOTES.

VON MOLTKE.

The great general now so deservedly mourned by Germany was not of Prussian stock. Those who saw him in the flesh will not be surprised to hear that he was immediately of Danish, and remotely of Scotch descent. A genuine highlander he is said to have been, of the clan of the Macleans of Coll, his own grandfather and one of his granduncles having been the first to emigrate to Copenhagen and settle there.

This being the case, Moltke was related to the late Hobard Pasha, to explorer Cameron, and therefore to the latter's grandfather, Hector, who was mayor of Paris (a strange coincidence) during the occupancy of that city by the Allies after Napoleon I was taken prisoner.

During the diplomatic trouble which paved the way for the Franco-Prussian war, Von Moltke was seriously indisposed. When war was declared by the French emperor, King William did not hear the news until a late hour of the night; he at once went to confer with his trusty marshal, and had him aroused for the purpose.

"War is declared!" said he to him abruptly.

"With whom, your Majesty?"

"With France."

"There you are, Sire, the third portfolio on the left."

And so saying, Moltke composed himself to sleep again.

He knew a good cigar. The first great blow was being struck in the war of 1866. Moltke sat like a marble statue on his well-known black steed, watching the progress of the long-doubtful battle at Königgratz. Bismarck would fain have questioned him, but dared not. At last unable to bear the suspense any longer, he took out his cigar-case containing but two cigars, one of a superior brand, the other of an inferior quality, and silently held it to the marshal. Not a word did the latter speak as he examined the two cigars and straightway selected the good one; not even the faintest "danke" passed his lips as he returned the worthless weed, but Bismarck went away with a light heart and soon proclaimed his opinion that if Moltke was just at that moment capable of selecting a cigar with such calmness, it was a sure sign that the issue of the battle promised well.

A few years later, *Das Deutsche Tageblatt* related that a young lady having asked both Moltke and Bismarck to favor her with a few words in her album, the former wrote:

"Lüge vergeht, Wahrheit besteht."

(V. Moltke, Feldmarschall.)

which may be rendered:

"Lies pass away; truth lives for aye."

To which the Chancellor at once added:

"Wohl weiss ich, dass in jener Welt
Die Wahrheit stets den Sieg behält;
Doch gegen Lüge dieses Lebens
Kämpft ein Feldmarschall selbst vergebens."

(V. Bismarck, Reichskanzler.)

which I may be permitted to "English:"

"In yonder world full well I know
Truth will at last the victory gain;
But 'gainst the lies told here below
A marshal e'en will fight in vain."

It may not be generally known that for the greater part of his life, and to the very end thereof, Moltke rose at five o'clock in the morning and retired punctually at ten P.M., a practice from which the most important meeting could not make him deviate; nor will certain "drawing room" military men in the Old World hear, without an uncomfortable feeling of surprise, that the old soldier slept on a camp-bed of straw in preference to any other.

It was noticed that both Emperor William and his son Frederick, as well as Moltke, had died on a Friday; and moreover that the very day of his death, Moltke, commenting on the fact that his birthday had never yet fallen on a Sunday, remarked with a smile: "Were I superstitious, I might be inclined to believe I have seen my last birthday." A. ESTOCLET.

PHILADELPHIA, PA.

HOW ENGLAND'S RULERS DIED.

(VOL. V, P. 22.)

There has always and will still be more or less mystery and romance about the death of many of the kings of Great Britain. I have with some care gone through the pleasant task of examining sundry records relating to the rulers of that country since the conquest.

William the Conqueror died in Normandy, and was buried at St. Stephen's, Caen, Normandy, now France. His death occurred September 9, 1087, being caused by being overheated at the burning of the town of Mantes and a rupture, the result of his horse stumbling or rather jumping aside, on account of stepping on the hot ashes in the burning town.

William II was accidentally shot by Walter Tyrell, while hunting at New Forest. There is the following romance of his death cited in William of Malmesbury: "The day before the king died, he dreamed that he was let blood by a surgeon, and that the stream reached to heaven, clouded the light,

and intercepted the day. Calling on St. Mary for protection, he suddenly awoke, commanded a light to be brought, and forbade his attendants to leave him. Shortly after, just as the day began to dawn, a foreign monk told Robert Fitz Hamon that he had a fearful dream about the king, to wit: 'That he (the king) came into a certain church, and with menacing and insolent gesture, as was his custom, looked contemptuously on the standers-by; then violently seizing the crucifix he gnawed the arms and almost tore away the legs; that the image endured this for a time, but at length struck the king with its foot in such a manner that he fell backward; from his mouth, as he lay prostrate, issued so copious a flame that the volumes of smoke touched the very stars.' "

In Henry of Huntingdon's *Chronicles* is another romantic statement: "A short time before his death, blood had been seen to spring from the ground in Berkshire." The same story is told by Matthew of Westminster, as by William of Malmesbury, also by Roger of Wendover.

Henry I.—His death was caused by an excess at the table by eating lampreys, after coming in from a hunt near Paris. His body was buried at the Abbey of Reading in Berkshire, England, but his bowels were interred at the monastery of St. Mary des Prees near Rouen.

Stephen.—He was taken suddenly ill at Dover while conversing with the Earl of Flanders, and died in a few days. None of the writers that have been examined state what was the character of his disease; but it is intimated that it was inflammation of the bowels.

Henry II.—He died of melancholy. Three days before he died he cursed the day on which he was born. His melancholy was the result of the war that his son John was waging against him and for having joined the League against him (Henry). The excitement of the news brought upon him a fever.

Richard I.—Died from the effect of having been wounded at the siege of Chalus in Limose, by a poisoned weapon by Peter Basili or Bertrand de Gurdun (both of these men have the credit of the deed). He died

on the twelfth day from gangrene. His body was buried at Fontevrault at the feet of his father, and his bowels interred at the castle of Chalus and his heart in the church at Rouen.

John.—His death was the result of dysentery, caused by an excess in eating peaches soaked in new wine and cider.

Henry II.—This king died a natural death, the result of a worn-out constitution and old age.

Edward I.—Died of chronic dysentery while traveling to Carlisle from Cumberland. His death occurred in his tent at Burgh-on-the-Sands, about five miles from Carlisle.

Edward II.—His was a most horrible death; it occurred at Berkley Castle, where he was held a prisoner, and was consummated by John, Lord de Matrevers and Sir Thomas Gourney, who thrust a red-hot iron into his bowels.

Edward III.—He died of old age and a natural death.

Richard II.—This king deliberately starved himself to death, in Pontefract Castle, where he was held prisoner by Henry Bolingbrooke, afterwards Henry IV. The *Ingulf Chronicles* say: When told of the death of the earls, his brothers, in whom he placed a remarkable degree of confidence, being already absorbed in sorrow, and despairing of his own safety, he pined away, and most inconsiderately and rashly vowed for very grief that he would never after take food, and thus, after abstaining from sustenance five days and as many nights, he departed this life, miserably dying of hunger." Another account, by Sir Bulstrode Whitlocke, who was Lord Commissioner of the Great Seal under Cromwell, gives the following: "King Richard was sent prisoner to Pontefract Castle, where, by the new king's directions, he was assaulted in his lodgings by Sir Pierce Exton and eight other armed men. From one of which he wrested a brown Bill, and slew four of his wicked assailants, and fought with the rest, till the cowardly knight standing behind the king's chair to save himself, when the king came that way, struck him with a Pole-Axe, in the hinder-part of his Head so that presently he fell down and died; thus basely and treacherously murder'd, and by so many against him, singly

in his own Defense. His Body, after being Three Days expos'd in St. Paul's Church, was first obscurely Buried at Langley in Hertfordshire, but afterwards brought to Westminster Abbey."

Henry IV.—He died suddenly in the Abbot's lodgings of Westminster, having been seized with a fit—to which he was subject—while at his devotions in St. Edward's Chapel. At the time of his death he was making preparations to go on a pilgrimage to the Holy Land. Shortly before his death, "he caused his crown to be placed by him on his pillow, lest in his extremity it might be delivered to some other. But when his attendants supposed he had been dead, the Prince of Wales seized the crown. At which the king started up and demanded who had taken away his crown? The Prince answered, it was he. Then the king lay down again, and sighing said: 'My son, my son, what Right I had to this Crown, and how I have enjoy'd it, God knoweth, and the World hath seen.' The son said: 'Good Father, Comfort yourself in God. The Crown you have, and if you dye, I will have it, and keep it with my sword as you have done'" (Whitlocke).

Henry V.—He died while fighting in France, supposed to have been camp fever, caused by his exposed life; it was this king who made the remark on hearing of the birth of his son at Windsor, "I Henry born at Monmouth, shall remain but for a short time, and gain much; but Henry born at Windsor, shall reign long, and lose all." It is stated on various authorities that his death was caused by St. Anthony's fire, pleurisy and fistula; the latter appears to be the best authenticated.

Henry VI.—There is a mystery surrounding this king's death. He was a prisoner in the tower, and on the morning of May 13, 1471, he was found dead. Report says that he was murdered by the Duke of Gloucester, brother of Edward IV, who stabbed him. The chroniclers of the day seemed to have had a hesitancy about writing about his murder. Peter of Blois, in his continuation of the history of the Abbey of Croyland, says: "I would pass over in silence the fact that at this period King Henry was found dead in the tower of London; may God

spare and grant time for repentance to the person, whoever he was, who thus dared lay sacrilegious hands upon the Lord's anointed! Hence it is that he who perpetrated this has justly earned the title of tyrant, while he who thus suffered has gained that of a glorious martyr."

The Chronicler in Leland writes thus of the event: "The same night, beyng the 21st day of May, and Tuesday, at night betwixt a xi and xii of the klok, was King Henry being Prisoner yn the Toure, put to Deth: the Duke of Glocestre and dyverse other beyng there that night." Fabyan says, "Of the death of this Prynce dyverse tales were tolde: but the most common fame wente, that he was stykked with a dagger by the handes of the Duke of Gloucester."

Edward IV.—It is said that his death was not the result of any particular disease, "but was anguish of mind, and the bad habit of his body, brought on by his excesses." Whitlocke says, "He was overcome by melancholy," and further says, "others relate by surfeits of excess." The Croyland Chronicles say: "The king neither worn out with old age nor yet seized with any known malady, the cure of which would not have appeared easy in the case of a person of more humble rank, took to his bed. This happened about the feast of Easter and on April 9 he died." The same authority speaks of him as "a man of such corpulence, and so fond of boon companionship, vanities, debauchery, extravagance and sensual enjoyment," which remarks go to show that he was given to excesses, and makes it more probable that overindulgence rather than melancholy was the cause of his death.

(To be continued.)

THOS. LOUIS OGIER.

WEST CHESTER, PA.

HOW NAMES GROW.

(VOL. V, P. 207.)

From a recent issue of the *Toronto Canadian Queen* I take the following, which may be interesting in this connection:

"Some curious changes in names have come about in cases where Frenchmen have settled among an English-speaking people. Sometimes their names have been translated literally, and then we have such fanciful

cognomens as 'Goodnature,' 'Butterfly' and 'Cherry,' but it often happens that the foreigner is arbitrarily rechristened by his new neighbors, who find it next to impossible to pronounce a French word, and accordingly substitute for it one with which they are familiar.

"It happened once in a Vermont town that a French family remained nameless for some months, simply because no one could pronounce the word to which they were entitled. One day, however, a man rode up to their door and asked:

" 'Does John Mason live here?'

" 'No,' said the man of the house; but, as he said it, the thought occurred to him that the name was one which would give Yankees no difficulty, and that he might as well adopt it for his own. Accordingly he became John Mason with the concurrence of his neighbors.

"Another Frenchman, originally Michel St. Pierre, was called so long by his Christian name, that his children became known as 'the little Michels.' As time went on the change was universally accepted, and they were no longer St. Pierres, but 'Mitchells.' That was a solid English name which the townsfolk could countenance; St. Pierre savored to them of 'French nonsense.'

" 'Who lives at the Berry farm now?' asked a gentleman when revisiting the town of his birth.

" 'John Berry and his family.'

" 'But I thought the Berrys sold out and went away?'

" 'Oh, so they did, but these are French people who bought the farm. They had some sort of outlandish name, but of course we didn't use it.' "

V. E.

QUEBEC.

OLD SCANDINAVIAN CUSTOMS.

(VOL. VI, PP. 292, ETC.)

There appears to have been a system in use among poor Swedish scholars in the early part of the present century, and no doubt long before, of boarding (and lodging?) at the houses of some of the principal people of a given district. It would seem that this gratuitous providing of meals to indigent pupils had almost the sanction of law. These scholars took turns in different

houses, where they got their meals much in the same way as the old-time schoolmaster would board and lodge around his district with different families for stated periods at a time when private accommodations and good pay were generally unknown.

I find references to the custom noted above in Bjurnsten, "Adets Lek," Tom. i, p. 82: "Iag hade hittills haft mat dagar i nagra of de förmögnaste husen i staden och derigenom rippehaallit mitt lif," *i. e.*, "I had up to this time had meal days at some of the better class people's houses and thereby sustained my life." Another example of such system I have met with in Flygare-Carlén's "Kamrer Lassman," where the custom is alluded to as one so long established as to be looked upon as a matter of course.

CAN AMERICAN NOTES AND QUERIES throw further light on this matter?

G. F. FORT.

CAMDEN, N. J.

A CURIOUS PUNISHMENT.

In Malta, the English let the municipality administer their own laws, and frequently that means that the affair is referred to the clergy.

There is a fine church in process of building just without the walls of Valetta, but it progresses very slowly. It is all the work of one single man's hands. He was a stone mason, and he assassinated a brother workman in cold blood. The clergy condemned him to build this church alone, and with his own money, or suffer the penalty of the criminal courts. One may see the murderer working out his expiation early and late (extract from a letter to *The Hartford Daily Courant* of April 3, 1891).

For Valetta, see AMERICAN NOTES AND QUERIES, Vol. vi, p. 5.

F. T. C.

REPLIES.

Swimming Pig (Vol. v, p. 115).—

"The pig swam well, but every stroke
Was cutting his own throat."

"At ev'ry stroke the water dyed
With his own red blood."

("Devil's Thoughts," Robert Southey.)

It is a fact quite generally understood

that a pig will swim in case of emergency ; times of great freshets furnish him the opportunity of exercising his powers in this direction, as many must have observed. It may not be as well known, however, that the pig will at the same time cut his own throat, provided he swims a sufficient distance.

The motion of the pig through the water is not different from that of a dog ; the accident occurs because his four legs are so short that every stroke brings them in contact with his jowl. Owners of pigs are very careful to keep them from getting into the water, as the excessive loss of blood from a cut in the throat must result in the death of the animal.

The above on the authority of a native Connecticut farmer.

The following incident, which occurred not many years since, never, I believe, found its way into the newspapers, but the truth of it is vouched for by the parties concerned.

A thrifty villager living on the east side of Connecticut crossed the river one day in his sail-boat to the town of W—L, where he bought a pig. He returned home immediately after with his new purchase, and placed it securely in the pen. All seemed right with the pig when the master retired for the night, but the following morning he failed to hear those familiar

" Meditative grunts of much content."

The pig was missing, and a diligent search of the premises did not reveal his whereabouts.

Good Mr. W., being at a loss to account for the speedy disappearance of the animal, crossed the river again, and called upon the former owner. Much to his astonishment, he found the porcine runaway all safe in his old quarters. As at the time there was no bridge across the Connecticut near the scene of this occurrence, the pig could have reached his former home only by swimming, the river being at this point 1000 or 1100 feet wide.

The story does much credit both to the intelligence of the pig and the strength of his attachments, reminding us at the same time of an old Welsh saying, " Happy is the man who is as wise as a pig." MENONA.

Maguelone (Vol. vi, p. 294).—Asking a courteous question is not a "privilege," I hold it to be a right. The only possible drawback is the answering it satisfactorily.

The omission noticed by "An Unknown Reader" was intentional, partly because the actual etymology of *Maguelone* had really no bearing on the case, partly by reason of my great regard for the maxim, "Don't never prophesy unless ye know;" and, candidly, in the present instance I do *not* know.

Still if I might throw out a mere suggestion, it would be the following :

Seeing that those parts were first made known to our ancestors by the Phœnicians, would not a Phœnician name for this island be at least as likely as "our own London?"

Why, within shot of this very *Magalo*, we have *Barcelona*, named after the Carthaginian *Barca*.

And *Barca* calls to mind that *Carthage* was originally made up of two towns: one called *Byrsa*, and another, *surrounding Byrsa*, and styled *Magalia* * from the Phœnician adjective *Magal*, *round*.

Now in the event of *Magalo* having been first christened by the Phœnicians, this root *magal* seems a particularly suitable epithet for them to have applied to the little island ; an isolated volcanic mound was hardly likely to strike them as rectangular !

This much by way of a "common-sense" guess, based upon a historical fact.

A. ESTOCLET.

PHILADELPHIA, PA.

Man on Horseback (Vol. vi, p. 269).—The phrase, by whomever it was first used, originally designated Napoleon Bonaparte, in allusion to the many familiar pictures of the "Little Corporal" on horseback, and so became equivalent to the "Man of Destiny," the appellation bestowed on Napoleon by Walter Scott. In this last sense the expression came into frequent use in this country during the political turmoil of 1860, as is told in the *Historical Magazine* for December, 1861, because of a passage in a famous letter written by the Hon. Caleb

* All this will be found somewhere in Cornelius Nepos. The particular chapter and verse I am unable to quote, writing as I do away from home.

Cushing from Bangor in January of that year, as follows: "Cruel war—war at home, and in the perspective distance a man on horseback with a drawn sword in his hand. Some Atlantic Cæsar, or Cromwell, or Napoleon," etc.

M. C. L.

NEW YORK CITY.

To Boycott (Vol. vi, p. 279).—Although the question "why?" was not asked at the above reference, it seems to me that the name of the *passive object* may have been instinctively selected in this case, because the numerous *active agents* bore no collective name out of which a verb could be readily made.

PHILADELPHIAN.

Naijack (Vol. vi, pp. 53, 82).—A tribe of Indians of that name was living in 1645 below Red Hook on Long Island.

"There was also," says Schoolcraft, "along the east shore of the Tappan the village of *Kastoniuck* (a term still surviving in the opposite village of Niuck or Nyack)." TAPPAN.

Lose This Day Loitering, etc. (Vol. vi, p. 294).—The lines are quoted from Dr. Anster's translation of Goethe's "Faust," and form part of the last speech of the manager, in the "Prelude for the Theatre."

M. C. L.

NEW YORK CITY.

REFERRED TO CORRESPONDENTS.

Authorship Wanted.—

"When Bishop Berkeley said there was no matter And proved it—'twas no matter what he said."

E. H.

WASHINGTON, D. C.

"For When All Heads Are Unbonneted," etc. (Vol. vi, p. 236).—Will E. P. kindly give me the whole of the poem (if not too long) from which the above line is quoted?

W. L. C.

PHILADELPHIA, PA.

Maryland in Africa.—Where can I find a good account of the history of Maryland in Africa, now a part of the republic of Liberia?

ONYCHOS.

Helmet of the Percies.—Pennant's "Tour in Scotland," 1761, describing the condition of Alnwick Castle, the ancient home of the Percies, says: "You look in vain for the helmet to the tower, the ancient sign of hospitality to the traveller," etc.

Was this the general sign of hospitality, or something peculiar to the Percies, and, in either case, what was the connection between the sign and the thing signified?

M. C. L.

NEW YORK CITY.

Tree-planting.—I have just become the happy owner of a country lot. This is of questionable interest to any of your readers save myself, but it leads me to a query and will account for my making it.

I employed an Irishman, a late nurseryman's assistant, to plant a certain number of young trees for me; and I noticed that on the side of each of these trees, yet not quite against them, he was careful to stick in the ground a piece of wood a few inches wide and about a man's height. I confess that a feeling of *mauvaise honte* kept me from asking him his motive; perhaps some kind correspondent will take pity on me.

URBANUS.

Tu Quoque Argument.—I would like to know the authority, classical or philological, for the use of the term *tu Quoque* as the equivalent of "You're another." What, according to the best authority, were the exact words used by Cæsar to Brutus?

G.

PHILADELPHIA, PA.

Umailik.—Who or what is an *umailik*? I am positively assured that the word is in actual use somewhere in this country of ours.

NONPLUSED.

Tobacco Smoking.—Is the self-constituted "lord of creation" the only animal that (I'll not say "smokes" but) enjoys the smoke of tobacco?

NON-SMOKER.

Corse Family.—Can any of your readers inform me as to the origin of this name? I would like to find out if the name is derived from the De Courceys.

W. L. C.
PHILADELPHIA, PA.

COMMUNICATIONS.

The Devil in Literature (Vol. vi, pp. 298, etc.).—As a brief bibliography of this subject, referring to books published in England prior to the Restoration, the following from Hazlitt's "Hand-Book of Old English Literature" is furnished to help complete the list:

"The Plyament of Deuyll [Col.] Thus endeth the Parlyament of Deuylls." Enprynted by Wynkyn de Worde, Prynter unto the moost excellent Pryncesse my Lady the Kynges Moder the yere of our Lorde MCCCCCIX. 4to.

"The Wyll of the Deuyll, and last testament, Colophon." Imprinted at London, by Humfrey Powell. 12mo.

"The wyll of the Deuyll; with his ten detestable Comaundementes: Directed to his obedient and accursed Chyldren; and the reward promised to all such as obediently will endeuer themselves to fulfil them. Whereunto is adioyned a Dyet for dyuers of the Deuylls dearlings comonly called dayly Dronkardes. Very necessarie to be read, and well considered of all Christians." Imprinted at London by Richard Ihones. *Circa* 1580. 8vo.

A reprint of the former article, with some foolish additions, it has been sometimes but erroneously attributed to Gascoigne.

"The disclosyng of a late counterfayted Possession by the Deuyll, in twoo Maydens, within the Citie of London. Whereunto is annexed, Part of a Homilie of Chrisostome, and also Strange Stories and Practises, as well in England as in other Countries." London, by Richard Watkyns, 1574. 8vo.

"The Worlde possessed with Deuils, Conteyning three Dialogues. 1. Of the Deuill let loose. 2. Of Blacke Deuils. 3. Of White Deuils." Imprinted at London, by Thomas Dawson, for John Perrin, 1583. 8vo.

"A true and most dreadful Discourse of a Woman possessed with the Deuill." London, 1584. 16mo.

"A true discourse upon the matter of Martha Brossier of Romorantin, pretended to be possessed by a devill." Translated out of French into English by Abraham Hart-

well. London. Imprinted by John Wolfe, 1599. 4to.

"The Boy of Bilson; or, a True Discovery of the late notorious impostures of Certaine Romish Priests in their pretended Exorcisme or expulsion of the Devill out of a young Boy named William Perry, sonne of Thomas Perry, of Bilson, in the Co. of Stafford, Yeoman." London, 1622. 4to.

"The Devil and the Scold." To the tune of "The Seminary Priest."

"A pleasant new ballad you here may behold, How the Devill, though subtle, was gul'd by a scold."

Printed at London for Henry Gosson, dwelling upon London Bridge, near to the Gate. *Circa* 1620.

"A Relation of the Devill Balams Departure out of the Body of the Mother Prioress of the Ursuline Nuns of London." London, 1635. 4to.

"The Devil turned Round Head; or, Pluto become a Brownist." London, 1642. 4to.

"The Devills White Boyes; or, a mixture of malicious Malignants, with a bottomlesse Sackfull of Knavery." 1644. 4to.

"A Relation of Joyce Dovey, a young woman possesst with the Devill." 1647. 4to.

"The Devil sene at St. Albans." 1648. 4to. See Hone's "Anc. Mysteries," p. 89.

"The Devil's Cabinet Broken Open, or a New Discovery of the Highway Thieves." 1658. 4to.

"The Devil's Conquest, or a Wish Obtained, shewing how one lately of Barnsbystreet in Leg Ally, in St. Olave's Parish, Southwark, one that carded wooll for stockings, carried home some work to her Mistris, living upon Horsby-Down, who asked her how much shee owed her for; the Maid answered eight pounds; her Mistris said 'twas but six: whereupon the Maid began to swear and curse, and wisht the Devil fetch her, if there was not eight pounds owing for; the Mistris loving quietness, paid her for eight pound: the Maid, with two of her Companions, walking over Horsby-Down, she having a Childe in her arms, one came and throwed her down, and presently took her up again, which caused her to say, Thou Rogue, dost thou fling me down and take

me up again, and suddenly he vanished away, neither she, nor the two women with her, could discern which way he went, which caused them to say, It was the Devil, which for all this nothing terrified the Maid, who went boldly home, and to bed, and the two women with her; at midnight she heard a voice, which called her by name very often, she answered, I come, I come: but the voice still continuing, she swore she would come, and being got out of the bed, fell down upon her face, and was taken speechless, yet her body moving in most terrible manner, manifesting her inward pangs; her Mistris was sent for, who freely forgave her, and wisht God might forgive her too, and then she departed, and her body was found as black as pitch all over; and all this was for no more than the value of eleven pence, which was done on the sixth of this instant May, 1663, and was written for a warning to all, to avoid the like course. The time is, Summer Time." London. Printed for S. Tyus on London Bridge, with privilege. A sheet with four cuts.

"The Devil's Oak; or, his Ramble in a Tempestuous Night, where he happened to discourse with Men of several Callings of his own Colour and Complexion. To a very pleasant new tune." London. Printed for C. Bates at the Sun and Bible in Pye-Corner. A sheet with three cuts.

"A Strange Banquet; or, the Devil's Entertainment by Cook Laurel at the Peak in *Derbyshire*, with an Account of the several Dishes served to Table. To the Tune of, Cook Laurel," etc. London. Printed by and for W. O. for A. M. and are to be sold by J. Deacon at the Angel in Giltspur-street.

"A True Account of the Devil's Appearing to Thomas Cox, a Hackney Coachman, on Friday, October 31, 1684." 1684. 4to.

CONVERSE CLEAVES.

GERMANTOWN, PA.

First Clipper-ship (Vol. iv, p. 202).—The frigate *Alliance*, reckoned by some as the first or earliest ship in the Navy of the United States, seems to have been built on the clipper model. She was built by William Hackett, at Amesbury, Mass.

G. V.

Six-fingered Queen—Anne Boleyn (Vol. vi, pp. 185, etc.).—Sir Thomas Wyatt, an ardent admirer of Anne Boleyn, left some manuscript notes upon her life, which were privately printed in 1817, and reproduced in an edition (Singer's) of Cavendish's "Life of Cardinal Wolsey," in 1825. In the description of the queen is this passage: "There was found upon the side of her nail upon one of her fingers, some little shew of a nail, which yet was so small, by the report of those that have seen her, as the workmaster seemed to leave it an occasion of greater grace to her hand, which, with the tip of one of her other fingers, might be, and was usually by her hidden without any least blemish to it."

M. C. L.

NEW YORK CITY.

Rivers Flowing Inland (Vol. vi, p. 237).—A very remarkable example of this unusual phenomenon is found in Africa. Near the shores of the Gulf of Aden is a small body of salt water, Lake Assal, occupying a basin whose flow is several hundred feet below sea-level. The surface of the lake itself is nearly 700 feet below mean tide and it is fed by a stream some twenty or more miles in length flowing from the ocean. It is highly probable that the whole basin which the lagoon partly fills was once an arm of the sea which became separated therefrom by the duning of loosesand. The inflowing river, which is of course nothing but the remnant of a tidal estuary, has a limited volume and it has filled the basin to the extent that evaporation and supply exactly balance each other. It is evident that Lake Assal, like the Kara boghas, is destined to become a salt-bed.

J. W. REDWAY.

NEW YORK CITY.

First American Romance (Vol. vi, pp. 293, etc.).—Another early American novel, not mentioned in the list given by Menóna, was the "Algerine Captives," written by Ryall Tyler in 1797, but I have no reference immediately at hand to determine whether the book was published in this country or in England.

M. C. L.

NEW YORK CITY.

Suicide Among the Poets (Vol. vi, p. 294).—"Laureate of the Centaurs" is the appropriate title which has been bestowed on Adam Lindsay Gordon, who committed suicide on the 24th of June, 1870, at Melbourne, Australia. Every one, it is said, leads a twofold existence. This was especially true of Gordon, who was both sportsman and poet. Before the world he was the horsebreaker, the steeplechaser and at one time the proprietor of a livery stable. In his retirement he courted the Muse, scribbling poems on bits of paper, which he published anonymously. So shy and reserved was he about his literary gifts that he boxed up, so to speak, in a panting, fevered breast, powers of intellect which, if wisely and ably directed, might have saved him from that melancholy which pervades his work, and finally led him to suicide. The poet's own fatalistic creed finds expression in the following lines:

"I've had my share of pastime, and done my share of
toil,

And life is short—the longest life a span;
I care not now to tarry for the corn and for the oil,
Or for the wine that maketh glad the heart of man.
For good undone, for gifts misspent, for resolutions
vain,

'Tis somewhat late to trouble. This I know:
I should live the same life over, if I had to live again,
And the chances are I go where most men go."

("The Sick Stockrider.")

Gordon left England at the age of twenty, his education not half completed, and emigrated to Australia. There he passed the remainder of his life, being but thirty-seven years of age at the time of his death.

It was only shortly before the close of his life that he came to be recognized as a poet. The extreme popularity of his ballad, "How we Beat the Favorite," brought about this recognition, Gordon having rather reluctantly confessed himself its author.

In 1867, he published his first volume of poems. The fourth edition has recently been issued by Samuel Mullen, of London.

The *Spectator* of March 28, 1891, has a review of Gordon's works, with copious extracts.

MENONA.

Prince of Wales (Vol. vi, p. 282).—Mr. Ogier says that the young son of Henry VIII and Catherine of Aragon "probably"

did not become Prince of Wales. That this prince certainly did not receive the title is shown by the following quotation taken from a detailed official identification furnished by the College of Arms, of a heraldic device sent there for recognition, which proved to be the arms of Queen Anne Bullen.

"The Prince of Wales' feathers within the coronet are accounted for by the fact that the title was at that time merged in the crown, Henry VIII having been created Prince of Wales after the death of his brother Arthur."

It is evident, therefore, that no son of the king, who died before Anne's coronation, could have been created Prince of Wales since Henry had not then divested himself of the title.

M. C. L.

NEW YORK CITY.

Spontaneous Human Combustion (Vol. vi, p. 299).—There is one trivial obstacle in the way of explaining certain cases of spontaneous human combustion that is not usually taken into consideration by those who favor such a theory. A human body weighing 150 pounds contains about 110 pounds of water. Moreover, it requires about four pounds of alcohol to evaporate one pound of water. Hence, to merely desiccate a human body, something like 450 pounds or not far from forty-five gallons of alcohol would be required, while to incinerate the body, three or four times as much would be required, a volume several times as great as the volume of the body itself.

TROIS ÉTOILES.

Lakes With Two Outlets (Vol. vi, pp. 29, 57, 83, etc.).—On pp. 73 and 74, Vol. ii, of J. F. W. Johnston's "Notes on North America," American edition, we are told that from some small marshy lakes on the isthmus which connects Nova Scotia with the mainland the river Missiquash flows to the Bay of Fundy; and that a small stream, sometimes dry in summer, also flows northward from the same lakes to the Baie Verte. Very likely the railway works on the Nova Scotian isthmus may have interfered with the above-mentioned arrangements.

G.

Belfry (Vol. vi, p. 292).—The origin of this word gave rise to what Prof. Skeat styled "a tedious discussion" in English *Notes and Queries*.

Dr. Murray, in the "New English Dictionary," records the now accepted derivation of *belfry* through Old French *belfrei* and *berfroï*, and Late Latin *beresfridus*, from a Teutonic *bergfrid*, and then expresses himself on the subject as follows:

"The subsequent change of the first *r* to *l* by dissimilation from following *r* (as in *armarium*, *almarium*, *almerie*; *peregrinum*, *pelegrin*, *pilgrim*; *parafredus*, *palefrei*, *pal-trey*) is common in later med. L.; it is rare and exceptional in Fr. (where the normal form dropped the *r*, *befroi*, *beffroi*); in Eng., *belfray* did not appear bef. 15th c., being probably at first a literary imitation of med. Lat., its acceptance was doubtless due to popular association with BELL, and the particular application which was in consequence given to the word. The meaning has passed from a 'pent-house,' a 'movable tower' used by besiegers and besieged, to 'a tower to protect watchmen, a watch-tower, beacon-tower, alarm-bell tower, bell-tower, place where a bell is hung.' The sense of 'pent-house' or 'shelter-shed' is retained dialectically in Lincolnshire and Notts.

"The etymology of Ger. *bergfrid*, *bercorit*, presents some difficulties; but it is generally agreed that the latter part is a form of O. H. G. *fridu*, O. Teut. *friduz*, 'peace, security, shelter, place of shelter or safety' (cf. the range of meaning of O. E. *fridu*, *frid*, M. E. *friith*), the final vowel being dropped as in proper names, *Gottfrid*, *Sigfrid*, etc.; and that the former part is the stem of *berg-en*, to protect, defend; the whole meaning 'protecting' or 'defensive place of shelter,' an obvious description of a pent-house fitted to ward off missiles from those to whom it gave shelter during siege operations.

"For the form taken by *bergfrid* in Romanic and thus in Eng., cf. the adoption of O. H. G. *fridu* in late L. as *fridus*, *fredus*, 'peace, protection,' the proper names from G. *-frid*, *Gottefridus*, *Godefrey*, *Galsfridus*, *Geoffrey*, and the sb. *affray*, O. F. *esfrei*, mod. *effroi*, parallel to *berfrei*, *beffroi*. Med. L. had the

forms *beresfridus*, *berfredus*, *bil-*, *bal-*, *bel-fredus*, *berte-*, *balle-*, *bati-*, *buti-fredus*, with the latter of which cf. the It. *battifredo*, assimilated by popular etymology with *battere*, to beat (the tocsin), to strike (as a clock)."

BOOKWORM.

NEW YORK.

Brazil (Vol. vi, pp. 191, etc.).—I find in a current publication the following quotation from the book to which it is credited:

"The 'Land of Dye-wood,' a change of name bewept by ecclesiastical authors. Popular history tells us that it took its name from the *Cæsalpinia*, then known as *brasyll* or *brasido*, i. e., coloured like *brasas*, braise, or burning charcoal. If that were the case, 'Brazil' should be *Brazal*. The name was used by a curious coincidence long before the land was discovered, by the wild Irish of the Galway coast. Hy (island) Brazyle was a land far to the west, seen especially when there are fog-banks. I have treated the subject in my 'Lowlands of the Brazil,' still in MS." (Sir Richard Burton's "Life of Camoens," 1881, Vol. i, p. 273). Has the book spoken of as in MS. ever been published? M. C. L.

NEW YORK CITY.

A Valuable Book Wanted.—The Latin-American Department of the World's Columbian Exposition is very anxious to obtain information concerning a copy of a little quarto published in Rome in 1493, containing the important bull of Pope Alexander VI, by which he divided the New World between Portugal and Spain. Only two copies of this pamphlet are in existence as far as can be ascertained. One is in the Royal Library at Munich; the other was sold at auction by Puttick & Simpson, auctioneers, on the 24th of May, 1854, and was bought by Obadiah Rich for four pounds eight shillings for some private library in the United States, which he declined to name. It has entirely disappeared from the knowledge of bibliophiles, and no trace of it can be found. Any one having knowledge of the whereabouts of this historical treasure might find it to his advantage to notify the Department of State, Washington, D. C.

Partridge-Berry.—Under this name the "Century Dictionary" says that the plant *Mitchella repens* "yields an oil which contains ninety per cent. of methyl salicylate, and is largely used in rheumatism." This is surely an error, arising from some confusion of names. The *Gaultheria procumbens* (which is also sometimes called partridge-berry) is the plant which affords the medicinal oil.

MARY OSBORN.

CHICAGO, ILL.

Cacoethes Scribendi (Vol. vi, p. 32).—Why not call it scribbler's itch? There is a barber's itch, a grocer's, and a baker's itch.

QUI TAM.

Curfew (Vol. vi, pp. 259, etc.).—

"By the evening curfew-bell,
By the doleful dying knell;
O let this my direful spell,
Hob, hinder my uprising."

(Drayton's "Nymphidia.")

M. C. L.

NEW YORK CITY.

BOOKS AND PERIODICALS.

The Century for May begins a new volume, and in it are begun several new features of what *The Century* calls its "summer campaign." "The Squirrel Inn," by Frank R. Stockton, is one of the principal and most popular of these new features. The "Inn" itself is carefully depicted in a picture which is the joint product of the artistic skill and ingenuity of both the author and Mr. Frost, the illustrator. Mr. Frost brings out also several of the principal characters of the story—which promises to be one of the most curious and characteristic of Mr. Stockton's inventions.

The long-promised papers (two in number) on the Court of the Czar Nicholas I are now begun, the frontispiece of the magazine being a portrait of the Emperor Nicholas. These papers are by the late George Mifflin Dallas, in his day one of the most distinguished statesmen of the country. A brief sketch of his life appropriately accompanies this paper. Mr. Dallas describes minutely the social movement and the luxury of the court. He tells of "A Dramatic Visit from the Emperor," who came to see him *incog.*, on the minister's arrival, "A Court Presentation," the "Burning of the Winter Palace," "The Russian New Year's," etc. These papers furnish a remarkable contrast to those by Mr. Kennan.

"Pioneer Mining Life in California" is a description from personal experience of adventures and mining methods in 1849 on the tributaries of the Sacramento river and of the Trinity. It is a day-to-day description of the conditions of mining life in '49 and '50. The writer is the Hon. E. G. Waite, Secretary of State of

California, and the narrative is supplemented by illustrations of a typical character and by caricatures of the time.

Mrs. Amelia Gere Mason's articles on the "Salons of the Empire and Restoration" are concluded in the present number of *The Century* with a paper on some of the most prominent women of France, including Madame de Genlis, Madame de Rémusat, Madame Récamier, and Madame Swetchine, whose pictures with others are given.

Among the separate papers none is more striking than that of F. Hopkinson Smith, who made a special trip to Bulgaria to gather impressions for *The Century*. Mr. Smith entitles his paper "A Bulgarian Opera Bouffe," and illustrates it not only with photographs or prominent persons but with sketches from his own pencil. Mr. Smith's paper, though not professing to be a deep study of the situation, throws a great deal of light on current affairs.

The first article in the number is a paper by C. F. Holder entitled "Game Fishes of the Florida Reef," strikingly illustrated after sketches by the author.

Ex-Minister John Bigelow gives a chapter of secret history which he calls "The Confederate Diplomats and their Shirt of Nessus." Mr. Bigelow shows how the institution of slavery handicapped every effort made by the Confederate diplomats, and he severely criticises the government of Jefferson Davis as lacking in knowledge of and regard for foreign prejudices, and wanting a firm hold of facts as they were.

Mr. Fraser, of *The Century* Art Department, prefaces with a few words a novel feature of magazine illustration; namely, a little picture-gallery taken from a recent "Exhibition of Artists' Scraps and Sketches" in the Fellowcraft Club, and sprinkled over six pages of the magazine without intermediate letter-press, except titles of pictures. The artists represented are among the best known and cleverest in New York.

Other interesting papers are those on "Visible Sound" by the English singer, Mrs. Margaret Watts Hughes, with comment by Mrs. S. B. Herrick, of *The Century* staff. Mrs. Hughes succeeded in producing with her voice and preserving a number of shapes of flowers, etc. The experiments are described by the singer, and their origin is scientifically explained by Mrs. Herrick, who describes also other experiments.

The literary paper of the number is by Miss Josephine Lazarus, and is an interesting study of the character and career of the late Louisa May Alcott, the popular writer for children. Portraits are given of Miss Alcott and her father.

Besides the beginning of Mr. Stockton's story, *The Century* includes further chapters of Dr. Eggleston's "Faith Doctor," the story "Old Gus Lawson," by Richard Malcolm Johnston; and "In Beaver Cove," by Matt Crim.

The poetry of the number is by O. C. Auringer, Robert Underwood Johnson, Maurice Francis Egan, John H. Boner, Frances Louise Bushnell, Mary Ange De Vere, Grace Denio Litchfield and others.

In "Topics of the Time" are discussed the accomplishment of International Copyright, the new law being analyzed and explained; "Lobby Evils and Remedies," "National Conference of Charities and Corrections," and "An American Cheap Money Experiment," the latter in *The Century's* series of popular financial studies.

In "Open Letters," Mr. James Lane Allen replies to certain criticisms, and there are briefpapers on "The Negro in Nashville," "Homeopathy" and "Vivisection."





